(Confidential.)

CENTRAL ASIA.

PART I.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

TOPOGRAPHY, ETHNOGRAPHY, STATISTICS, & HISTORY

OF THE

NORTH-WEST FRONTIER

OF

BRITISH INDIA.

COMPILED

(FOR MILITARY AND POLITICAL REFERENCE)

BY

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PESHĪ—

A ravine in the Būgtī hills which drains, from the Zīn range, the Sīaf valley. It has water in places. The ravine is impracticable for any but nimble footmen. (*Davidson.*)

PETAI—

A village in Swāt, Yāghistān, on the left bank of the river. The valley here is not more than ½ mile wide, and the banks of the river are very high. The fields are few, and the extent of cultivation insignificant. The cold here is described as being great even in the month of August. The people north of Swāt, Gilgitīs, &c., come down as far as this for the purpose of exchanging their commodities for salt. (*Raverty.*)

PEZŪ—

A pass over the Batanī hills between the Marwat and Dera Ishmail Khān districts. It is the main avenue of intercourse and trade between Banū and Dera Ishmail Khān, being the one pursued by all traders from the countries of Tānk, Kōlachi and Dera Ishmail Khān, and it is the best also for any army coming from the south. This pass is about 3 miles in length, and affords an excellent road for artillery, being broad and smooth, except at the north and highest end towards Marwat, where it is stony, sloping gradually and varying in width from 5 yards to 50. At the south or lowest end, water oozes out of the sand at the base of a precipitous rock, and may be obtained in quantities sufficient for a camp by sending on a party a few hours previously to scrape large holes or 'tarks.' This pass used to be infested with robbers, till Edwardes established a watch-tower and garrison at the end of it, and traffic at once ceased to be molested. (*Edwardes.*)

PEZŪ—

A village in the Banū district, 56 miles from Banū, 35 miles from Dera Ishmail Khān. It is a middling village, with 60 houses and 3 shops. Water is obtainable from sinking wells in the dry ravine which runs under it. There is a small mud fortalice at the entrance of Pēzū Pass, in which 5 horse and 12 foot police are always stationed. The post was built in 1861 and cost Rs. 297. There is no water procurable inside the fort, and it is entirely commanded by a spur of a hill on the right of the road, and within easy matchlock range of this post. It is provisioned for ten days. Forage, grass and supplies are all scarce, and not sufficient for any body of troops. There is a travellers' bungalow here. (*Macauley.*)

PHALKANĪ—

A small perennial water-course on the Rājanpūr frontier, rising in the Mārī hill, and draining south-westerly into the Kalchas (Chāchar.) Its supply of water is good and plentiful. Along its banks a few trees are scattered here and there, and they are covered with luxuriant grass. Its water is absorbed in its bed before it joins the Chāchar. (*Davidson.*)

PHAILĀWAR—

A stream in the Marī hills rising near the Janat Alī pass and flowing into the Kāhā in the Moranj plain. It is not perennial, but contains very many pools of good water. Its banks are dotted with trees here and there. It is the boundary, in passing through the Phailāwar valley, between the Gorchānīs and Loharānī Marīs. (*Davidson.*)

PHAILĀWAR—

A plain in the Marī hills, generally considered as part of the Sham plain, but virtually divided from it by the Kūp hill.

It is 16 miles in length from east to west, and 2 or 3 miles in breadth from north to south.

Its boundaries, which are very clear and well defined, are—

North, the Barūg hill (separating it from the Morunj valley); south, the Kūp hill; east, the Mārī hill; west, the Phailāwar nala, a short distance west of which is the Sīah Koh range. It is sometimes called Phailagh.

The Phailāwar belongs, properly speaking, to the Dūrkānī section of the Gorchānīs, and though it is now uncultivated, its soil is said to be very fertile. It is dotted about with some good-sized trees. Its surface is very even, unbroken by any hillocks or irregularities. It contains no wells; but water is said to be procurable by digging at a depth of 20 to 30 feet from the surface.

The marks of the old kafila route from Dera Ghazi Khān to Kandahār are to this day very clearly traceable on this plain, and it is said that when that route was open, the Phailāwar plain was cultivated and produced magnificent crops. The depredations of the Marīs and Būgtīs have diverted the "kafila" route from this direction to Sind, and the old route has now for many years been abandoned as unsafe, and partly also as leading to a far less profitable market than Sind and Karachi.

Mr. Tucker describes this as the largest and finest valley in the so-called Sham plain. It is better wooded than most of these valleys, being covered in places with small trees, principally 'jand,' but also with shisham. In the low parts of the valley there is plenty of grass. The valley runs right up into the Marī country; half of it belongs to the Durkānīs (Gorchānīs), and half to the Marīs, but particularly it is no-man's-land, as neither clan can occupy it, except occasionally for grazing purposes when there happens to be a temporary peace. (*Davidson, Tucker, Bell, Paget.*)

PHIR—

A small stream on the Rājanpūr frontier running into the Sorī ravine near Jagardu. Water is procured from two or three wells about one mile from where it joins the Sori. (*Davidson.*)

PHŪGHI—

A valley in the Bozdār country, about 8 miles long from north and south, and 6 broad from east to west, cultivated chiefly by the Chakarānīs and Jāfarānīs. Its cultivation is dependent on rain, and produces generally a fair autumn crop. It contains one mud 'thūl,' an attempt at a village, the property of Sohāk. South of it is the Sorī (Lūnd) ravine, and north the Sanghar, but as it is considerably above the level of both, the water of their streams is not used for cultivation. (*Davidson.*)

PHŪLKĀNĪ—

A halting place on the south-west shoulder of the Mārī mountain on the Rājanpūr frontier, about 12 miles from the summit, 14 miles from Kalchas on the Sham plain, and 15 miles from Garkan. Water is plentiful and good here. (*Kennedy.*)

PHŪRPOGĀNĪ—

A ravine on the Rājanpūr frontier, rising in a low hill, Haibat-ka-Pūsht, 17 miles north-west of Bandūwala post, and running south, between low hills with easy banks, meets 5 the Bangol about 5 miles from its source. Its bottom is sandy and full of boulders; it contains no watering places, and water is not found near its surface by digging; good fodder is procurable

after rain along its banks. The water-course, after where the Phūrpogānī and Bangol meet, is known as the Jabari. (*Davidson and Macgregor.*)

PHŪRPOGĀNĪ—

A very insignificant ravine on the Rājanpūr frontier, rising in low hills west of the Tozānī post. It has an average width of 10 or 20 yards in ordinary seasons. Fodder is plentiful along its banks; but it has no watering places, nor can water be found near its surface. (*Davidson.*)

PIA—

A village in the Swāt valley, Yāghistān, on the left bank of the river. It is the highest village in the valley held by Yūsafzai Afghāns. Beyond this the country is called Kohistān. (*Raverty.*)

PIHŪR—

A village in Yūsafzai, Pēshawar, 3 miles east of Tōpī, situated on an isolated rock. This rock in former times has evidently been fortified; it is 100 feet in height, 200 yards in length, and 50 yards in breadth at the base. On the north, east, and west it is a sheer precipice, and on the south the ascent is easier by terraces. At the rise of the Indus it is surrounded on three sides by water, and between it and the mainland is a long stretch of somewhat treacherous sand. The small village, which is an offshoot of Topī, is situated half way up the rock, and contains 15 houses. It commands the ferry to Dal Mohat on the left bank, which is much frequented in going from Yūsafzai to Hazāra. It has been thought possible that this rock might be the same as Aornos, but Abbott declares decidedly against this supposition. On the top of the rock there is now a travellers' bungalow. No supplies are procurable here, but they could be brought from the Ūtmānzai village of Tōpī. In 1852, Abbott recommended a fleet of boats to be kept here to attack the Hindūstānīs, also a thāna on account of its defensible position. There are three boats here capable of containing 80 men each, one more might be brought from Kabl, six from Amb, and three from Hūnd. During the Ambela campaign there was a bridge of boats here consisting of 24 boats, of which 3 were brought from Pihūr, | 4 were brought from Amb,
1 was „ Kabl, | 6 „ „ „ Atak, and
10 from Hashtnagar.

(*Abbott.*)

PINDĪALĪ—

A district in the Mohmand hills, belonging to the Īsa Khēl and Būrhān Khēl sub-divisions of the Tarakzai section of that tribe, more generally known as the Pandiālī Mohmands. Their villages are—

Section.	Villages.	Houses.	Fighting men.	Section.	Villages.	Houses.	Fighting men.
Īsa Khēl.	Sakandra Khēl ...	60	80	Īsa Khēl	Sherkōr ...	20	30
„	Langār Khēl ...	80	111	„	Pīrdōst Kilai ...	30	50
„	Koniotār ...	60	80	„	Zordast Kilai ...	5	10
„	Korkilāi ...	30	40	„	Gulāb Shāh Kilai ...	10	15
	Hābīkor ...	40	60	„	Garang Arab Kilaí ...	60	100
	Ālimō ...	20	30	„	Wahābi Kilai ...	10	30
„	Pīro Kilai ...	25	30	„	Bārī ...	10	3
„	Nāmzād Kilai ...	30	50	„	Gūlmīr ...	30	40
„	Valīdād Kilai ...	35	40	„	Dānishkūl ...	70	100

Section.	Villages.	Houses.	Fighting men.	Section.	Villages.	Houses.	Fighting men.
Īsa Khēl.	Killa ...	60	100	Īsa Khēl	Torghārī ...	40	60
„	Mobārak Shāh Kilai .	30	40	„	Mirgūlkor ...	200	300
„	Aodā Kilai ...	30	40	„	Mahamad Kilai ...	140	208
„	Shāhbāzkor ...	25	40	„	Tor Kilai ...	60	80
„	Basto Kilai ...	20	30	„	Aijūbkor ...	304	600
„	Rahmānkor ...	35	50	Burhān Khēl.	Laghān ...	500	709
„	Mīagān Kilai ...	40	50	„	Mahamad Khānkor ...	200	400
„	Kadīr Kilai ...	30	40	„	Apnīkor ...	100	400
„	Sarobāi Kilai ...	40	50	„	Hasankor ..	100	400
„	Mandī Khēl ...	60	101	„	Māndī Khēl ...	200	400

The valley is open and easily accessible from all directions. The principal crop is rice. The slopes of the hills are dry and barren, with few trees. There are no large streams, and the little water there is at the head of the ravines is all dried up before it gets to the plains. The villages in it are large and prosperous, the chief being Dāgh, Salikghōr, Laghan, Halkī, Pandiālī, Danaskhōr, and Diūsh, which can turn out nearly 1,000 fighting men. A reference to the article Mohmand will inform of our relations with that tribe, and it will be seen that the Pandiāli Mohmands were amongst the worst, worrying our border for the first 11 years of British rule. In 1855 Colonel Edwardes proposed that an expedition should be sent to punish them, but it was never carried out. Colonel Edwardes' recommendation was for a force of 5,000, Major James thought 4,000 sufficient, and Sir Sydney Cotton considered that it could be done with 1,500 picked men. All, however, even then considered the plan quite feasible, and Major James, who went to Pāndiālī in 1861 by one road and returned by another, thought the difficulties of the road had been much exaggerated, and that only caution was necessary. The Pāndiālī Mohmands, not trading with the Pēshāwar valley, or being in any way dependent on it for supplies, would not suffer from a blockade; whereas the amount of damage which could be inflicted on them by an expedition would be very great. The season recommended for an expedition is the end of April, when their crops would be standing. Edwardes thought it would be advisable to remain a week in a central position, so that real damage could be inflicted and a signal example made by meeting and defeating the assembled clans. (*James, Edwardes, Pollock, Scott.*)

PĪNG—

Two small passes on the Banū border, which run into the Barganatū and Ping valley. It seems doubtful which passes go by the name of Ping, *i. e.*, whether they are through the first low range or the higher range beyond. (*Bird.*)

PĪNG—

A small valley on the Banū border surrounded by low hills, at the foot of and on this side of the second range of hills which runs from the left bank of the Barān towards the Kūram, about 5 miles from our border. This used to be the starting place of all the Mahamad Khēl raids in 1870-71; here the parties met, got intelligence and supplies. A few families are permanently settled here. (*Maclean.*)

PĪNGĀL—
A road from Rānizāi in Swāt to Talāsh. Starting from Kamāla, a village belonging to the Sūltān Khān Khēl Rānizāis, it goes to Shamshī Khān in Talāsh. It is an easy road, practicable for laden cattle. (*Lockwood.*)

PINGĪ KHĒLS—
A section, according to Aleemoola, of the Shamīzai, Khwāzozai, Akozai Yūsafzais. Bellew has no division of this name, and I only mention it in case there may prove to be one so called. (*Aleemoola.*)

PĪPAL—
A village in the Lūnkhōr valley, Yūsafzai, Pēshāwar district, containing 52 houses, situated about 8 miles north of Kātlāng and 9 miles north-east of Lūnkhōr, and on a ravine that joins that of Togh. It is about one mile from a low spur from the Mīakhār range, where the ravine commences, and between which and Pīpal is intersected by ravines. The inhabitants of this village are divided into the following sections: Bāghī Khēl, Abāss Khēl, and Batūrazai Khēl. The cultivation is poor and unirrigated. Water is procured from three wells and from a tank on the north side in winter, but in winter it is procured from the Kalpānī.

The inhabitants are all Bimareh Ūtmān Khēl. It is surrounded in every direction by ravines, and the houses are low and flat-roofed. (*Lumsden.*)

PĪRĀBAD—
A village of 12 houses in the Yūsafzai division of the Pēshāwar district, situated 2 miles north of Gūjar Garhī. The land is poor, and the village is being deserted fast. It has one well. The Kalpānī running past the west side, distant about 50 yards, supplies it with water.

PĪR ADĪL— Lat. 30° 11′ 29″. Long. 70° 47′ 1″. Elev. 438 feet.
A village in the Dēra division of Dera Ghāzī, 8 miles from Ghāzī, 120 miles from Dera Ishmail, situated east of, and adjoining the district road.

It is not walled. Its houses, except one large red brick house which towers above the others, are all of mud. The country round it is well cultivated and wooded with large tamarisk and date trees. There is a large tomb situated a few yards south of the town, built of red bricks picked out with blue, and surmounted by a dome several feet high. The village is connected with Bātil by a good broad road (see Batil), and also with Bari, 2 miles north-east.

The shrine of Pīr Adil is one of the most celebrated in the district, and a fair is held here in March which lasts for three days, and which is usually attended by about 500 souls. It is related that about 800 years ago, Hazrat Pīr Ādil Sāhib killed one Ajū, an infidel, and took this place. From this date, his descendants have lived here and have been joined by others. (*Davidson, Macgregor.*)

PĪRĀN ALGAD—
A small pass on the Tānk border situated between the Raidūn and Pūngi passes, west of Mūlazai.

A road through this pass, by which cattle can be taken up, joins the Sujah dara behind the first range of low hills, and thence goes to the Bhatanī 'bands.' (*Carr, Macgregor.*)

PĪR BĀBĀ ZIĀRAT—
A shrine in Būner Yāghistān, situated five kos east of Elai. It is a place of pilgrimage to all Yūsafzais, whether of Swāt, Būnēr, or British territory. The tomb has no dome, but it is surrounded by numerous trees. There are

from 400 to 500 priests in attendance, who receive all the votive offerings and entertain all strangers. All the Būnērwals are more or less influenced by these men. (*Aleemoola.*)

PĪR BĀBŪ—

A watering place in the Litra ravine, Kasrānī hills, where there is a shrine venerated by the Kasrānīs. It is also known as Chirik.

It was formerly the residence of a Delhi *alchemist*, by name Rām, whose name is famous to this day among the Kasrānīs, he having been the cause of an army being sent by order of Akbar Shāh to coerce the Kasrānīs, when the former were defeated near Vihowa. (*Davidson, Macgregor.*)

PĪRGŪL— Elev. 11, 588 feet.

A mountain in the Mahsūd Vazīrī country west of Kānīgoram. It is composed of volcanic rocks, and it is said that copper is found on it. (*Walker.*)

PĪR KATA—

A valley in the Vihowa Khetrān country on the left bank of the Vihowa ravine, close to where it is joined by the Būrkūhī, at Chita Watr. It is the hereditary property of the Khetrāns, but is farmed by the Esots and produces spring crops. (*Davidson.*)

PĪR KHEL—

A village in the Kohât district. It has a population of 253 men, 241 women, total 788, with 142 houses. Some six or seven centuries ago, one Syad Ūmar Bokhārī, a holy man, came to Khōst to collect supplies from his disciples. He was visited by Daolat Khān, who asked his assistance against the Orakzais, which was granted. The Orakzais were defeated near the present site of Fort Garnett on the Peshāwar road, and again near the present village of Mahamadzai, and were finally driven out of the country.

In gratitude for his services Daolat Khān portioned off the lands of this village to Ūmar Bokhārī, who made it over to his sons Pīr Mansūr, Syad Hūsen, and Pīr Shāh, and himself returned to Khōst, but died at Thal, Biland khel, where his tomb still exists. There are three sections in this village, the descendants of the three brothers. Some of the land of this village was taken for a parade ground for the cavalry regiment at Kohāt. Water is obtained from the springs near the fort, and, also from a nulla for irrigation. It has 1,024 'jureebs' of land, and its revenue is Rs. 1,800. (*Plowden.*)

PĪR ROH or ARŪKHĀN—

A high hill in the Khetrān hills, situated immediately between Nahar kot and Ha'jī kot in the centre of the Bārkhān valley, and to all appearances isolated.

It is best approached from the south, whence the ascent is not difficult, the access to it on the north and west is hardly practicable, except to good hill walkers, being rocky and steep.

It is unfrequented, except now and then by a few Khetrān shepherds, but the grazing here is not to be compared to that of Jandrān which is close at hand. It is said to contain excellent sport in the shape of Markhor and Urial. (*Davidson.*)

PĪR SABĀK—

A village in the Bolāk sub-division of the Khatak division of Peshāwar, on the left bank of the Kābal river, six miles above Akōra. It contains 70 houses. There is a ferry thence to Badrakai. It is situated west of an isolated hill on the left bank of the Kābal river of this name, which has an elevation of 1,363 feet. (*Lumsden.*)

PĪRSADA—

A village in Yūsafzai, Peshāwar district, 3 miles west of Jalāla, 10 miles east of Gandēri. It has 190 houses, and is situated in the Ūch Bagiār ravine. It has seven wells. The ravine here is difficult for artillery. (*Macgregor.*)

PĪRSAI—

A village of 10 houses in Yūsafzai, Peshāwar district, strongly situated between the Sīnawar and Levanai hills within matchlock range of the hills dividing the Sūdūm valley from Būnēr, about 8 miles north-west of Chārgolai. On the west of the village is a ravine 80 feet deep, 100 yards broad, with perpendicular banks, which separates it from the Sakara hill. From this village two pathways lead to Būnēr, one, the Sīnawar, fit for bullocks, and the other, Midapuja, very difficult even for men. Water is supplied from a tank situated at the foot of the hills. The burning of this place by a Salārzai Būnērwal, in order to bring Ajab Khān into trouble, caused the blockade of the Salārzais in 1868-69. It is also called Spīrsai. (*Lumsden, Macgregor.*)

PĪR ZINDA—

A pass on the Dera Ghāzi frontier in the Lūnd Sorī, situated about 7 or 8 miles west of the Nūrpūr outpost. It is the defile through which the Sorī escapes through the Baga range. From east to west the defile is about two miles in length, and is very formidable. In width it varies from 15 to 40 yards, the chief difficulty in passing it being that it contains deep pools of water, rising above which are generally high rocks and big boulders; it is not at the same time utterly impracticable, as horses have been taken this route, being swum across the pools, and led with the utmost difficulty over the rocks.

It is turned by two mountain paths, which, diverging north-east and north by east respectively (up the bed of hill torrents), cross the mountain situated north of the Pir Zinda defile.

The two paths are known respectively as the Zewar or Pīr Zinda, and the Lasharani Sand.

The northernmost is fairly easy for laden camels, the other difficult for even horses, though sometimes chosen in preference to the former from its being some miles shorter. The hills through which the Pīr Zinda defile passes are of limestone formation, and rise high and precipitous on either side. (*Davidson.*)

PITOK—

A ravine and pass on the Rājanpūr frontier, rising in the hills between Mari and Giāndārī, and draining easterly, entering the plains some 4 miles north-west of Sabzilkot outpost. It rises in a hill known as Zamu Ka Zard, about 17 miles north-west of Sabzilkot, also from the Sawet range, and receives the following watercourses:—at some 6 miles from its source, the Tingar; at 11 miles the Kirmān; at 13 miles the Nīlobarī; at 15 miles the Kūnar Kūmb and Nūr Maghī; at 16 miles the Gapīn, and a half mile lower down the Walīa, half a mile after which it enters the plains, 3 miles north-west of Sabzilkot. Of the above, the Nīlobarī, Nūr Maghī and Walīa run into it from the south, the others from the north. The watering places in it are—(1) Arthanī, a short distance from foot of Zamū Zard; (2) Batīal, 2 or 3 miles from Arthanī, water very salt and not drinkable; (3) Gordara, at about half way between the junction of the Nīlobarī and of the Kūnar Kūmb.

The water of all of these is brackish and not fit for human use; the best water of the three is at Arthanī, which is fair.

The Pitok has been used on several occasions by the hill tribes for small raids, but no attacks on the plains by any large force have been committed through it.

A direct road to the Sham plain leads through it, but it is not a very popular one, the difficulty as to obtaining water being great. This road, however, only follows the Pitok as far as Kūnar Kūmb watering place, whence it branches off on to the Chāchar pass, which it follows to Lotlar.

The Pitok throughout its course till it issues into the plains runs between jagged and rather high hills which rise in all directions, most of them are very difficult, coming to a peak with a scarped drop down, and cut up with deep pits, ravines and fissures. In places they contain fair fodder for cattle, and a few Shambānī Būgtīs may be seen grazing their herds there.

The banks of the Pitok are on one side or the other, sometimes one, sometimes the other, perpendicular, rising to a height of from 150 to 200 feet. Its breadth varies from 80 to 150 yards, its course is strewn with boulders, and is very tortuous.

The Pitok, entering the plains north-west of Sabzilkot, takes a long sweep southerly, crossing the Sabzilkot and Rūm-ka-Thūl road (at 2 miles from Sabzilkot) and the Mahamadpūr road at 3 miles from that post.

Its water is almost useless for agricultural purposes. (*Davidson, Macgregor.*)

PITŪ OR PITŪK—

An outlet in the Būgtī hills forming the north boundary of the Sīaf valley, practicable only for active footmen, it leads to the Pātar plain and is a mere rent in the hills. There is a little water in it from a pool, which is brackish. (*Davidson.*)

POHLI—

An outlet from the Sīaf valley in the Būgtī hills to the Pātar plain similar to Pitū; no water in it. (*Davidson.*)

POLA KHWAR—

A ravine on the Yūsafzai border, rising in the Mahāban hill, and draining to the Jadūn country.

The main branch passes Ūtla Bar and Kūz to Pola, where a branch from the west from Gani Chatra, Shingra, Nūrobānda, joins it. It then passes Shnai (from here it is dry except when it rains) Bada, where it receives a branch from the east, which, rising in the Tret Kandao, passes Achelai and Kotagar; it then passes between Gandap and Bīsak, and joins the Kandal Khwar one mile above Topī. (*Lockwood.*)

PONTIA—

A village in the Ūtmānzai division of Yūsafzai, Peshāwar district, situated on the right bank of the river Indus, and 3 miles south of Topī and of the Gala Dherai hill, which commands it. Water is obtained from the river. (*Lumsden.*)

POTA—

A village in Dera Ishmail Khān district, 18 miles from Dera on the road to Tānk. (*Masson.*)

POTŪKARA—

A village in Yūsafzai, Peshāwar district, situated $2\frac{1}{2}$ miles south of Topī, on the right bank of the river Indus. Water is supplied from the river; no wells. (*Lumsden.*)

POVINDAHS—

All the information I could collect regarding this tribe is given in Part II of this work. Since then, some fresh items of information have been collected by my assistants, Captains Carr and Norman. These may not agree with the above in all particulars, but they should be regarded in the light of fresh evidence. They will be found under the various headings of Nāsars, Karotīs, Daotānīs, Mīankhels, Mīanīs, Niāzīs, Kūndīs, &c. Besides the five great sections of Povindahs who come down, Captain Carr mentions that there are sections called Miti, Mashūnī, and Kūndī who all in a smaller degree partake of this trade. The Povindahs who enter British territory are never mustered, so that it is difficult to form any ideas of their numbers. They are apt to exaggerate, and I should say that 14,000 fighting men, the usual estimate they make themselves, was over the mark.

In the papers regarding Captain Grey's scheme for the development of the Povindah trade by affording it further protection, some further information may be gleaned.

It appears that that officer in September 1869 submitted a scheme for the above purpose to the Viceroy, and was in consequence deputed in March 1870 to Dera Ishmail Khān to consult with the Commissioner as to the advisability and feasibility of improving and extending the Povindah trade.

The first step taken was to assemble the heads of the Mīankhel, Karotī, Daotānī, and Nāsar sections, and put to them the following questions:—

Question 1. Has the Gomal trade increased since the commencement of British rule, and what are the causes?

Question 2. Has trade increased since the enquiry made in 1861, or not; what are the causes either way?

Question 3. What impediments and losses exist in this trade which prevent its more rapid development and its adoption by other than Povindah merchants?

Question 4. What arrangement do Kafilas coming and going from Khorasan and India make for their own protection, and what are the risks which prevent merchants leaving for either country earlier?

Question 5. What losses have the Povindahs incurred in the last five years?

Question 6. Have you suffered most loss in the last five years, or the five years before that?

Question 7. Were the roads safe? would merchants go in parties of 10 and 20?

Question 8. If the Gomal route was entirely open, would the present traders come and go oftener during the year, or only go at more convenient times?

Question 9. If the road were open, what other classes might be expected to take advantage of it, and in what numbers?

Question 10. Is trade diverted into other channels by the difficulties of this route?

Question 11. If the road were open, how many trips could be made by merchants in a year?

Question 12. Would Povindahs consent to pay a moderate "badraga" if the route were made safe enough for them to pass through on those terms?

Question 13. Do the dangers and losses and expenses incurred on this route cause higher prices, and would the merchants lower them if the road was freely traversable?

Question 14. Do the Wazeerees yearly lie in wait for the 'kafilas,' and if always unsuccessful, how can it be worth their while to do so?

Question 15. What are the principal difficulties and burdens under which the Povindah trade labours in Khorasān?

Question 16. What are the principal difficulties and obstacles in the way of the Povindah trade between Khorāsan and Hindūstān?

Question 17. What are the burdens on, and obstacles to, Povindah trade in British Territory?

Question 18. What remedy is practicable for the grievances complained of in Khorasān?

Question 19. Mention any remedies you can suggest for the want of security between Khorasān and British Territory.

These questions were put personally by Colonel Graham and Captain Grey, the replies recorded, and any points raised by them discussed on the spot, and also noted. Colonel Graham then addressed Government in a letter, of which the following extracts will explain the results of these enquiries :—

"It will be convenient to consider the subject under the 4 main heads "proposed by Captain Grey :—

> 1*st*.—The value of the trade affected.
> 2*nd*.—The manner of its protection.
> 3*rd*.—If by posts or towers, the strength and composition of the garrisons.
> 4*th*.—Ways and means.

"Of the three great trade routes between India and Afghānistān, *viz.*, "the passes opposite Peshāwar, the Gomal, and the Bolān, that by Gomal "must be regarded the most valuable, and, as it is also well established, and "has been hitherto maintained by the Povindahs (and would be always so "maintained) without payment of escort fees, and in spite of severe impedi-"ments, losses, and imposts, and is apparently susceptible of comparatively "cheap and easy development and extension, it would seem expedient to apply "our efforts and resources, in furtherance of this great object in this direction, "as well as in those of the other two routes.

"The value of the trade by the Gomal route was estimated in 1861 "(see App. xvi of Punjab Trade Report) at 30 lakhs, and is said to have been "then under-estimated. The district register of trade crossing the Indus "ferries of the Dera Ishmail Khān district only shows imports and "exports—

For 1867-68	...	...	...	25 lakhs.
" 1868-69	...	...	...	29½ "
" 1869-70	...	...	...	33 "

"But the above information is mainly derived from the Povindahs "themselves, who are interested in understating it, and does not include the "ventures of the numerous miscellaneous merchants and petty traders (in-"cluding Hindūs) who attach themselves to the Povindahs for protection, nor "the trade proceeding north and south of the above district ferries.

"One great difficulty in estimating the trade lies in the fact that the "Povindahs do not open their goods on or near the frontier, and, after "crossing the Indus, disperse over India.

"I believe that the value of the trade by the Gomal route, including "cattle and miscellaneous traffic, does not fall short of 50 lakhs, and is in- "creasing.*

"In the appendix referred to in paragraph 9 will be found a list of "the articles imported and exported by the Povindahs, the routes traversed "by them, and their system of trade.

"The present enquiries as to the increase or decrease of the trade tend to "show that though the trade has increased under British rule, it may be said "to be of late years in a struggling condition; for the reasons given, it will "therefore be convenient to consider in this place the causes of the above as "stated by the merchants themselves.

"The general causes of increase are stated as follows :—

"*1st.*—The perfect peace and security in Hindūstan and general "wealthiness of the inhabitants.

"*2nd.*—The greater peace and security in the Panjāb.

"*3rd.*—The abolition of frontier duties.

"The causes of decrease are stated as follows :—

"*1st.*—Telegraphic communication spreading information of price.

"*2nd.*—The Tirni (grazing) tax levied on both sides the Indus.

"*3rd.*—The ferry tolls.

"*4th.*—Watering charges by the Zemindars, Cis-Indus.

"*5th.*—The expenses of protective arrangements *en route*.

"*6th.*—The oppressions on traders in Khorasān.

"*7th.*—The insecurity of the route.

"*8th.*—The plunder of camels on the British frontier.

"*9th.*—The impoverishment of the Karoti Povindahs.

"It will further be necessary to consider the reasons given for the "decrease *seriatim* :—

"*1st.—The telegraph.* This is a matter which cannot be interfered "with, and may be expected to act as much in favour of as against the "trader.

"*2nd.—The Tirni tax levied on both sides the Indus.* This complaint has "long been mooted by the Povindahs, but it is more specious than real. "They allege that they are taxed twice under the same head, under one Gov- "ernment, and in the same district, but in fact some of their camels re- "main Trans-Indus, and some cross the river for better grazing; the tax "on the former was fixed at annexation, and has not since been altered, "though, no doubt, a re-assessment would result in an enhancement. The "tax, Cis-Indus, is yearly leased, and is easily collected as the ferry col- "lections serve as a guide to the numbers. The effect of a single assess- "ment on the whole would not be to lighten the tax on the Povindahs, "and this they are well aware of, and so do not press the point, though "it forms a convenient grievance, and is probably urged in the hope "that a fixed assessment on the whole, levied Trans-Indus, would hereafter "become an advantage to them, as in the case of the present Trans-Indus tax, "while the Cis-Indus tax, for the reason given above, cannot be evaded, a "fact which makes it an advantage to us to preserve it. However the fact

* I estimated the actual trade at 40 lakhs. The trade returns (allowing 20 per cent. for evasions) for 1870 showed the same figure; when cattle and miscellaneous items are included, 50 lakhs must be within the mark.

(Sd.) H. G.

"may be, the matter is now under official enquiry, and, having no direct "bearing on the present subject, need not be here further discussed.

"*3rd.—The ferry tolls.*—This is a perfectly legitimate tax, which cannot "be regarded in the light of a complaint; it may, however, be here remarked "that the toll for camels has lately been reduced for the whole province, thus "reducing the Povindah tax on this head by about Rs. 4,000 on the Indus "alone.

"*4th.—Watering charges by the zemindars, Cis-Indus.*—This is stated by "Captain Grey as grazing charges; but it is in reality for water, which is "scarce in the Thull, where their camels graze, and thus the Povindahs have "to pay the zemindars for it; this is quite a private and incidental arrange-"ment.

"*5th.—Expenses of protective arrangements en route.*—These are chiefly in "the matter of horses. I am aware that the Mīankhel's and Kharotīs "maintain about 200 horses each for the purpose of forming mounted "escorts for their kafilas through the hills; they have further to pay for "information.

"*6th.—Oppression on traders in Ḵhorasān.*—The details of this oppression "is given by the Povindahs as follows:—

"1st.—Excessive duties.
"2nd.—Excessive fines.
"3rd.—Forced loans of horses and camels.

"With regard to the first, they explain that the arbitrary levy of duty at the "pleasure of the local authorities for their own purposes having ceased under "the Amīr's new arrangements, they have now only to complain of their "excessive amount.

"With regard to the second, they explain that the fines are merely a "cloak for arbitrary exactions on any excuse afforded by quarrels amongst "themselves (Povindahs) with resulting injuries or bloodshed, and go, "not to the party wronged, but into the coffers of the officer inflicting the "fine.

"In regard to the third, they explain that their horses and camels are for-"cibly borrowed and hired, either for military purposes, or for the private "traffic of the local officers, and seldom or ever returned or paid for.

"It is impossible to ascertain with any degree of accuracy how far these "complaints are well founded, but from our experience of native government "generally, and the special circumstances of the case, we may, I think, "assume that they have ground of complaint under these heads.

"*7th.—The insecurity of the route.*—The impediments, losses and inconve-"niences resulting under this head are graphically described by themselves, "and are confirmed by Lieutenant Broadfoot, who accompanied them "on one occasion many years ago—"the degrees of security may be under-"stood from the fact that between Cabul and Kuttawaz the Kafilas "can travel separate, but with full complement of men and with complete "precautions; but from Kuttawaz to British territory the Kafilas have to "travel in one great company for mutual protection, and their daily march "is like that of an army through an enemy's country." They throw out "advance and rear guards and occupy difficult portions of the road in force; "while the Kafilas pass at night in spite of sentries and pickets, the Vaziris "often contrive to draw their attention by false attacks, while some men steal "into camp and plunder whatever they can with a rush"—"they (Vazīrīs)

"always collect every now and again; they make coups, and the hope of doing "so supports them; moreover, when unable to do anything in a body, small "parties of them constantly succeed, in the difficult passes over which the "camels have to be taken one by one, in cutting off a camel or two, or securing "a few of their loads; thus throughout the day's march they hang on the "skirts of the Kafilas, along the hill tops and in the ravines, waiting for "opportunities of plunder. All the scattered Kiris of each tribe having "collected, the headmen agree to appoint a chief and obey his orders; this "chief arranges that so many mounted men should proceed and so many "follow the Kafila, and that the Kiris should be passed through the dan- "gerous parts of the road one by one, and this chief arranges for pickets and "cattle and camp grounds, and his orders are strictly carried out; it is "these hindrances and dangers which render it impossible for separate parties "to pass by this dangerous route; it is these very precautions, irksome and "expensive as they are, which prevent this trade being entered on by other "than Lohanis, or merchants under their protection, for which they must "pay; did we not make these arrangements, there would be no safety of "life or property, and for this reason merchants cannot pass at will."

"The above applies chiefly to the Kharoti and Mian Khel Povindahs, who "summer about Ghuzni and Khelat Ghilzai; the Nassurs, who summer in "the neighbourhood of Kandahar, cross by a less dangerous route till they "reach that of the Gomul about Wanū.

"That such are the habits of Afghan plunderers, and such the impediments "which a Kafila passing through such a country would have to encounter, "any one who has served through the Afghanistan campaign will attest; and "I may here add, that on one occasion I met a Miankhel Kafila in the hills, "and witnessed the manner in which the strings of camels were protected, "the chief merchants, to the number of about fifty, splendidly mounted and "forming an imposing-looking rear guard, which remained till the whole of "the camels had passed into British territory.

"The fact of the Kafilas having to collect and wait for each other, so as to "march together for safety, occurs every year on the British frontier of Tank "and Kolachee before entering the Wazeeree hills.

"*8th.—The plunder of Povindah camels on the British frontier.*—This is, I "am sorry to say, quite true. The Povindahs having marched through the "Wazeeree hills with the precautions above described, no sooner reach British "territory than they abandon all precautions in their own words in British "territory; the Kafilas all separate and require no precautions, and the men of "the Kafila scatter in every direction on their various businesses, only a few "remaining with the camps in charge of the women and cattle during the "winter months. "In British territory, it is owing to the absence of most "of our men on trading expeditions that we are unable to continue the pre- "cautions which are taken in the passes," and thus the Povindahs have yearly "suffered heavy losses at the hands of the Wazeerees on the Tank and "Kolachee borders, in spite of the numerous posts and of the Nawab of "Tank's civil and police arrangements.

"*9th.—The impoverishment of the Kharotī Povindahs.*—This impoverish- "ment is said to have arisen from two causes :—

"*1st.*—That they have suffered more than the others from the Wazeerees "in British territory; and

"22. The advantages proposed to be derived from the above scheme may "be generally stated as follows :—

"*1st.*—The extension of trade.

"*2nd.*—The taming and civilizing, conciliating and subsidizing of the "Wazeeree tribe.

"23. As to the first of these advantages, it may be reasonably assumed "that, were the road safe, several trips during the year would be made by "merchants and petty venturers instead of one as at present, and that many "more would join the trade, both from the Khorassan and Indian sides; "smaller profits and quicker returns, in nearer markets, would be looked for, "and thus prices would cheapen.

"24. The second object of the scheme is of very great importance to the "frontier administration.

"The Wazeerees are the largest and most united tribe on the north-western "frontier; they extend along the borders of two districts; they have held more "aloof from us, and have shown a more hostile spirit towards us than any "other tribe; they refuse our service, and, except when their own necessities "compelled, refuse lands in British territory. What we require is to get a "hold on them, and the present scheme offer this advantage to us. It will "be seen that all three of the main divisions, or from Koorum to Gomsel, are "dealt with in this scheme, and in a form congenial to their ideas and "habits, and that will bring us more into direct contact with them; we "have in our own hands the means of redressing our subjects, and can at "any time withhold the allowance till our demands are satisfied. A conge-"nial occupation and livelihood will be afforded to the needy and bad charac-"ters of the tribe, who will at the same time be restrained from plunder; the "Chiefs will feel honoured by the means being afforded them of keeping up "horsemen in their own hills, and would feel proportionally the disgrace of "their being withdrawn; the scheme need only be tentative.

"One main feature of the scheme is, that the Povindahs shall pay escort "fees (budrugga) to the Vazīrīs *en route* through their hills; this is the "custom everywhere through such independent country, and the concession "by the Povindahs will do much towards pacifying the Vazīrīs. The escort "fees will secure the constant presence of the horsemen and footmen at their "posts, and thus ensure the protection of the route.

"It was a great concession for the Povindahs (who had so long boasted "that they had never paid "blackmail") to make, and when it was first pro-"posed to them they scouted the idea, and the debate grew so stormy that "the 'Jirga' was dismissed to consider the proposal, at the same time being "warned that the scheme was conditional on the concession, but the next day "saw them agreed on the point; in their own words, they "are not afraid of "labour in pursuit of profit," and it may be added they are equally willing "to pay toll for transit of their merchandize—witness the numerous heavy "imposts to which they were formerly subject in passing through the inde-"pendent territories of Tānk, Dera, Bahawalpūr, and Panjāb to India, in "spite of which the trade continued and flourished.

In April 1872, the Government of the Panjāb, to whom this representation had been addressed, replied as follows:—

"His Honor is disposed to consider that the value of the trade has "not been over-estimated by Colonel Graham, and it appears certain that "the trade has considerably decreased. The reasons for this are probably

"the oppression of traders in Khorasan, the insecurity of the route, the "plunder of camels in British territory, and the impoverishment of the Po- "vindahs, the other causes mentioned by Colonel Graham being of less "weight.

"With reference to the robbery of camels in British territory, instruc- "tions have already been issued, forbidding camels to be sent to graze with- "out sufficient guards.

"The carelessness of the Povindahs themselves is the great cause of the "losses which so frequently occur.

"The protection of the Povindahs in the territories of the Amīr of "Kābal is one which this Government can hardly consider. It is not pos- "sible to do more than inform His Highness what are the grievances of "the Povindahs, requesting him to do what is in his power to redress "them.

"It would be quite impossible to ask him to send small parties of his "regular troops to hold posts in the heart of the Vazīrī country far from "supports, for this he is not in a position to do. The same remarks apply "with equal or greater force to the proposals for protecting Povindahs in the "Vazīrī country by Government troops, which appear to His Honor to be "impracticable. The posts are situated out of British territory and conse- "quently beyond British control. The garrisons proposed to be of men "over whom the Government can exercise no control, and the proposal for "hostages not being one likely to have much practical effect, nor would it be "possible to send a British Officer to superintend the arrangements, as pro- "posed, to hear complaints and to settle disputes. This would lead to end- "less trouble; neither Povindahs, nor Vazīrīs would abide by his decision "while his personal safety would be doubtful.

"Taking the whole proposal into consideration, the scheme does not "commend itself to the judgment of the Lieutenant Governor, and he is "unable to recommend that any expense be incurred in carrying it out."

This letter, therefore, closed the question, and thus it now stands. Captain Grey, however, offered a few further explanations which may also be entered here:—

"Katawaz, the only place proposed by Colonel Graham as a post of Kābal "troops, is already such; only it is held by Ghilzai levies, and it would be "desirable that regulars should take their place. I personally certainly think "it desirable that a post of the Amīr's troops should be somewhere between "the border of Kābal jurisdiction (four marches this side of Katawaz) and "that of British territory, but this would not be in Vazīrī country. The "Vazīrīs lay no claim to any portion of the barren hills through which "the route passes.

"Government exercises no actual control over the garrisons of the posts "in the Kohāt pass (the arrangements for which are an exact parallel to "what is proposed for the Gomal pass), but the dependence of the allow- "ances on the will of Government secures good behaviour and military dis- "cipline, or punctual performance of any fixed duties is not required.

"Colonel Graham's and my view was that this officer should be a native, "a Pathān Chief of that border.

"It is not necessary for Government to go to any expense (though taxes "paid by the Povindah would be fairly enough applied to the development "of the Povindah trade), as sooner than that the arrangement should fall

mountain, which separates it from the district of Tarae. The ground here is described as strong for defence, but easy for retiring. All the cultivation is unirrigated, but they have also land in Dabi and Shāhdād Dara. The inhabitants are of the Shāhdād Khēl section. This village was destroyed on 13th May 1852 by a force under Sir Colin Campbell. After some opposition, Ajūn Khān made a stand in the village behind some strong walls in advance, with about 1,000 matchlockmen composed of Totaīwāls, Ūtmān Khēl, &c. Sir Colin Campbell opened a heavy fire of artillery on them, and drove them at once out of the village and on to the high hill at the base of which it is situated. The loss on the British side was 2 killed, 10 wounded, and 3 of the enemy were killed. (*Turner, Mackeson.*)

PRĪDĪ—

A village in the Ūchalgada valley, Ashū Khēl, Ādam Khēl Afrīdī country, 9 miles east of Akhor, and 1 mile south-east of Fort Mackeson, situated in a narrow valley. The road to it goes by the Kalān Khēl. It can turn out 70 fightingmen, and has a tank of water. (*Edwardes, Puran.*)

PŪNGI—

A small pass on the Tānk border situated between the Pirang Algad and Gori Algad passes. A road goes through this pass, by which cattle can be taken up, and joins the Sūjah behind the first range of low hills, and thence goes to the Batanī "bands." (*Carr.*)

PŪRAN—

A valley of Yāghīstān which drains into the Indus at Kābalgram by the Itai ravine. In its upper parts it is joined by the Makhozai and Chagharzai glens. It is bounded on the north by low hills that divide it from Chakesar, south by the Makhozai valley, east by the Indus, and west by the hills between it and Swāt and part of Ghorband. It is inhabited by the Bābūzai Yūsafzai, and it contains altogether about 35 villages, of which, according to Bellew, Kābalgram, Jatkūl and Sūndin are the chief, but Lockwood gives the following :—Katalai, Kaikhōr, Atock, Bingalai, Sandoi, Sanelai, Chagam, and Kōtkai. Throughout its extent the Pūran district is very narrow and hill bound. It communicates with Ghorband by the Yak Tangī pass. (*Bellew, Lockwood.*)

PŪSHTĪ KHĀR BĀLĀ—

A village in the Khalīl division of Pēshāwar, 6 miles south-west of Pēshāwar fort. It contains 129 houses, of which 5 are inhabited by Khatrīs; the remainder by Mūsalmāns. (*Lumsden.*)

PŪSHTĪ KHAR PAĪN—

A village in the Khalīl division of Pēshāwar, 5 miles south-west of Pēshāwar fort. It contains 108 houses, of which 3 are held by Khatrīs; the remainder by Mahamadans. The cultivation of both these villages is irrigated by a cut from the Bārā river; the houses are built of mud with flat roofs. (*Lumsden.*)

PŪTWĀR BĀLĀ—

A village in the Khalīl division of Pēshāwar, 8 miles north-west of Pēshāwar fort. It contains 80 houses. (*Lumsden.*)

PŪTWAR PAĪN—

A village in the Khalīl division of Pēshāwar, 7 miles north-west of Pēshāwar fort. It contains 90 houses. (*Lumsden.*)

R

RABĀT—

A glen in Yāghīstan, formed by the western spurs of the ridge dividing Swāt from Panjkora. It is half a day's journey in length, and contains the following villages: Ghwargo, Bakinaru, Balo Bar Bakri, Bargolai, Danda, Chegi, Shalkho, Chargokah, Saligram, Shahtut, Sialkot, Badu, Khangai, Tagu, Bagh, Kharkai, Tormang, Silo Asegai, Dabra, Ghwazano, Mahijoge, Gudam, Manigai, Gotha, Spirkai, Sipari, Dadkhana, Tokrai, Rabat.

It is inhabited by Nasr-ū-dīn Khēl, Malīzai Khazozais.—(*Lockwood.*)

RABIA KHEL—

A section of the Ishmāīlzai Orakzai, who inhabit the crest and north slopes of the Samāna range. They number 600 fightingmen, and are Sūnīs and Sāmal in politics. Their sections are—I, Payāb, II, Farakh Shāh, III, Ayāz, IV, Afzal, V, Balī, and the Brahīm Khel section, who formerly were independent at the head of the Khankai valley, were expelled from there and settled with the Rabia Khēl, and are now considered a sixth section of that tribe.

They have the following towers on the crest of the Samāna:—Gūlistān, Ayāz Khel, Alamdai of Tang-i-Chīna, Abdūr Rahīm, Isinotang, Sangar, Parai Khel. Ditto on the slopes: Mohsan, Tsirotang, Kambar of Farakh Shāh, Nasim Mela of ditto, Dār of Afzal Khel.

The capital of their country is Ghūzghor, which has six wards for each of the sections, and the following villages: Injāwar, Katsa, Gwada, Ugdupka, Dupka, Tangai Chīna, Torapkhe, Margī Chīna, Sangar Baghal, Chīnotang Sangar, Dormela.

They have a good deal of cultivation on the Samāna range and would not be much affected by blockade. They bring ghi and honey into British territory, but this is not necessary for their subsistence. However, their villages are quite open to attack.

The Rabia Khēl was the most prominent of all the Orakzai sections in the disturbances on the Mīranzai border in 1855. Major Coke reported no less than 18 raids, the details of which are attached, committed by this tribe from April to August 1855:—

1	Raid on	Shāhū Khel,	59 head of cattle carried off	by the	Rabia Khel.
	Do.	Kachai,	3 ,, ,,	,,	,,
	Do.	Torawarī,	12 ,, ,,	,,	,,
	Do.	Babarmela,	1 mare ,,	,,	Dara Dam.
5	Do.	Lodī Khel,	2 men killed	,,	,,
	Do.	Togh,	1 camel carried off	,,	,,
	Do.	Hangū,	6 head of cattle carried	,,	,,
	Do.	Shāhū Khel,	660 ,, ,,	,,	Rabia Khel; 3 men killed.
	Do.	Lodī Khel,	1 man killed	,,	,,
10	Do.	Hangū,	3 head of cattle carried off	,,	,,
	Do.	Togh,	24 ,, ,, ,,	,,	,,
	Do.	Hangū,	18 ,, ,, ,,	,,	,, 2 men wounded

	* Raid on Balyamīn,	3 women carried off	by the Rabia Khel.
	Do. do.	5 head of cattle "	" "
15	Do. Kotkai,	1 man wounded and property carried off	"
	Do. do.	1 " killed	"
	Do. Hangū,	2 men " (runners)	"
18	Do. Togh,	1 man "	

The worst of these was that on Shāhū Khel, which is thus described by Major Coke:—

"The cattle of the village of Shāhū Khel were out at graze with a guard of "15 men in a village near Hangū called the Ūch Bazār, in which there "is heavy jungle. The Rabia Khel had laid an ambush of 200 men in the "passes backed by about the same number on the crest of the hill. The ambush "was laid at a tank in the middle of the jungle; on the cattle coming up to "the tank to water at noon, the Orakzais allowed the guard to come close "up to them and then attacked them. Three men of Shāhū Khel were "killed on the spot, and the whole of the cattle driven off,—300 cows and "bullocks, 250 sheep and 78 buffaloes; the village turned out in pursuit,— "Shāhū Khel, Bazār, and Lodī Khel,—but the Orakzais were too many for "them to attack with any hope of success, and another man was badly "wounded in the pursuit."

Major Coke recommended first that he should be permitted to direct the villagers to make reprisals on the Rabia Khel villages in the Khānkai valley. I cannot gather whether this was ever done.

However, on the arrival of a force at Hangū under General Chamberlain, Major Coke suggested the propriety of destroying the Garhī of Malik Nasīm and the village of Sangar on the Samāna range, both belonging to the Rabia Khels.

"Their conduct, "says Major Coke," has been so atrocious and insulting, "and the injuries they had inflicted on the Government subjects so great, that "I think it will be only necessary to place them before you in detail, to show "the necessity of inflicting some punishment on them, as the inactivity of the "troops will, I fear, only increase the presumption of this tribe, and have a "bad effect on the other tribes, who now seem to be wavering in their "intention of collecting a force. A blow struck at the Rabia Khel "tribe would, I think, be productive of the best effects in deterring the "rest of the tribes from attacking the Government villages, and thereby "be the saving of much loss of life and property, and a saving of much "expense to the Government, who will most undoubtedly have to make "good the loss of property sustained by their subjects, or make a corres- "ponding remission of revenue for the destruction of property and crops.

2nd.—"It will be seen from the detailed statement that this tribe has "since April last, besides the attack on Balyamīn, killed 10 men, wounded "3, carried off 3 women, and no less than 792 head of cattle, all the men "being British subjects, and the cattle the property of the same.

3rd.—"After destroying Nasīm's Garhī and Sangar, I would propose "to destroy the village of Kāsha on the banks of the Bārā stream, and "the rice cultivation of that village; if this is delayed for more than 10 "or 15 days, the rice will be cut and carried off. This village is near "Hangū.

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* Total 10 men killed, 3 wounded, 3 women carried off, and 792 head of cattle.
The attack was made on Balyamīn with about 2,000 men of the Rabia Khel, Alī Sherzai, and Mamūzai, the Darey Khel tribe of Mishtis, and the Umarzai tribe of the Shekhan.

4th.—" I am of opinion that this will have the most salutary effect on " the hostile movement of the tribes in general, and especially on the " Mīshtī and Shekhān tribes. I would then propose to destroy first Kasha, " second Khāwarī, third Khadīzai on the banks of the Bārā, and fourth " Chapar in the Sāmalzai valley. Kasha, Khawarī, and Chapar are " Mīshtī villages; Khadīzai belongs to Shekhān; the first three are on the " banks of the Bārā stream, and are now covered with a fine crop of rice " cultivation; this will be cut in the next 10 or 15 days."

General Chamberlain agreed to Major Coke's proposal to punish the Rabia Khel, and sanction having been accorded by Government, he with characteristic energy, at once proceeded to put his views into practice, and on the 1st September 1855 issued the following order: "The undermentioned " Rabia Khel villages will be attacked early tomorrow evening:—

1. Kata, on the Bārā.
2. Sangar, on the top of the Samāna range.
3. Nasīm's Garhī, midway up, below Sangar.
4. Tangīchīni, also on the Samāna range, some miles westward from Sangar.

" Kata is supposed to be almost undefended, and the chief object in " attacking it is to destroy the rice crop which will be fit to cut in a " few days.

" The attack upon Kata will devolve upon Khoja Mahamad Khān's " Khatak foot and horsemen under the Khān's command. Khoja Mahamad " Khān must destroy the village, the mills and millstones, and cut the " crops. If his men capture any men, women, or children, they are on no " account to kill them, but to bring them to camp.

" Khoja Mahamad Khān's column will follow in rear of Major Coke's, " and on reaching the summit will leave a body of footmen there to " command the road and ensure a safe retreat to his column on its return " from the village of Kata.

" Khoja Mahamad will be strictly enjoined to direct his operations to the " villages of Kata, and on no account, unless fired on by the Mīshtī tribe, to " attack any of them, or to proceed down the Bārā towards any of the " villages below.

" The great object is, to do as much mischief as is possible to the enemy, " with as little loss as possible to ourselves, and therefore, if he can effect " his object by a dash, he is to do so, but on no account to risk the loss of " a number of men and horses.

" It is hoped that the attack on the other villages will commence shortly " after daybreak, and he should therefore endeavour to be at the place " against which his men are to act as early as possible.

" The Deputy Commissioner will be required to collect the Khataks from " the various posts which they at present occupy with as little delay as " possible.

" The column for attack of Sangar will be composed of the—

" 1st Panjāb Infantry, and 3 Companies, 2nd Panjāb Infantry, with a " European Officer, under command of Major Coke.

" The column will leave camp shortly after 10 P. M., and will ascend " to the summit of the Samāna range by a path to be pointed out by " guides, who will be provided for this duty by the Deputy Commissioner.

" On reaching Sangar, Major Coke will attack and destroy the place.

"Should he, on arriving at the villages, become aware that the column "under Captain Henderson, proceeding by another road towards Nasīm's "Garhī, has not reached that place, he will immediately detach a party to "occupy the ground in the vicinity of the Garhī.

"Lieutenant Garnett, Executive Engineer, will furnish to Major Coke "four leather bags of powder (25 lbs. each), together with some picks, crow-"bars, and hatchets. Major Coke will himself provide men to carry these "things.

"Lieutenant H. Bruce, No. 3 Battery, will also furnish to Major Coke "four 12-pounder howitzer shells, with full length fuzes, prepared to be "used as hand grenades.

"Lieutenant Bryce, doing duty with No. 3 Light Field Battery, will "accompany Major Coke.

"The column for the attack of Nasīm's Garhī will be composed of—

"three Companies, 3rd Panjāb Infantry, under the command of Captain "Henderson, and will move from camp a little after 9 P. M. and proceed "to the hill on the right of the gorge, up which the path to the Garhī runs.

"Captain Henderson will endeavour to ascend the hill unobserved, and "gain its crest which overlooks Nasīm's Gārhī by daylight.

"On reaching this point, his endeavour must be to keep the men who "occupy the Garhī (if it be occupied) from escaping, and also to guard "the road by which the mountain guns will ascend.

"The Deputy Commissioner will furnish him with guides to point out "the road.

"The main column will consist of—

"Pēshāwar Mountain {2 3-Pounder Guns, 2 12-Pounder Howitzers} "Train with all European Officers,

"Mountain Train Guns attached to No. 3, "battery {1 3-Pounder Gun, 1 12-Pounder Howitzer} under Lieutenant "Sladen,

"3 Companies, 2nd Panjāb Infantry, under "Captain Green,

"4 Companies, 3rd Panjāb Infantry, and "will leave camp under the Brigadier's com-"mand shortly after Major Coke's column.

Memorandum of ammunition.
3-pounders—
1 mule-load each, 40 rounds.
12-pounder howitzers—
2 mule-loads, each 32 rounds.
With poles by which the ammunition boxes may be slung and carried by men through the narrow portions of the road.
The best and strongest mules (double sets of equipment for everything) to be selected.

"The Deputy Commissioner will provide guides to lead the column to "Pūl Darband, whence the path said to be practicable for mules leads to "Nasīm's Garhī.

"The Executive Engineer, with such implements and other requisites "as he may consider necessary, will accompany the main column.

"Lieutenant Bruce, with 1 9-pounder gun and 1 24-pounder howitzer, "No. 3, Light Field Battery, and 6 elephants with cradles, escorted by 1 "company of the 2nd Panjāb Infantry, and a squadron of the 4th Panjāb "Cavalry under a European officer, will leave camp so as to reach * Tera-"hootee by daylight.

"On reaching *Terahootee, he will pack his guns on elephants, and take "up a position, the most favourable, at the foot of the hill, to command the "road up which Captain Henderson's column will proceed, and by which "the troops, having accomplished their object, will retire to the plain.

* Sic in original.

"The elephants will remain there throughout the day, both for the pur-
"pose of bringing back the guns and of transporting to camp any men
"unable to walk.

"Captain Green will make over to the Executive Engineer, for the trans-
"port of his stores, 12 mules, with saddles and a havildar's party of 8 men
"from the 2nd Panjāb Infantry with side arms will accompany them.

"Six doolies, 2 each from the 2nd and 3rd Regiments and Pēshāwar
"Mountain Battery, to accompany the main column. All the other doolies
"will accompany the guns of No. 3 battery and remain with it.

"Bhisties, 2 with attacking party, rest with the main column.

"Infantry ammunition.—The infantry will carry in pouch 60 rounds per
"man, and Captain Green will send with the escort accompanying the
"guns of No. 3 Battery 2 camel loads of rifle and 2 camel loads musket
"ammunition.

"Commanding officers will take care that no sick or weakly men or offi-
"cers accompany their detachments, and they will see that their men are
"properly shod, whether with shoes or chuflis. They must be dressed in a
"uniform manner as regards the jacket or tunic, but may be permitted to
"please themselves as to the clothing on their limbs.

"The camp will remain pitched as at present under the command of
"Captain Jacob, 4th Panjāb Cavalry.

"Each infantry regiment will leave a company, made up to 68 men
"(exclusive of the sick in hospital), and the arrangements for the protec-
"tion of the camp will remain as heretofore.

"It will be necessary, therefore, to have the men who are to proceed on
"the service above detailed relieved this evening by those who are to be
"left behind.

"After tattoo to-night, nobody is to be allowed to leave the camp or
"enter it.

"The Deputy Commissioner has been requested to arrange for the attack
"of Tangichīna by daylight by the people of Kaī.

"The best and strongest mules to be selected.

"The mules left in camp will proceed to-morrow evening to the escort
"under Captain Fraser, to help in transporting the tired men to camp.

"Captain Fraser to be particular that no plundering is permitted."

Agreeably to these orders, Major Coke's column marched from camp at 10 P. M. of the 1st as the moon rose with the 1st Panjāb Infantry and 3 companies of the 2nd Infantry under the command of Lieutenant Sykes. By 3 A. M. it had gained the crest of the Samāna range, where it rested for nearly an hour, and then proceeded over difficult rocks. Just as the column reached the foot of the last crest over the village of Sangar, the rattle of Captain Henderson's infantry below at Nasīm's Garhī was heard.

Major Coke now pushed on as fast as the nature of the ground would permit against Sangar, which is situated on a knoll with ground sloping down each way from it; it is a strong place surrounded by a low wall, and has a tower of great height in the centre of the village, which commands the ground on all sides.

The men rushed forward, and before ten shots were fired, they were past the village led by Lieutenants Travers and Lumsden, and not only cut off the retreat of any men who were left in the place, but captured nearly the whole of the cattle.

A number of women and children were left in the village, none of whom were injured; the men fled, some by the track to Ūsghara, the others down the hill to the valley of the Bārā.

The village, containing about 60 houses, was entirely destroyed, the tower blown up, and the jowar crops in the plateau below the village cut.

The detachments then joined the force at Dar Mela.

Captain Henderson's detachment (of 1 sergeant, 2 subadars, 2 jemadars, 12 havildars, 13 naicks, 2 buglers, 286 sepoys) started from camp at 10 P. M. After marching 14 miles, carefully avoiding the only village on the road, the detachment reached the hamlet Pūl Darband, and having to pass through this place and take another guide, in order to avoid the possibility of intelligence reaching the enemy, Captain Henderson pushed on rapidly, commencing the ascent at 2-30 A. M. Ascending silently and quickly, the ridge over Nasīm's Garhī was gained about 4 A. M.

Shortly before the column reached the desired point, the enemy began to beat their war drum in front, but the column continued to move on as before in perfect silence and unseen.

On the desired point being reached, the men were collected and lay down under cover to wait for day, the enemy's drum continuing to sound, the enemy, probably trying to discover the exact position of the detachment, fired a few random shots from the ridge and tower, to none of which a shot was returned.

At early dawn the time for secrecy being past, the men advanced with a rush, the enemy took to flight instantly, and were driven along and over the highest crest, which also commands the village of Sangar, without a casualty. The leading men, under Subadār Mahamad Khān, went over the crest, and down the other side some way, thereby getting complete command of the road; and stopped several hundred head of cattle, sheep and goats, ponies and donkeys. The column then joined the main body.

The main column left the camp at 11 P. M., and proceeded to the small village of Pūl Darband, situated at the base of a spur from which the paths led up the mountain.

It reached Pūl Darband about 3 A. M., where a slight delay took place, consequent upon the difficulty of ascertaining which was the practicable path for the mountain guns, for the Malik of the village, although a British subject, swore that no laden animals could possibly ascend, but when he found his arms pinioned and became aware of the penalty of treachery, he consented to show the way, and the force at once commenced the ascent.

The first part of the ascent was so steep, and the rocks in places so closed in on each other, that the guns were got up with considerable difficulty, but afterwards the path improved, and when the first streaks of dawn rose in the east, it was seen that the column was not far separated from Captain Henderson's party, who were clustered together on a knoll immediately to its front, preparatory to making the rush before described.

The whole force was then concentrated, and from about 5 A. M. until after 10 A. M., every available man not employed in holding the positions from which the Rabia Khel fire could annoy the column, was told off for the work of destruction, and by shortly after 10 the towers were blown up, the roofs of the houses and property they contained burnt, and the greater portions of the standing crops destroyed.

The signal for retirement was anxiously watched for by the mountaineers, and no sooner did the force commence the descent than they followed, beating their drums and screaming out their war-song.

Other arrangements had tended to prevent their being collected in any large body; and though they showed no lack of daring, it seemed as if the affair was to terminate with far fewer casualties than could have been anticipated.

Unfortunately, however, as the skirmishers of the 2nd Infantry under the command of Captain Green were leaving one of the commanding points, some of the Rabia Khēl men rushed upon them, sword in hand, and put them to flight, when a native doctor and six or seven men were hacked to pieces; their rifles and accoutrements falling into the enemy's possession.

Captain Green's conduct and example on the occasion was all that could be desired, and on rallying a few of his men, he drove back the enemy and recovered the position.

The two mountain guns under Lieutenant Sladen of No. 1 Panjāb Light Field Battery, which were at the time employed in covering Captain Green's retirement, did good service, and certainly tended to check the enemy's ardour.

From this time forward the retirement was conducted with perfect order, and before the column reached the bottom of the hill, the enemy almost gave up following. After a short halt, the troops continued their march to camp, which they reached at sunset.

Considering the heat (the thermometer stood at 99° in a tent and 127° in the sun), and that the greater portion of the troops were on their feet for 17 hours, and marched 28 miles, in addition to ascending and descending a rugged mountain of nearly 4,000 feet in height, this feat is one of which all engaged in it may well be proud.

While these attacks were going on, it was arranged that simultaneous attacks should be made by the Khataks under Khoja Mahamad Khān with 300 footmen and 60 horses, and by the men of Tōgh and Kaī. The former went down into the valley of the Bārā and destroyed the small villages of Katsa, Syfūlmela, Khadazai, and Chūrī Sang. The cattle had almost all been driven off; what remained, however, were captured.

The men of Tōgh attacked the Rabia Khēl near Chīnī Tang, and made a very spirited fight; they had 4 men killed, and reported the loss of the enemy killed to have been more than their own.

The men of Kaī did not make an attack, because the Rabia Khēl had, on the night of the 1st instant, sent a party to lie out for the cattle of Kaī, who consequently went after this party. The loss of the Rabia Khēl on this occasion was 4 Maliks killed and 20 others killed and wounded.

This punishment soon bore fruits, for, on the 12th September, the 'jīrga' of the tribe came into Major Coke's camp, and assembling at his tent threw their swords on the ground and said, "The Government are "our masters; whatever are their orders, they will be obeyed." They were then told the terms on which Government would accept their submission, and agreed to the whole without hesitation. On the 14th having given the hostages required, the 'Jirga' returned to their hills to collect the cattle that were left. The terms to which they agreed show, that the Rabia Khēl tribe were fairly humbled.

The acknowledgment of submission was also rendered more complete by their agreement to pay revenue for the grazing of the side of the hills next

to the Bangash valley, with the cultivation thereon, as in the time of Naib Darwāza.

The agreement of the Rabia Khēl is as follows:—" (1). All the "cattle that have been taken from the Government subjects shall be "restored; but we petition that we are not called on to make good those "that were recaptured by the Government troops in the attack on Sangar "and Nasīm's Garhī, those that have died, or those that have been "released on payment of ransom. When there is any doubt about it, the "headmen of the whole tribe shall swear that the whole of the cattle have "been restored; and should it be proved hereafter within the space of "year that any of the cattle of the Government subjects have been concealed "and are still in our tribe, we will not only cause them to be restored, but "we will punish the offender by fine or burning their houses.

"(2). For the lands cultivated by our tribe, and for the grazing of our "cattle to the south of the Samānā range (Pītao), which we acknowledge "to be Bangash lands, we agree to pay revenue at the same rate as in the "time of Naib Darwāza, Re. 1 per house per annum, for all villages on "the south side of the Samānā range.

"(3). We are answerable for our tribe that they shall commit no raids "in the Government territories, and we will restrain our men from robbing "or committing acts of violence on British subjects. Should any robbery "be committed by our people, we will restore the property and punish "the offenders. But we solicit that the theft may be proved; 1st, by "Bilga, or the presence of the stolen property in our tribe; 2nd. by sufficient "evidence. Should the matter not be capable of proof, and suspicion "still rest on any men of our tribe, two headmen of the division of "the village in which the thieves are supposed to be, shall swear that "neither the property nor the thieves are in that quarter, and the men to "swear shall be selected by the complainants.

"(4). We will not permit the men of any other tribe to pass through "our boundaries to commit raids or depredations in the Government terri-"tories; if it can be proved that they have passed through our boundary, we "will make good the property.

"(5). We will give (5) five hostages, one for each division of our "tribe, to be kept at Hangū until Article 1 is finally settled, or as long "as the Government may consider necessary.

"(6). We now request that we may be permitted to come and go "in the Government territories, and that our people may not be seized for "past offences."

These articles were explained to the whole Rabia Khēl Jirga, and were agreed to and signed on the 28th September 1855. Two headmen for each division of the tribe, *viz.*—

No. 1. Mūla Mīr, Ahmad Shāh.
,, 2. Sharīf Khān.
,, 3. Gūlistān, Nasīm Gūl.
,, 4. Mahamad Sher, Alam Khān.
,, 5. Ahmān, Makhmad.

Since this the Rabia Khel have not given any trouble.

(*Coke, Chamberlain, Henderson, Fraser, Mahamad Amin, Cavagnari, Plowden.*)

RĀHĪ—

A pass in the Būgtī hills leading over the hills which form the eastern boundary of the Marao plain. It is stiff, but practicable for camels; there is no water on it. (*Davidson.*)

RĀH-I-TOKH—

A name given to a peculiar roadway which exists between the different outer ranges of hills. A reference to the article in Dera Ghāzī will show how those outer ranges run, and between these hills, from the Kaha on the south as far as Mīranzai on the north, a natural roadway exists. This is owing to the peculiar formation of these hills, which seem to run in quite distinct parallel ranges from north to south, but which are all really connected by a very low but perfectly perceptible watershed. This roadway does not go uniformly between two particular ranges, the first and second, for instance, &c., but appears to change from one to the other as convenience dictates. However, generally speaking, there is one road within the first range and another just at the foot of the high range called Kālā Roh.

This Rāh-i-Tokh is much used by the tribes both in going and coming from their plundering expeditions, as they are thus enabled to issue from the hills belonging to totally distinct tribes. But, if it affords a safe escape for plunderers, it may, if well studied, afford also a means of dealing out punishment to them: in fact, unless the system of the Rāh-i-Tokh roadway is thoroughly understood by officers entrusted with the defence of the frontier, a successful defence becomes difficult, if not impossible. It was by this Rāh-i-Tokh that the Khetrāns in 1864, after their raids on the Bozdārs, were enabled to retreat the whole way to their country, keeping just within the hills, and it was by this that the other day a party of Vazīrīs came from their own hills, and issuing at Drāband were enabled to attack a party of Povindahs encamped there, and then having hid in the ravines for a time to enter their own country by a totally different pass from that by which they had come, and which had been closed to them. The importance of a thorough comprehension of this Rāh-i-Tokh cannot be too strongly urged, and there seems little excuse for our remaining any longer ignorant of it, as there is little doubt that the whole country up to the Kālā Roh might be mapped by a few officers in one season. (*Vide* ROUTES.) (*Macgregor.*)

RAĪDŪN—

A pass on the Tānk border, situated between the Pirang-algad and Sūjah passes, west of the Mūlazai outpost.

A road through this pass, by which cattle can be taken up, only goes within the 1st range of low hills and joins the Sūjah pass.

The Mūlazai post is responsible for it. (*Carr, Macgregor.*)

RAĪ PAR—

A blind pass on the Dera Ishmāīl frontier, situated between the Narinja and Kaora passes, west of the Gorwalī post. (*Carr, Macgregor.*)

RAĪS—

A village in the Kohāt district, 17 miles from Kohāt, towards Thal, left on the bank of the Kasha river, at its junction with the Toi, surrounded by a low wall. There is no good position for an encampment in the portion of the valley in which the village stands, owing to its small extent and its being commanded from all sides either by the higher hills or by spurs from them. The hills are covered with a dense jungle, which render them very

difficult for military operations, and even the comparatively level parts are covered with thick bushes. The village of Raīs can turn out 200 fighting-men; all the cultivation of this village is irrigated. (*Macgregor.*)

RAJHĀN—

A village in the Shikārpūr district, on the road from Kachī to Shikārpūr. There are here two villages enclosed with walls. Fields of bajra and cotton surround them. The water is of very indifferent taste, and is procured in small quantity only from a series of shallow wells or pits under the walls of one of the villages. It is inhabited by Jamālīs, who have expelled the Magzīs, the former inhabitants. (*Masson.*)

RĀJANPŪR—Lat. 29° 4′ 12.″ Long. 70° 21′ 22.″ Elev. 349 feet.

A town in the division of the same name in the Dera Ghāzī district, 72 miles from Dera Ghāzī, 16 miles north-west from Mithan Kot, 33 miles sout-east Harand, 23 miles from the hills, 11 miles west from the river, and 40 miles north of Rojhān.

It contains 777 houses, principally built of mud, but there are many large burnt-brick buildings. There is a good bazar, which runs through the town from north to south. The town has 5 mosques and 2 temples, 200 shops, a Government English and vernacular school, a jail, tehsil, and thana, post and telegraph offices. The population is 4,849 souls. The ironsmiths of this place are very good, and make guns, swords, locks, &c.

There is a small cantonment here with lines for one cavalry regiment and two companies of infantry. The climate of Rājanpūr, says Dr. Costello, is very favorable to Europeans and natives. The usual smallness of the rainfall, as well as the nature of the soil which allows any rain that falls to percolate through, seems to be the chief cause of the healthiness of the climate. Horses and domestic animals do not thrive in this district owing to the same cause, which makes the climate so healthy to man, and the consequent scarcity and inferior description of the grass and other vegetations indigenous to the country and on which these animals live. The water at Rājanpūr is good, except that it has a somewhat greater proportion than usual of sulphate of soda. (*Costello, Macgregor.*)

RĀJANPŪR—

A division of the Dera Ghāzī district, bounded north by Jāmpūr, east by the Indus, south by Kasmor, and west by the hills.

Its extreme length is about 70 miles, and its breadth 40 miles. Its area in square miles is 1131·47.

The divisions of Rājanpūr for administrative purposes are—1, Mithankot; 2, Rājanpūr; 3, Bāghsar; 4, Nūrpūr; 5, Naoshahra; 6, Sohanwālī; 7, Rojhān.

The inhabitants are divided ethnographically into Jats and Baloches, the last occupying the smallest space, and though numerically the least, politically they are far the most important.

The same natural division that has been noted in the Ghāzī district generally also occurs here, that is, this division is naturally sub-divided into three portions, that watered by the river, that in the influence of the hill streams, and that beyond the influence of either.

All that can be said of the general aspect of this division is, that it is as unlovely as the rest of the district, if anything rather more so. Towards the river there are a good many trees and villages, and round Rojhān and towards Shāhwalī there are considerable stretches of jungle, but on

the actual west frontier, the aspect is desolate in the extreme. The difference between these two parts is, that in the jungle one can see nothing, because of the trees, and on the frontiers, because there is literally nothing to see.

There are no mountains in this division. True, the red line denoting the British boundary is drawn over the crest of Giāndārī, but this merely represents the limits of Captain Johnstone's survey. There is no authority for considering this ridge within the district.

There are no rivers in this division. The principal ravines are the Bāgārī, Chedgī, Pitok, Shōrī, Zangī, Jabārī, and Sorī.

There are no lakes in Rājanpūr. The canals of this division will be found described under the article Dera Ghāzī.

Climate.—The meteorology and climate of Rājanpūr scarcely differs from that of Ghāzī, and the climate of Rājanpūr is extremely trying during the months of November and December, the thermometer registering a range of 30° between the maximum and minimum during the former month. The lowest point to which mercury fell during 1872 was 45° in side doors. And this was during January, which is the coldest month.

The sun is always very powerful even during the winter. The air dry and clear. The prevailing wind is from the south and south-west; this blows during the hot months from 2 P. M. until 9 next morning; it is a burning blast during the day, but cools much by night time, as it blows over large sandy tracts of desert. During the cold months, a northerly breeze frequently prevails for three or four days together, and coming with some regularity every second week; this is a very trying and unpleasant point; the wind carrying a great quantity of dust with it, and being far keener than the southerly breezes.

It may be observed that the only point from which rain clouds come is from the north-east. The climate is excessively dry, as beforementioned; the rain-fall being almost nominal in some years. In 1872, when a most unusual downpour occurred, the total was $2\frac{11}{12}$; and this was spread between the months of April to September. Usually none falls during January, February, March, October, November, and December.

During 1872 the thermometer at Rājanpūr registered as follows:—

Months.	Maximum.	Minimum.	Range.	Prevailing wind.
January	68	45	23	S.
February	80	53	27	N
March	83	70	13	S. W.
April	92	71	21	S. W.
May	102	75	27	S. & S. W.
June	106	83	23	S. W.
July	100	86	14	N. & S.
August	99	83	16	N. & S.
September	96	77	19	S.
October	90	67	23	S.
November	84	54	30	S.
December	75	52	23	S.

"The most prevalent diseases in this division are, says Dr. G. C. Ross, "fever, with its concomitants dysentery, pneumonia, splenitis, syphilis, and

"small-pox. The former disease, to take 1872 as an example, commenced "in August, the cases at first being mild, and, as a rule, becoming cured in "five or six days; then as the autumn wore on, to October, the disease "became more severe. Ordinary cases of quotidian ague changing into the "tertian and quartan forms, and into remittent fever. Then in November, "when the weather got colder and the temperature between day and night "more marked, dysentery and diarrhœa appeared, and next month chest "affections set in. The whole epidemic, if it can be called such, of mala- "rious fever is far more intense along the Kachī, the low-lying, inundated, "lands by the River Indus, and its nullahs.

"Along the hills, where there is a dryer sub-soil, less irrigation and culti- "vation, much less sickness appeared.

"Small-pox exists the whole year round, but the mortality from it is "not great. About 1,000 children are every year vaccinated. Inoculation "is practised by many.

"Venereal disease is extremely prevalent, much more so than in any other "place I have seen during my service. It is not possible to check it, as "it exists among the people of the country, not the Bazar prostitutes.

"Of other diseases about 20 to 30 stone cases are, as a rule, operated on "every year; 14 in 1872.

"The patients are generally from the Bahawalpūr District.

"Ophthalmia, of course, exists, and is due to dust and glare."

"Dr. Costello, in his Medical Report for 1868, remarks—" The country of "the Rājanpūr division slopes gently from the hills. The soil for at least "150 feet from the surface is composed of alluvium deposited by the Indus in "former times when ran closer to the hills. Below this stratum beds of con- "glomerate and sandstone are met with, similar to those in the neighbour- "ing hills. The upper soil is, generally speaking, a loam with a slight pre- "ponderance of sand, and is very productive when watered and cultivated. "Towards the Indus and close under the hills the sand of the loam is in con- "siderable excess, between 25 to 38 feet from the surface; the clay element "is everywhere in excess, and consequently water is found at this depth.

"The mineral productions are noticed in the article Dera Ghāzī.

"The domestic animals are the horse, cow, buffalo, dog, cat, camel, mule, "donkey, fowls, sheep and goats.

"The horse is the celebrated Baloch breed. Mares are used entirely for riding "purposes; the colts being neglected when young simply die off. The "cow is small, and not of much use for milking purposes. Bullocks are "plentiful, of the same small breed, as they are required to work the Persian "wheels, by the aid of which all the winter crops in the country are raised. "The villagers near the river keep large herds of buffalos, and they find a "plentiful subsistence in the coarse jungle grass. Camels are very numerous, "and large herds are kept; sheep and goats the same, and cheap to buy. "The sepoys at Rājanpūr purchase them in numbers. Fowls do not thrive, "probably from the severe scorching heat. Numbers of jackals, wild cats, "pariahs, &c. Eggs are with great difficulty obtainable. Guinea-fowl might "be introduced, as they do well, and would be more valuable than the "common.

"Duck and geese and also turkeys are most difficult to rear.

"The common wild hog is exceedingly numerous in the jungles, doing "great harm to crops.

"The wild ass of Sind is found in the deserts along the base of the "hills and in the Sham plain. Its description has often been given, so "it will suffice to state that it is perfectly untameable, although the "experiment has often been tried, and no horse can come up with it "except when just foaled; the Bilochis frequently catch young ones by "watching a mare in foal when she is just about to throw it.

"The wild donkey comes down to within 8 miles, and even closer, of "Rājanpūr in March and April.

"The hogdeer or "Para", and the common ravine deer, are both "abundant, and the "Goen", found in the jungles near the Sind border; "a marsh deer or "Bara Singha", Markher, and Urial exist on the hills "beyond British territory.

"Small rodents are common all through the district, affording abundant "food for the innumerable hawks, &c. The common squirrel (*Sciurus* "*striatus*) is found everywhere. The hare the same, and the porcupine "near the hills.

"The common jackal and fox are abundant, the former exces-"sively so. Of both species those animals found near the river are of large "size and have beautiful fur. The tiger is to be found also in 1872, "six were shot by the river-side. Existing in dense jungle, they are unap-"proachable, except by largely organised parties. They do great injury to "cattle, but do not seem to molest human beings, except when wounded. "Wolves are to be found, but are not very numerous. I am not aware "that leopards have been seen, except in the hills. Cats and "lynxes" are "exceedingly plentiful, and the amount of mischief they do the game is "incalculable. Hyænas are frequently captured or killed. The otter (*Lutia* "*nair*) is found along the river Indus; the native name is "Saglan." A "small badger, known as the Bijjer, exists, but is seldom seen. Natives "have an idea that this creature burrows into graves for the purpose of "getting at the dead bodies.

"The hedgehog is to be found; the only bat I have seen is the common "small one.

"The dolphin-platanista, is found in the river Indus.

"Birds are extremely numerous. Of the vulturidæ, sub-family vulturinæ, "Gyps Indicus and Bengalensis, and of sub-family Neophroninæ, the com-"mon Neophron.

"Of the Falconinæ, the Pengrine, Shahin, Cherrug (*F. saces*), Laggar "represent the larger Falcons, the Cherrug, however, being only a winter "visitant. The Turmuti, Meslin, and Kestril the lesser.

"Of the Accipitrinæ, the shikra (*Micronisus badius*) and sparrow hawk. "*Anisus*.

"Of the Aquilinæ, *A. Nævia*; *A. fulvescens*, which I take to be the "Kala Basha;" *Nisactus bonelli* or "Shini."

"The Scansores are represented by the common purrukeet (*Paleonnis* "*Ales*), by one or two kinds of the Picinæ, and the common Concal (*Centropus*).

"Tenirostrus, by the little purple honey-sucker in spring (*Arach-Asiat.*) "and by the Hoopœ—Indian variety.

"Dentirostres, by the Lanianæ, Dicrurinæ, Fly-catchers, Merulidæ, the

"Timalinæ being well represented; also the sub-families of Bulbuls, Wag-
"tails, &c.

"The raven is found and of course the common Indian crow (*Corvus* "*splendens*) in multitudes; the common magpie (*D. rufa*), the starling, myna "and pastor, the ploceinæ, wasbils, passerinæ, emberizinæ, alandinæ, &c.

"Of the Buteoninæ, Bute canescens, the Pali Harries, and two other kinds "either *Circus cyaneus, C. cineraceus, or C. Æruginosus.*

"Of Milvinæ, Haliastus Indus and the common kite, *M. Govinda.*

"Of Strigidæ, the short-eared owl (*Otus Brachyotus*) and the common "little Athene Brama are the only kinds I have seen. The first is found "in the long grass and rape, whereon bara lie.

"*Insessores.*—The Fissirostres are represented by a few swallows and "swifts; a caprimulgus, the common bee-eater in spring, the Indian-roller, "the brown-headed kingfisher, white-breasted kingfisher, common Indian "kingfisher, and the pied (ceryle).

"*Gemitores.*—Of Gen-Columpa, the common blue-rock; and of Turtu-"rinae, the Turtur Cambayensis are commonest.

"*Rasores.*—Ptesoclidæ.—sand grouse are found in myriads on the sandy "grassy plains near the hills. The large sand grouse (*Pterocles Arenarius*) "being the commonest. *P. Fasciatus* has been found, and the *P. Exustus* "also is very abundant.

"*Oudicinæ.*—The grey and black partridges are exceedingly plentiful "all over the country, and the chikor in the hills. Quail are also found "and, apparently, the whole year round.

"*Grallatones.*—Otidid—The large Bustard (*Eupodotis Edwardsū*) probably "exists on the plains. The Honkara is plentiful, affording excellent hard-"king with the cherrug. It appears about the beginning of November "on the plains and a month earlier in the jungles by the river. It leaves "in February.

"*Cursoridæ.*—The Indian courier plover (*C. Coromand.*) is abundant "on the plains, and the stone plover also. The red-wattled lapwing is "very common.

"*Gruidæ.*—The culen (*Anthro Poider Virgo*) is found, but not abundantly.

"*Scolopax.*—The common snipe is sometimes seen about wet, inundated "places, not often though; the jack, the same; Numeninæ are seen. "Tringinæ, Totaninæ are represented; also the Rallinæ and Ardeidæ.

"*Natatores.*—The Flamingo existed in the cold weather near the river; "the barred-headed goose also. The shieldrake, mallard, spotted-bill, "and gadwall duck are found; and also another species called the "sealing-wax" duck, which I suppose to be the Anas Pæcil or Nychan. "Wigeon, and teal represent the Marecu and Querquedula. Fuligulinæ "by Brantæ Rufinæ. The Sterninæ are represented—the Pelicanidæ, P. "Onocrotolus, Graculidæ, the large cormorant, and lastly the beautiful "Plotus Melanogaster which is abundant, in the cold weather on the "dhands."

The population of this division in 1868 was 71,664 souls, who inhabit 72 townships in 1131·47 square miles, or 65 souls to the square mile.

The number of adults is 45,320; of these 25,109 are males and 20,211 are females. The total of children below 12 is 23,334, and of boys 15,450, and girls 10,914, of males 40,559, and females 31,125.

Divided according to tribes, the principal items of the population of the division are as follows:—14 Europeans, 1,114 Syads, 373 Pathāns, 77 Lagārī Baloch, 546 Bozdārīs, 5,418 Mazārīs, 178 Lunds, 66 Kosas, 3,251 Drīshaks, 6,124 miscellaneous Baloch (total Baloch 15,660, 43,060 Jats, 7,502 Aroras, 293 Sudhs, 359 Brahmins.)

In order of numerical strength, the populations are (1) Jats, (2) Baloch, (3) Aroras.

The Jats are therefore as 3 to 1 of the Baloche, who are about 2 to 1 to the next most numerous race. The Jats are distributed thus: 10,120 Rojhān, 8,989 Rājanpūr, 7,237 Naoshahra, 5,674 Mithankot, 4,836 Bhāgsar, 4,424 Sohanwālā, 1,980 Nūrpūr.

According to religion, the population stands thus: Christians 14, Sikhs 494, Hindūs 9,995, Mahamadans 60,017. The Mahamadans are more than 6 to 1 of Hindūs, 120 to 1 of Sikhs, and 4,287 to 1 of Christians.

Of the enumeration according to occupation, the principal items are: Government employees 205, police 131, village watchmen 97, village officers 347, priests 418, musicians 323 males, 285 females, dancing girls 55, barbers 278, washermen 368, merchants 26, shopkeepers 3,869, bankers 181, letters-out of conveyances 534, boatmen 409, proprietors of land,—Hindūs 194, Mahamadan proprietors of land 9,200,—laborers 4, carpenters 456, weavers 1,241, dyers 139, tailors 89, shoemakers 760, cotton-cleaners 194, blacksmiths 203.

The principal towns in this division are—Rojhān 5,656, Rājanpūr 4,849, Kin 4,096, Mithankot 3,659, Mīranpūr 3,526, Wang 3,060, etc.

There are in all 72 villages in the division, 1,339 enclosures, 14,438 houses, giving an average of 53·54 souls to an enclosure, and 4·96 souls to each house.

The average number of persons to an enclosure is extraordinarily large, being greater than that of any other district in the Panjāb. The average number of souls per house is also large.

The following Statistics of the villages in the Rājanpūr Division are furnished by Mr. Bruce.

Names.	Population. No. of souls.	Population. Males.	No. of houses and material.	Mosques.	Shops.	Names of herdsmen.	Stock. Horses.	Stock. Cattle.	Stock. Sheep.	Stock. Camels.	Stock. Donkeys.	Produce.	Water-supply.	Supplies procurable.	Land Revenue.
Rojhan ...	5,656	3,141	1,221 mud	4	40	Sher Mahamad Khan.	150	3,030	4,250	105	21	8,380 mds. jowar, wheat and barley.	Irrigated from 12 wells, good 8 ft.	Yes ...	Rs. 2,410
Umrkot ...	1,013	606 109 Baloch	230 ,,	1	6	Imam Bakhsh Khan	20	570	940	30	10	3,530 mds. barley, wheat, bajra and jowar.	Good, from 8 wells, some brackish, 8 ft.	Yes ...	,, 535
Praverdherwali ...	782	478 109 B	155 grass	1	1	Mohib Khan ...	15	670	520	10	5	2,110 mds. wheat, peas, dall, mung & smuka.	Ditto 7 wells, 8 ft.	Only for animals a little wheat procurable.	,, 167
Badli ...	1,543	914 216 B	308 mud & grass.	1 dharm	5	Ahmad Khan ...	25	780	809	30	10	3,915 mds. wheat, dall, gram, peas & barley.	Ditto 2 ditto 8 ft.	Yes ...	,, 531
Miranpur ...	3,526	1,969 700 B	716 ,,	2 mud.	10	Hyat Khan ...	40	3,240	2,020	40	10	5,680 mds. wheat, barley, peas, gram.	Ditto 3 ditto 8 ft.	Yes ...	,, 1,753
Dera Dildar ...	1,479	741 130 B	333 ,,	2 grass.	2	Khan Mahamad ...	30	910	1,280	40	5	4,590 mds. wheat, jowar, gram.	Ditto 7 ditto 8 ft.	In small quantities.	,, 716
Kin ...	4,096	2,362 810 B	823 grass	1	6	Sher Mahamad Khan.	60	2,810	2,800	30	10	3,850 mds. wheat, barley, pulse, dall.	From the Indus water in wells brackish.	Yes ...	,, 140
Shahwali ...	1,940	1,176 250 B	307 mud & grass.	1	5	Sher Mahamad Khan.	50	1,950	1,190	20	50	2,160 mds. dall, wheat...	Good, from the river.	Yes ...	,, 301
Raikh ...	1,320	720	286 mud	2	24	Joman ...	45	521	640	...	24	13,015, mds. jowar, gram, mustard.	Irrigated from 11 wells, good, 6 ft.	Yes ...	,, 2,545
Kalanpur ...	181	92 32 B	7 ,,	1	4	Mahamad Bux ...	12	58	54	...	6	2,206 mds. wheat, gram	Ditto 4 ditto 6 ft.	In small quantities.	,, 425
Hazratwala ...	254	113	92 ,,	1	4	Ditto ...	18	83	30	...	8	2,310 mds. wheat, gram, mustard.	Ditto 3 ditto 6 ft.	Ditto ...	,, 205
Wang ...	3,060	1,756 27 B	617 ,, 4 pucca	2	16	Shahu and Bhavena	40	2,810	1,669	...	54	11,267 mds. wheat, peas, barley, gram, jowar, &c.	Ditto 82 ditto 5½ ft.	Yes ...	,, 5,019
Kote Mithan ...	3,659	1,852 25 B	843 ,,	6	50	Mobarak Shah, Burinda Shah and Vasandaram.	12	449	463	...	30	3,400 mds. wheat, barley, mung.	Ditto 15 ditto 5 ft.	Yes ...	,, 715
Mohib Ali ...	612	354 113 B	2 ,, 127 ,,	1	2	Mohib Ali, Doda Bangal.	15	251	125	...	12	2,690 mds. wheat, jowar, mung, gram, opium.	Ditto 18 ditto 5 ft.	In small quantities.	,, 572
Kotla Hasan Khan	176	98 12 B	46 grass	1	1	Dilavar Khan and Tachi Khan.	4	149	2	...	5	1,680 mds. wheat, jowar, barley, mung.	Ditto 10 ditto 5 ft.	Not ...	,, 300

Kotla Sayd Khan,	280	195 61 B	54 ,,	1	1	Dhugu Khan.	15	56	51	...	10	1,626 mds. wheat and opium.	Ditto 15 ditto 7 ft.	In very small quantities.	,,	350
Mad Mulvi ...	381	206 4 B	174 ,,	1	1	Makbul ...	2	160	64	...	20	1,801 mds. wheat, jowar, and opium.	Ditto ditto 8 7 ft.	In a small quantity.	,,	300
Basti Pahli ...	310	180 95 B	63 ,,	1	2	Gulshar Khan ...	10	84	53	...	5	931 mds. wheat, jowar, and mung.	Ditto 15 ditto 8 ft.	Ditto ...	,,	300
Shahgarh ...	380	214 40 B	81 ,,	1	1	Khan Mahamad and Lakhiram.	5	169	85.	...	4	2,470 mds. wheat, jowar, and bajra, barley, mung.	Ditto 3 ditto 4 ft.	Ditto ...	,,	850
Bangala ...	1,372	707 56 B	279 ,, & 2 pucca.	1	25	Ditto Magorah ...	12	456	1,463	...	35	9,030 mds. wheat, jowar, peas, and mung.	Ditto 6 ditto and 6 bitter 5 ft.	Ditto ...	,,	2,065
Sabzni ...	1,318	716 400 B	271 ,,	1	8	Khair Mahamad and Imam Bux Khan.	15	527	482	...	10	4,999 mds. wheat, barley, tobacco, &c.	Ditto 4 ditto 5 ft.	Ditto ...	,,	922
Derah Bhai ...	772	434 30 B	174 ,,	1	5	Ahmed Khan, Sardar do.	5	922	862	...	25	3,125 mds. wheat, peas, and mung.	Ditto 6 ditto 5 ft.	Ditto ...	,,	840
Sahn Wala ...	1,390	784 160 B	269 mud 3 pucca.	4	15	Jindu, Tak Chand, Dhemu.	...	504	1,297	...	25	4,661 mds. wheat, gram, mung, opium, barley, &c.	Ditto 34 ditto 6 ft.	Yes ...	,,	1,432
Kasampur ...	1.139	648 170 B	244 mud 1 pucca.	2	10	Alahbakhsh Piran.	10	199	307	...	30	11,411 mds. wheat, tobacco, mustard.	Ditto 70 ditto 6 ft.	Yes ...	,,	2,780
Kotla Andrun ...	980	519 140 B	105 grass and mud.	2	11	Kamal Khan, Din Mahamad Khan.	23	277	120	5	15	5,132 mds. wheat, barley, mung, peas, mustard.	Ditto by river...	Yes ...	,,	2,726
Sadpur ...	229	126 4 B	52 ,,	I	1	Fatah Mahamad ...	10	204	29	...	1	1,335 mds. wheat and mustard.	Ditto ...	In small quantity	,,	623
Nowshera ...	1,499	915 5 B	349 ,,	3	32	Alahbakhsh, Mahamad Yar.	27	623	234	...	21	4,908 mds. wheat, peas, mung mustard.	Ditto 2 wells, good, 6 ft.	Yes ...	,,	3,133
Sakhaniwala ...	1,075	590 200 B	218 ,,	3	35	Haji Mahamad and Fazal.	28	346	1,143	...	42	1,885 mds. wheat barley, gram, mustard, and tobacco.	Ditto 36 ditto 10 ft.	Ditto ...	,,	1,000
Kotla Shar Mohamed	948	502	201 ,,	2	12	Fatah Mahamad ...	45	553	768	7	20	5,630 mds. wheat, mung and gram.	Ditto river and 3 wells, good, 6 ft.	Ditto ...	,,	2,572
Mehrawala ...	896	481 100 B	202 ,,	4	10	Imam Bux and Ata Mahamad Khan.	46	0	306	13	10	3,807 mds. wheat, peas.	Ditto 4 ditto 6 ft.	Ditto ...	,,	664
Pir Bakhsh ...	608	336 110 B	129 ,,	1	4	Mahamad Bux and Saval.	16	429	709	...	6	1,616 mds. wheat, peas, gram, & mustard.	Ditto 21 ditto 10 ft.	Ditto ...	,,	601
Akilpur ...	1,075	584 13 B	116 ,,	2	10	Ahmed Khan, Pir Bux.	16	654	285	...	36	3,090 ditto ditto jowar, mung, opium mustard.	Ditto 27 ditto 4 ft.	In small quantity.	,,	803
Fazilpur ...	2,024	1,120 107 B	1 pucca 393 ,,	6	25	Tak Chand, Sahu Khan.	26	793	596	10	80	3,305 mds. wheat, rice, indigo, til, opium, &c.	Ditto 61 ditto 10 ft.	Yes ...	,,	1,649
Shikarpur ...	1,407	769 70 B	20 ,, 268 ,, 6 ,,	2	12	Sidhuram ...	10	824	700	...	10	6,712 mds. wheat, opium, tobacco, mustard, &c.	Ditto 35 ditto 4 ft.	Yes ...	,,	1,814
Mari ...	240	126 15 B	53 grass	1	1	Miran Khan ...	1	159	296	...	10	2,223 mds. wheat, barley, mung, peas, gram, opium, &c.	Ditto 3 ditto 5 ft.	Not ...	,,	139
Gopal Kotla Hazuri	864	474 70 B	167 grass and mud	2	12	Sidhuram, Mahomed Bux.	4	681	451	...	8	1,850 mds. wheat, jowar, gram, mung.	Irrigated from 5 wells, good 5 ft.	Yes ...	,,	816

RÁJ

The following Statistics of the Villages in the Rājanpūr Division, are furnished by Mr. Bruce—continued.

Names.	Population. No. of souls.	Population. Males.	No. of houses and materials.	Mosques.	Shops.	Name of herdsmen.	Stock. Horses.	Stock. Cattle.	Stock. Sheep.	Stock. Camels.	Stock. Donkeys.	Produce.	Water supply.	Supplies procurable.	Remarks.
Nurpur ...	976	484 27 B	221 grass and mud	1	10	Gulzar Khan ...	...	891	578	...	...	3,172 mds. wheat jowar, bajra, barley, mung, peas, and opium.	Irrigated from 5 wells, good, 5 ft.	Yes ...	Rs. 1,473
Toung ...	581	325 101 B	123 ,,	...	1	Ditto ...	10	340	300	.	10	2,347 mds. wheat, barley, mung, gram, &c.	Ditto 1 ditto 3 ft.	Not ...	,, 1,039
Bait Sountra ...	506	281	112 ,,	1	2	Musa ...	8	211	162	...	5	1,034 mds. wheat, peas, gram, opium, mustard.	Ditto 3 ditto 5 ft.	Yes ...	,, 483
Baghun ...	410	232 6 B	79 grass	1	1	Imambux Khan ...	5	442	380	...	2	2,825 mds. wheat, barley, mung and mustard.	Ditto 2 ditto 5 ft.	Not ...	,, 395
Nadgola ...	243	176 43 B	69 ,, and mud	1	3	Chaunkhan ...	6	97	...	...	5	395 mds. wheat, barley, indigo, jowar.	Ditto 1 ditto 5 ft.	In small quantity	,, 1,068
Murghai ...	1,507	756 58 B	333 ,, 1 pucca	2	12	Dolamshah, Agamal	23	925	667	40	47	4,870 mds. wheat, jowar, barley, grain, tobacco,	Ditto 45 ditto 5 ft.	Yes ...	,, 707
Machka ...	461	251 7 B	92 do.	1	2	Malakbux ...	13	372	235	...	7	2,104 mds. wheat jowar, barley, bajra, indigo, cotton, mung, peas, &c.	Ditto river ...	In small quantity	,, 1,620
Bhagsar ...	1,658	876 250 B	428 ,, and mud 4 pucca	5	20	Bandashah and Dhanuwall.	15	890	1,218	...	25	8,450 mds. wheat, jowar, barley, mung, peas, &c.	Ditto 16 wells, good, 6 feet.	Yes ...	,, 1,620
Kotla Hasan Sha and Kadra.	944	536 40 B	183 ,,	2	3	Jamalshah, Batil Jovanak Khan.	10	142	...	82	11	1,855 mds. wheat, jowar, rice.	Ditto 9 ditto 6 ft.	In small quantity	,, 250
Kotla Hasan Jamra	539	301 130 B	103 ,,	1	2	Sharan Khan ...	3	242	467	...	8	1,730 mds. wheat, jowar, opium.	Ditto 7 ditto 5 ft.	Ditto ...	,, 410
Rajanpur ...	4,849	3,280 150 B	162 mud 15 pucca	18	200	Zamanshah, Usman Asanund Khan.	50	414	1,278	10	115	12,669 mds. wheat, barley, gram, rice, mung, til, cotton, indigo, opium, &c.	Ditto 94 ditto 3, bad, 12 ft.	Yes ...	,, 2,932
Jahanpur ...	1,573	968 80 B	220 ,,	5	7	Khanmahomed Khan.	15	420	430	10	35	7,700 mds. wheat, indigo, opium, tobacco, til, &c.	Ditto 45 ditto 13 ft.	Ditto ...	The whole of these villages are included in the Jagir granted to Shahneway Khan, who pays Rs. 2,932 yearly to Government as tribute.
Kotla Isan ...	1,318	717 60 B	281 ,,	12	18	Chohar Khan ...	8	409	802	35	30	2,847 mds. wheat, jowar, indigo, opium, tobacco, rice.	Ditto 70 ditto 14 bad, 13 ft.	Ditto ...	
Kotla Nasir ...	1.983	1,150 150 B	408 ,,	9	40	Laskhar and Bijar Khan.	20	715	1,298	100	300	4,364 mds. wheat, barley, grain, opium.	Ditto 52 ditto 12 bad, 11 ft.	Ditto ...	
Kotla Nur Mahomed	526	313 107	160 ,,	2	...	Imambux Khan, Hamza Khan.	6	476	146	11	3	4,273 mds. wheat, rice, opium, tobacco.	Ditto. 40 ditto 3 ditto 11 ft.	Not ...	
Fatahpur ...	358	203	90 ,, & grass	1	10	Nur Khan and Sarang.	10	171	51	...	4	79 mds. jowar ...	Ditto 2 ditto bad.	In small quantity	
Dhagwani ...	2,423	1,410 410 B	502 ,,	5	10	Mirmo Khan ...	50	771	708	150	6	21,760 mds. wheat, jowar, bajra, rice, indigo, cotton, opium, tobacco til, &c.	Ditto 140 ditto good, 4 bad, 6 ft.	Yes ...	

RAJ

The principal chiefs in this division are, Imām Bakhsh Khān Mazārī Mīran Khan Drisak, and the Mia Sahib Saraī of Hājīpūr.

The area in square miles of this sub-division is 1,131, and in acres 540,117; of these acres 48,447, or less than $\frac{1}{10}$th is cultivated, 105,373, or less than $\frac{2}{10}$th is culturable, 204,591, or more than $\frac{4}{10}$th are revenue-free, and 181,706, or more than $\frac{3}{10}$th is absolutely barren.

The demand on account of land revenue for 1866-67 was Rs. 52,300; thus, the rate per acre on total area was only 1 anna 11 pie, the smallest in the district, the rate per acre on total malguzari was 5 annas 5 pie, rate per acre on total cultivation 1 rupee 1 anna 1 pie, which is less than any other division.

There are no forest trees indigenous to the country except Acacias, *A. Arabica* (Kikar), Sirras, Pipal; the two latter probably planted when they do exist, but many kinds can be grown with the greatest success, as, Shisham, Mulberry, Neem, Willows, both *S. Babylonica* and *Tetra sperma*, Bakain. Large plantations of the first might be successfully made near the various wells throughout the jungle, and its timber here would be invaluable, as it is extremely difficult to obtain any wood at all for building purposes.

The Rājanpūr district to a distance of 20 miles from the river Indus is clothed with dense jungle, formed of tall grass, with tamarisks and other low shrubs growing in large patches; towards the hills the jungle disappears gradually, and is replaced by low grass and "Laima," from which soda is manufactured by burning.

The soil of the district appears to be a deposit of hill streams and the river Indus. At Rājanpūr fine river sand is found at a depth of from 4 to 6 feet. Water at 25, which rests on a bed probably of hard clay. The river in past ages has flowed over the whole country. Rājanpūr is separated from the inundated country by a low range of sandhills; it is, I think, lower than the Indus in the cold weather. In the hot from May to September the country is irrigated by inundation canals. The water is all brackish, and undrinkably so in the outposts and through all the country wherever there is a cooler soil.

European vegetable seeds do very well. Mangold Wurzel has been cultivated to a fair size. The fruit trees answering best are mango, of which there are numerous gardens; mulberry, pomegranate, limes, oranges, and grapes can be cultivated with success; date palms or plantains.

For other particulars regarding the agricultural produce *vide* Dera Ghazi.

The only manufactures of the division are those of matchlocks, swords, and locks in Rājanpūr, and carpets and various woollen articles at Rojhan and Rājanpūr.

Regarding the former trade of the Rājanpūr division, the following is gleaned from some vernacular papers furnished by Mr. Bruce; in the time of the first Nasīr Khān, and up to 1701 (1844 A. D.) when Ranjīt Sing ruled, a large trade existed between the merchants of Rājanpūr, Nasīr Kotlah, Asni, Mithankot, Rojhān, Dājil, Harand, and other towns, and the traders of Bhāg, Shāhpūr, Kachi (Khelat), Kāhan, Dera Būgtī, and others. Large convoys of merchandise, consisting of cloths, cotton, gur, sugar, tobacco, lungis, khes, indigo, oil, ghi, shoes, saddlery, were sent from

the Dērajāt, returning with sulphur, almonds, chobara, kismis, shangista, cheese, numders, carpets, gaggal, camels, cows, bullocks, donkeys.

In Magh 1901 (1701) 1844 A. D., when Dīn Mahamad, son of Doda, was leader of the Marīs, the merchants of Rājanpūr, Dājil, Harand, Mithankot, Rojhān, sent a kafila, value 1,25,000 to Bāgh *viā* Pitok, Sham, Sīah Tank, Dera Bibrak, Sartaf. The country was distracted, the Marīs and Būgtīs being fighting amongst themselves.

The kafila was under safe keeping of the Drīshaks up to the Būgtī boundary, while one Amīr Shāh of Lehrī, the Pīr of the Būgtīs, who was at Dera Bibrak at the time, volunteered a safe conduct to it as far as Kachī. The Marīs happened to have collected 600 men for a fight with the Būgtīs, and as they had not been consulted regarding the kafila, they were offended, and disregarding the sanctity of the Syad, they attacked the kafila, near Sartāf, wounding the Syad himself.

The arrangements for the safe conduct of kafilas and customs were as follows:—

Kafilas proceeding from the north of the district entered the hills by the Chāchar. The Gurchānī Sirdār was responsible, and furnished an escort, for the safe conduct, as the far as Būgtī boundary, Chilū-ka Lat. Here the Būgtīs took charge, conducting them to the Mari boundary, who in the same way were responsible for them to Kachī.

The Drīshak Tomandār was responsible for the 'kafilas' which went from Mithankot and Rājanpūr *via* the Pitok pass as far as the Būgtī boundary.

The charges were—

The Gurchānī (or Drīshak Tomandār) received Re. 1 per camel, the escorts receiving Rs. 7 per camel for cloth goods, 3-8 for cotton goods, 1-12 for other merchandise (out of this the escort gave from 1-4 to 1-8 as "panjak."

The responsibility for furnishing escorts rested with mokadams of sections, the numbers being fixed with regard to strength of the clans, according to which they were bound to furnish men for this duty, receiving proceeds rateably.

A list of ferries, post and telegraph offices, dâk bungalows, seraes, and schools, will be found in article Dera Ghāzī.

The following is a Distribution Return of Troops of the Rājanpūr District:—

		Panjab Cavalry.	Panjab Infantry.	Militia.	
				Horse.	Foot.
District Head Division Rājanpūr		315	91	8	...
District outposts.	Shekhwalī	...	...	11	...
	Bandowalī	47	25	3	...
	Dilbar	...	...	11	4
	Tozānī	...	...	14	5
	Rūm ka Thūl	...	...	17	8
	Mahamadpūr	13	11	2	...
	Sabzilkot	...	...	24	7
	Drigrī	21	25	3	...
	Harand	21	34	2	...
Non-effective Militia		...	...	3	1
	Total	417	186	98	25

(*Bruce, Davidson, Ross, Costello, Macgregor.*)

RAJŪĪĀ—

A village in the Harīpūr division of the Hazāra district.

It has 506 houses, 0 shops, and 8 mosques. The population amounts to 2,129 souls. The inhabitants are composed of 668 Jadūns, 34 Awāns, 48 Syads, 1,379 others. The water-supply is from the river Dorh, and the water is excellent in quality and plentiful. The produce consists of Indian corns, barley, wheat. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 5 horses, 530 cattle, 8 flocks of sheep, 36 donkeys, and 32 mules. The headmen are Ghūlām, Jalāl, etc. (*Wace.*)

RAKHĪ—

A watercourse on the Dera Ghāzī border rising in the Kharar Dīwāg, a hill about 1 mile south-west of Gāgan Thal. It is at first fairly easy and level, but after a short distance it becomes impracticable, as it receives the drainage of the Sor Mol and Kharar hills. Its bed is formed of rocks washed down from the sides of the hills. A few miles from its source it runs through hills rising almost perpendicular for several hundred feet and leaves on the north the Sohaki hill, the southern slope of which is in many places nearly perpendicular. At the foot of Sohākī there are springs; and running water is to be found generally for a mile or less.

A few miles from the Sohākī hill it crosses the Rakhī valley, a small open space surrounded by hills, and very similar to the Sīrī valley, distant from it some few hundred yards north; it is very stony. It then enters a short defile in the outer screen of hills and, passing through this, takes a circuit to the south, joining the Mithāwan at 5 miles north-by-west of Chotī Bālā.

As a means of access to the higher peaks of Aānrī, Būshkūshī, it may be called impracticable; hillmen alone could make their way there.

It is often spoken of as one of the routes by which the higher hills can be gained from Chotī Bālā, the fact being that after taking the Rakhī watercourse as far as the valley, the Sohakī hill-path is gained and so it goes on to Gāgan Thal. (*Davidson.*)

RAKNĪ—

A large valley of the Khetrāns, the easternmost portion of their possession, bounded north by the Manjvel Sham, south by the Moranj (Dūrkānīs), east by the high hills of Ek Bahī, Shahīdānī, Kharar, Būshkūshī, Anārī, Gorondāno, and west by the spurs of Chapar, Dekha, and the Sīah Koh. In length from north to south it is about 35 miles; in width it varies, being at the widest part 12 miles, and a little below Rothar from 7 to 9 miles. The head of the valley is undulating, and more or less confined, but after the first 2 or 3 miles it becomes open and level.

A perennial stream of good water runs the length of the valley, disappearing in places, but bubbling up again after a short distance, bright and pure, receiving the following affluents all from the west (1) Chang, joining it between Son Mol Kot and Rothar, (2) by the Chūrī, joining it at Rothar, and (3) by the Badhī, joining it at Daba Kot; (4) by the Gajai, near Mat, in addition to numerous little watercourses draining down from the high hills to the east, usually dry. The following forts are situated on its banks, commencing from the north :—

Moma Kot, a few miles from the head of valley.

Son Mol Kot, 2 miles south of Moma.

Rothar Kot	7 miles	from	Son Mol.
Daba ,,	5 ,,	,,	Romar.
Dakū ,,		,,	Daba.
Chācha ,,		,,	Haku.
Mat ,,		,,	Chacha.

The stream runs, generally speaking, north and south, but from Son Moll Kot it takes a circuit in an easterly direction, hugging the base of the high hills whence it resumes its old course, southerly, from Rothar. The bed of the stream is shingly down to a little below Mat, where it is very stony and impracticable.

It varies in width from 50 to 150 yards, and its banks throughout the valley to below Mat are low. Sometimes, for a few hundred yards, one bank or the other is a few feet in height.

The soil of the Raknī valley is fertile, but peculiarly adapted for the autumn crops of coarser grains; its wheat harvest is meagre, sufficient only being cultivated around the villages for their own annual supply; it ripens early in May.

The climate of Raknī is far cooler than that of the Derajāt, and a hot night is said to be unknown here. In the north of the valley its surface is dotted with small shrubs and bushes, but after a mile or so, hardly a bush is to be seen. There are not six trees in the whole valley north to south.

Water is said to be found throughout the valley, at from 20 to 30 feet from the surface. The valley is very green and scattered over with brushwood. The stream is, except in a few places, dried up into its sandy bed. The valley runs up to the north to the Bozdār country and down to the south by Mat and Chācha-ka-kot to a narrow and stiff pass into Moranj. (*Davidson, Tucker.*)

RAMAK—

A pass on the Dera Ishmāīl frontier, situated between the Ūchkūi and Kakzoi passes, west of the outpost of Gorwalī.

It is formed by the drainage of the table-land of the Zmara tribe under the Shūliāra hills, to which place a good road for cattle goes.

The Gorwalī outpost is responsible for this pass, and Timar Khān and Rahīm Khan, Kasrānīs, receive an annual grant of Rs. 74 for its care. (*Carr, Macgregor.*)

RAMAL—

A hill in Yāghistān, dividing the Ābazai Swātīs from the Adīnzais.

There is a road over it from Badwān to Ūchūna. (*Lockwood.*)

RAMIN—

A small stream in the Būgtī hills rising in the hill of this name, and joining the Pātar stream at or near Kechī-ka-kot. The Ramīn is also a low hill on the north-eastern boundary of the Pātar plain, and is the watershed between the Sorī and Lop or Pātar ravines. (*Davidson.*)

RAMIN WALA THALA—

An uncultivated valley belonging to the Bozdārs about 1 mile square.

RAMIN WALA THUL—

A large Baloch village in the Dera division of Ghāzī, situated about a mile west of Kālā, and about a mile from the frontier and district roads. It is in the centre of a large tract of arable land, the cultivation of which depends almost entirely on rain, partly on irrigation from branches of the Sorī. It is inhabited by Thūngānīs, a tribe who have now become incorpo-

rated with the Lūnds, but who are said to be of Pathān origin. The only respectable houses in the village are that of Barkhodar, the headman, a small kot or tower in the south-west of the village, and another one north; all the rest are somewhat squalid huts which give the village anything but a well-to-do appearance. (*Davidson.*)

RĀNĪ—

A watering place on the Rājanpūr border in the Nathil branch of the Zangī ravine, and about 2 or 3 miles above where the Hindānī meets the Zangī. Water is procured from 2 or 3 wells; the ravine is here broad and open, the left banks being easy and the right bank high and scarped. The water is fair and found near the surface. Rānī-ka-chapar is the high hill or bank on the right of the ravine at this watering place. (*Davidson.*)

RĀNĪZAI—

A division of the Baizai Akozai division of the Yūsafzai clan. They are sub-divided into 1, Sūltān Khān Khel; 2, Ūsmān Khel; 3, Būrhān Khel; 4, Ūtmānzai; 5, Alī Khel. They are all resident beyond the British border, and occupy both slopes of the Totai hills from Hazārnao to Malakand and the west end of the Swāt valley on both sides of the river, including the south slopes of Barāngola hill. They are reckoned at 13,000 souls, and can muster about 3,000 matchlock men.

The country inhabited by the Rānizāis is divided into Sam Rānizāi and Bar or Swāt Rānīzai. The former is a tract of plain at the foot of the hills on the north border of the Pēshāwar district between Hashtnagar and Lūnkhor. It is an extensive district, and, stretching over the Totai hills, includes the whole of the lower end of the Swāt valley. It is sub-divided into I, Alī Khel, comprising the villages of Skākot, 200, Dargai, 100, Kharkaī, 50, Kadam Khel, Kangarai, Dobandai, 50; Kachai, 30, Changarai, 25, Badraga, 10, and Shingrai, 50. II. Ūtmān Khel, with the villages of Garhai, 275; Bar, Mīrdeh, 50; Mūsamena, Totaikot, 300; Mīāna. III. Sūltan Khān Khel with Īrozshah, 150; Arian Kot, 150; Mariobād, 40; IV, Būrhān Khel with Dobandai, 20; and V; Ūtmānzai, comprising Wartr; Kaldara and Sorana. Sam Rānīzai is inhabited by Khataks, Swātīs and Shalmānīs. The whole of the cultivation of this district is dependent on rain; the ravines being too deep and generally having too little water in them to permit of their being used for irrigation. In Bar or Swāt Rānīzai which is the lowest or westernmost part of the Swāt valley, the divisions are the same as in the plain portions, and there are 35 villages; of these the chief are Tota Khān, Matkhānrai, Īsa Derai, Jolāgram, Khā, Nāwa Kala, Batkhela, Amāndara, Mekhband, Alāhdand and Amānkot on the left bank, and Derī, Barāngola, Kamatai, and Badwān on the right bank. Of these Alāhdand, Derī, Bat Khela and Totakhān, Matkānrai, each contain more than 300 houses. The country here is an open plain in parts encroached on by low hill spurs and generally sloping more or less rapidly to the river's bed. The headman of Swāt Rānīzai is one Sherdil Khān, an adventurer who, about 2 years ago, turned out the former Khān, Sādat Khān. This district produces ghur, honey, rice, oil, dhall, and a very fine breed of mules. These are all exported to Pēshāwar, and cotton, tringis, salt, and clothes of sorts are taken in exchange. The houses in Rānīzai are generally built of stones with mud plaster.

On the annexation of the Panjāb in 1849, it was found that Sam Rānīzai was a refuge for malcontent criminals of every description, who periodically

issued forth to make petty raids in British territory. In 1852 a large number of Swātīs collected in Rānīzai for the purpose of creating disaffection on the border, and on the night of 6th March 1852, they proceeded further and a party of horsemen under the leadership of Mokarm Khān assailed a detachment consisting of forty-three men of the Guide Corps under Risāldar Fateh Khān, stationed at the British village of Gūjar Garhī in Yūsafzai as a guard to a party of the Great Trigonometrical Survey. The detachment gallantly repelled their assailants, and suffered but slight loss themselves.

This outrage being clearly traced to the Rānīzai people, it was determined to send a force into their country. Accordingly 2 troops Horse Artillery, 1½ Regiment, British Infantry, 2 Companies Sappers, 2 18-pr. Howitzers, 1 Regiment Irregular Cavalry, 2 Regiments Native Infantry moved from Pēshāwar on the morning of the 21st March 1852, under Sir C. Campbell to Shergarh, the frontier village, about 7 or 8 miles from Skākot, the chief village of the Rānīzai.

On the march to Shergarh much rain fell on the hills around, and just after the troops and guns had crossed a very deep nullah a body of water like a wall came down it suddenly, and for a few minutes, a portion of the baggage and its escort, and the rear-guard, was separated from the main body of the troops.

On the evening of the 21st, the natives of the Lūndkhor valley had brought intelligence to Lieutenant Lumsden that the natives of Rānīzai wished to tender their submission, but they were told that the troops would not be halted, but would march at daybreak to Skākot, their frontier village, that if they came in on the road and paid the fine originally demanded of them, and gave satisfactory security for the safety of our frontier from the depredations of Swātī maranders and our own malefactors, who had refuge in Swātī, their villages would not be destroyed nor their crops injured on this occasion by encamping the force in their valley, but that the troops would, in any event, be marched into the valley of Rānīzai to enable the General to see as much of it as was desired. A fine of Rs. 5,000 was also fixed with reference to Rs. 6,000, being one year's revenue of the valley of Rānīzai.

On the morning of the 22nd, Sir C. Campbell's force marched towards Skākot, of which a reconnoisance had been made the previous evening. On the road the Rānīzai maliks came in, introduced by their neighbours, British subjects of the Lūndkhwar valley. They tried to obtain an abatement of the fine imposed, and on two occasions, when it was refused, broke up their council and walked towards their village. The force then advanced again when some of the party would return to offer to pay their own share if their particular crops were spared. This farce continued till the force was drawn up within range of their village, when they were all sent away, and given half an hour to bring an unanimous submission to the terms offered or abide the consequences. In the meantime the pioneers commenced making the road down and up the deep chasm in front of the village practicable for guns, and after a while the Rānīzai maliks returned with a full submission to the terms, and with ten maliks as hostages for their fulfilment, and they pointed out a practicable road into the heart of the Rānīzai valley, indeed, the high road to Swāt, which passed to the right of the drainage chasm, and only crossed a small branch of it, higher up in the valley where it was no obstacle.

It was now about 1 P. M. Sir C. Campbell gave orders for the camp to be pitched at the former ground at Shergarh where it had remained ready laden awaiting orders. The ten prisoners as security for payment of the fine were made over to Lieutenant Lumsden's corps, and the force moved on, conducted by one of the Maliks of Rānīzai. The road was found to be excellent, although a little narrow nearly all the way to Dargai, and to reach Dargai nearly the whole breadth of the valley is traversed. This village is situated at the extreme western end and foot of a spur of a hill which from this point runs up for a distance of 3 miles to the foot of the Malakand pass, forming with the Malakand range a narrowing valley; there is, at Dargai, under the foot of the hill, a large reservoir of water, and safe encamping ground for a large force. This ground is covered with cultivation; the whole valley is richly cultivated.

On reaching Dargai it was reported that Mokaram Khān had just left that village, and on turning the spur of the hill at Dargai, some of our cavalry thought they saw two or three horsemen in the distance and galloped on towards the Malakand pass. Sir C. Campbell also ordered a party of Irregular Horse up from the rear and two guns from the troop of Horse Artillery. Subsequently five men with standards were seen through a telescope skulking away up ravines towards the pass with about a hundred footmen. From the direction in which the men were first seen there is no doubt that they had been at Dargai all the morning, and had left the hill behind Dargai when they saw the force advancing towards it; the troops might, had they advanced towards the foot of the Malakand pass, have driven those people off and over the hill, and looked down into Swāt; but it was late in the day; and they would have had to encamp in Rānīzai, and thereby broken the engagement with the maliks. Hostilities would also have been engaged in against the Swātīs without orders from Government to prosecute them to an issue; the party therefore waited to see these standards move on their way steadily up the pass in open flight, and then returned to camp without a shot having been fired throughout the day.

This display of force in the rich, though small, valley of Rānīzai—the forbearance to use it when the enemy was at its mercy, and much injury could have been inflicted—and return to the camp in fulfilment of the engagement without any wanton act of injury having been committed in the valley—impressed our enemies much with a conviction of our good faith.

Sir C. Campbell used every opportunity that was afforded without risk of loss of life to extend his knowledge of the ground near the Malakand pass into Swāt and of the pass itself.

On the morning of the 23rd Sir C. Campbell's force marched to Jalāla, where it remained on the 24th in consequence of heavy rain and resumed its march to Tūrangzai on the 25th, *en route* to Pēshāwar. The ten prisoners were sent under a guard of Irregular Cavalry towards Pēshāwar, where they arrived safely on the 27th. Immediate payment of the fine could not be exacted from the Rānīzais, as the first intimation they had of the demand was on the morning of the 22nd, and they asked some little time to collect it which was accordingly granted them.

But they afterwards repudiated the hostages and expelled their families from the territory. They declared their reliance on support from Swāt. Further coercion, therefore, became necessary and on the 18th of May a second force under Sir Colin Campbell marched against Skākot, and found

themselves opposed to about 4,000 infantry and 500 cavalry, all from Swāt, in addition to the armed villagers. The King and the Akhūn of Swāt had stationed themselves on the crest of the Malakand pass overlooking the valley to view the fight. After a slight resistance, the Swāt troops broke and fled in a dastardly manner, leaving about 300 of their number dead on the field. The village and its granaries were then destroyed and on the 20th, the following villages were destroyed, the enemy offering little or no resistance, *viz.*, Dargai, Warter, Dobandi, Sandasar, Kadam Khel, Kharkai, Ūsmān Khel Garhī, Mūsa Mena, Mīrdeh, and Sanghar. On the 22nd, Troz Shah, the last and strongest place in Rānīzai, was destroyed; on the 23rd, the force halted; and on the 24th, the village of Dobandī was burnt. The force then marched back through Lūnkhor to Gūjargarhī, where it was broken up.

During the following month (June) the Rānīzai people, finding themselves houseless and unable to re-settle in, or to rebuild, their dismantled villages, made overtures for peace. Shortly afterwards, they tendered unconditional submission, offered to pay revenue to the British, and to suffer a fortified post to be erected in their valley. The Supreme Government declined to accept any tribute or revenue from them; only requiring them to behave as friendly and peaceable neighbours. They were accordingly excused from payment of the original fine, and they bound themselves to permit no marauders from Swāt or elsewhere to pass through their lands across the British frontier, and to live at amity with neighbouring British villages of Lūnkhor and others. These arrangements were completed in September 1852.

The following is the agreement entered into on this occasion with the Rānīzais:—

I. If the Government require us to pay revenue, we will do so.

II. If the Government desire to build a fort in Rānīzai, they are at liberty to do so.

III. If we are left by the Government to re-settle by ourselves, we will do so.

IV. The Khāns agree that they will always be ready to do service for the Government, and will not receive into their country any person evil disposed to the Government, nor give such person a road through their country.

V. If an army comes against us too strong for us to cope with, we will come with our families into British territory.

Since this period the Rānīzai people have fulfilled their engagements. Our border has not been molested by marauders from that direction, nor has any cause for dissatisfaction on our part arisen. Indeed, so anxious have the Rānīzai people been to maintain peace with us, that afterwards, when some of the leading men who had brought about the submission were killed in an internal feud, a deputation came from Rānizai to the British authorities, expressly to explain that, although these men were dead, the tribe still adhered to the agreements.

The following is extracted from Mr. Beckett's memorandum, on the Yūsafzai border:—"The proprietary rights in Rānīzai are claimed by Sher "Dil Khān, of Āladand. He is doing his utmost by alliances with the "Khāns of Dīr and others to recover his lost rights. Should he succeed, "we will have to deal with him. At present the Rānīzai villages are "independent, and are entirely at our mercy. They are shut out from Swāt

"by Sher Dil Khān, and, if blockaded on our side, they could not exist. "Their villages are mostly out in the open, and they fear attack. Any day "a large seizure of Rānīzai cattle might be made in British territory.

"The Malakand pass from Swāt leads into Bar Rānīzai, and is the chief "route from that country. Although the Rānīzais are blockaded by Sher Dil "Khān, the trade between Swāt and British territory goes on all the same."

The Rānīzai people are treated with by the district authorities through Rodagūl Miān and Dīdārgūl Miān of Ābazai.

The roads leading between Sam and Bar Rānīzai over the Malakand range are as follow :—Digar, a foot-path ; Chapal or Kāldara, a foot-path ; Malakand, good road ; Warter or Charkotlai, a footpath, and Nakar Dara, a footpath.

The roads over the range dividing Rānīzai from Talāsh are—Pingal, from Kamāla to Talāsh ; Jigh, from Barāngola to Amlūkdara in Talāsh ; Barcharai, from Barāngola to Masapa in Talāsh ; Atīram, from Badwān to Sūrai in Talāsh ; Ramal, from Barbadwān over the Ramal hill to Ūchūn and Adīnzai Swāt. (*Bellew, Temple, Mackeson, Campbell, Beckett, Lewis, Lockwood, Macgregor.*)

RANGMENA—

A village in the Ūtmān Khel country, about 10 miles from fort Ābazai, Pēshāwar district. It can turn out 100 fightingmen.

RANKAN KA SHAM—

A watershed between the Khetrān and Bozdār drainage. On the south it drains to the Raknī stream, and on the north to the Lūnī.

RANWAL—

A village in the Tānk division of the Dera Ishmāīl district, 3 miles south-west from Tānk. It has 277 houses, 14 shops, and 6 mosques. The population amounts to 966 souls. The water-supply is from the Tānk Zām and also from the Gomal, but the last is bad. The produce consists of wheat, barley, mustard, bajra, jowar, &c. The village has 18,835 bigas of land, of which 15,080 are cultivated. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 8 horses, 832 cattle, 34 camels, and 7 donkeys. The headman is Malik Gholām. (*Macauley.*)

RANGZOI—

A pass on the Dera Ishmāīl frontier, situated between the Khaori and Shekh Hidar passes, west of the Zarkanī outpost.

A road through this pass goes through the first range of low hills, and then branches to the right and left to the Khaori and Sāwan passes. Cattle can be taken up it. The Zarkanī post is responsible for this pass. (*Carr, Macgregor.*)

RASŪL KHĀN-KĪ GARHĪ—

A small fortalice, about 800 yards from the villages of Biland Khel, 70 miles from Kohāt. Coke says it is the best place to encamp a force in operating against Biland Khel. (*Coke, Lumsden.*)

RAWĀLSAR—

A halting place, 8 miles from Pēshāwar, 86 miles from Jalālabād. Water is abundant in canals and wells, and grass and forage are plentiful.

RAZAR—

A village in Hashtnagar, Pēshāwar district, on the left bank of the Swāt river, about 5 miles above its junction with the Kābal river. There is a ferry of 2 boats hence to Shekhān on the right bank. (*Bellew.*)

RAZAR—

A division of the Mandan division of Yūsafzais, which comprises 5 of the 7 sections of that division. These all reside in the British district of Yūsafzai and its sub-divisions have consequently been named after them. These are Akokhel, Malikzaī Mānīzai, Khidarzai, and Mamūzai.

The only Malikzai 'daftar' village is Yāhūsen with 4 bandas, Yakūbī, Sūdher, Ghāzī Kot, Sherdara. The Ako Khels have 1 head village, Smaila and 10 bāndas as follows:—Dobiān, Sarachīna, Mīralī, Khesha, Bazārgī, Daulat, Rokani, Nazar, Saro Darai (held in jagir, by Būrhānudīn Kaka-khel, Thanadar of Mardan, who with his son Anwar-ū-dīn are the only 2 Kākā Khels who have ever taken service under the British Government) and Bediān.

The Mamūzai have three head villages, Shekh Jāna, Nāwa Kila, Asota. The bāndas of Shekh Jānā are as follow:—Amānkot, Mamūzai, Spīn Khāna, Ahadkhan. The bāndas of Nāwa Kila are Nariniji and Mansūbdar. The Bāndas of Asota are Gangodher, Baī, Parosa. The Mamūzai have 3 head villages, Adīna, Tūrlandi with Bāndas as follows:—Adīna, Parmūlī, Tarakai, Manai, Rashakai, and Ghūlanga.

The Khidarzai have 2 head villages, Shewa and Kalū Khān. The bāndas of Shewa are Amānkot, Khidarzai, Madakhel, Khalīl, and Hamzadher. The bāndas of Kalū Khan are Sherghūnd, Takhtaband.

Ziārat Khān of Narinjī draws an allowance of 50 Rs. per year from Government. Amīr Khān of Shewa draws Rs. 2,100, of which Rs. 1,200 is hereditary. He takes little interest in politics and is never likely to be useful. Khwaidād Khān of Smaila draws an allowance of Rs. 2,670, but this was confiscated in 1870 on the occasion of a murder being committed in which he was implicated, and he was imprisoned for 7 years. Mahamad Shāh Miān of Smaila draws an allowance of Rs. 500, of which Rs. 200 is hereditary for service during the Ambela campaign. He is a man of influence, and might again be useful though a low intriguer. (*Beckett.*)

RAZGĪR BANDA—

A village about ½ mile north of the road from Kohāt to Gumbat, inhabited by Galai Afrīdīs. It has about 40 or 50 houses. It is a bānda of Togh. Its water comes from a canal from Togh.

RAZMAK—

A plateau in the Mahsūd Vazīrī country, Yāghistān, north of Makīn and south of the peak of Shah Haidar. This plain lies right across the watershed of the range, connecting the Shah Haidar and Gabr mountains, and is 7 miles long by 2 miles, on an average, broad, with a mean elevation of 6,800 feet above the sea. It has a very gentle slope south, and its waters drain into the Tāk-ke-zām. On the north, it terminates abruptly in a perpendicular scarp of about 400 feet over the valley of Khisara. Here the road descends down a spur and is narrow and difficult; yet, a few hours' labour rendered it practicable for 9-pounder guns of General Chamberlain's force to descend, dragged by horses. Walker thinks if ever our relations with the Mahsūd Vazīrīs are sufficiently friendly, we may find the open and elevated plains of Razmak admirably adapted for cantoning European soldiers. The soil is sandy, and vegetation is not too luxuriant to be unwholesome. Within 5 miles there are mountains 11,000 feet high, on which sanitaria might be established. Judging by the inhabitants, the climate must be peculiarly healthy, for they are handsome, well-made, and vigorous beyond the average even of Afghān mountaineers. (*Walker.*)

REGAR—

A village in the Nūrizai division of Būner, Yāghistān, which contains 400 houses. (*James.*)

REGI—

A village in the Khalīl division of Pēshāwar, 7 miles north-west of Pēshāwar fort containing 290 houses. It is a large, well-wooded village situated in the plain. Its cultivation is mostly unirrigated. There are 2 parts one called Regī Yūsafzai, the other Regī Āftazaī situated both together. It has one of the worst reputations of any villages on the border, and has lately been notorious for the number of murders committed in it. It shelters thieves from Pēshāwar, and passes them on in safety to the Kūkī Khel villages of Sūr Kamr and Mirmandī. (*Lumsden, Macgregor.*)

REKHO—

A small sandy ravine in the Rājanpūr border, running between low hills and rising in the Nikranī some 7 miles west of Sabzil Kot, and running into the Chūk some 3 miles from where it enters the plains. (*Davidson.*)

REKHO—

A small water-course on the Rājanpūr frontier, rising in the Harpari, running into the Bargīn near Balach. (*Davidson.*)

RESHI—

A village in the Khatak division, Kohāt district, on the right bank of the Indus, 5 miles below Khūshiālgarh, and 4 miles above the junction of the Kohāt Tōi. This village has been suggested as more suitable for a depôt for steamers than Khūshiālgarh, as there are rapids between the two, which renders navigation to the latter difficult. (*Macgregor.*)

RETI—

A watering place on the Rājanpūr border, in the Jatrū ravine, ¼ mile from where it falls into the Sorī. It is about 11 miles from Shekhwalī, and 2 miles from Terehar. There are 2 wells here : water is found at 9 feet from the surface ; it is clear and sweet, and generally abundant. The Jatrū here is about 100 yards wide, its right bank scarped, its left easy. (*Davidson, Lance.*)

RODI KHEL—

A village in the Dera Ishmail Khān district, 18 miles north of Dera, 73 miles from Banū on the Pezū route. It is a large village of 80 houses, and has 6 shops. Water is scarce and procured from Yārak, 1 mile north-west. (*Macauley.*)

ROD KĪ KACHĪ—

A valley situated about 50 miles west of Mangrota and draining southerly to the Lūnī river, being bounded north by a watershed joining the Chillat Ka Sham and Nara ranges (at the north of which rises the Vīhowa) ; south by the Lūnī river ; east by the Nara, Būj, Bagārī branch of the Kālā Roh, west by the Chilat Ka Sham range, which runs between it and the Sahra valley of the Mūsa Khels. It is traversed by several routes, four of which intersect each other, at or near the springs about the centre of the valley known as Rod Buzai. (*Davidson.*)

RODO—

A hill on the Ghāzī border in the Baga range, belonging to the Kasrānīs, situated about 10 miles north of Haranbor, and about 10 to 12 miles from Kot Kasrānī and Mangrota. Sulphur is found here, and is excavated by the Kasrānīs. (*Davidson.*)

ROD SHAM OR KARKAN MĪAN—

See CHILLAT SHAM.

ROHEL KA VAD—

A pass in the Būgtī hills, over a low ridge which bounds the Lotī plain on the south 32 miles above Sīria. The ascent is steep, but the descent on the north is more gradual. It is practicable for artillery, but it might be necessary to use drag-ropes in the ascent. It is about 200 yards wide, and 1½ mile in length. The cliffs, rising to a height of 300 feet on each side, are very abrupt and almost inaccessible. They could not be crowned, but the retreat of an enemy holding them could be cut off from the Loti side of the pass. (*Paget, Lance.*)

ROJHĀN.—

A village in the Rājanpūr division of Ghāzī, situated 40 miles from Rājanpūr, 30 miles from Kasmor, 10 miles from the hills, 4 miles from the river.

It is the head-quarters of the Mazārī chief Imām Bakhsh Khān and consists of 2 separate towns about a mile apart, known as old or new Rojhān. The town of new Rojhān is situated on the road from Badlī to Kin at a distance of 9 miles from the latter, and 6 miles from the former, and is connected with Bandūwala by a good level road. Old Rojhān is surrounded by a loopholed wall 15 feet high, 12 to 15 inches thick with a few circular bastions; a banquette about 3 feet broad runs round the interior of this wall. The sides are 330 yards long, the north and south sides running at an angle of 190°. Near its east side is a small hamlet of a few mud houses in a clump of trees, and south of the town is a hamlet near a big clump of trees consisting of 70 or 80 thatched huts, in the centre of which is Hamāl Khān Kot a large mud house belonging to Imām Baksh Khān. Old Rojhān was built before the Mazārīs came to this place. It was under the Nahr Government, and was inhabited by Chāndias.

The town contains a population of 1,500—males 600, females 500, children, 900—of which there are Hindūs 1,000, Baloches 50, other Mūsalmāns 450. It contains a post office, a Persian school and thanā with three police sowars. Its centre street running at an angle of 190° is paved, about 6 yards broad, the shops on either side being faced with red burnt brick; it contains 325 shops, chiefly grain merchants', and 300 houses, of which 28 only are of masonry. It contains a number of wells of which the water is very fair, and found not far from the surface.

The general appearance of the population is not very well-to-do, nor does the town seem to have a very flourishing trade. It carries on a small trade with the hills of the Būgtīs and Marīs, the exports being salt, ghur and corn.

North of Old Rojhān, and some 400 yards from it, is a venerated Baloch cemetery and mosque. The mosque is built of red bricks faced with alabaster, picked out with blue and chocolate, with a large white dome and green spiral cones, visible as a landmark for some miles. It is built in memory of Galhan Khan, uncle of Imām Bakhsh Khān; in the north-east corner of the building is the residence of the Mūla in charge of the mosque, a little red brick house contrasting unfavorably with the mosque itself.

There is a travellers' rest-house alongside of the mosque, a substantial red brick house, where strangers passing through are welcome to partake of the Chief's hospitality and there is a well about 40 yards in rear of the mosque.

To the right of the travellers' rest-house is an enclosed court-yard with sides 13 yards long, and 18 feet high of red burnt bricks, containing the grave of Dost Alī, chief of the Mazārīs, who died 11 years ago.

In front of Dost Alī's grave is a similar enclosure, though somewhat smaller, with the grave of Bahrām Khān, Imām Bakhsh Khān's father. This is about to be garnished similar to the mausoleum of Gulhan Khān.

The ground is dotted about with the graves of several other Mazārī notables, and contains a few thatched huts, the residence of fakirs and mendicants.

There is a dāk bungalow at Rojhān situated on the right (north) of the road leading from old Rojhān to Bandūwala and about 1 mile from old Rojhān.

On the south of the road, and 400 yards from the bungalow, is an old uninhabited town surrounded by a mud wall 120 long by 80 yards, with a banquette at 8 feet high running round the interior. It now contains only some 15 or 16 old mud houses, the rest of its surface being under cultivation.

When the Sikhs first sent a garrison to old Rojhān, Dost Alī and other of the head Balochs, being unable to brook the presence of the Sikhs, more particularly with regard to their prying after their women, &c., retired from that town and built a city on this spot: this city was subsequently washed away by an over-flooding of the Indus, but the ruins were re-built by Dost Ali. On his death Imām Bakhsh Khān established new Rojān about 300 or 400 yards north of this and on a more elevated spot.

New Rojhān, the residence of Imām Bakhsh Khān, contains a population of 3,141 males, 2,515 females, 843 Baloch, 732 Hindūs, 1,563 Mahamadans. It contains 221 houses, 124 of mud, 23 of brick, and 54 thatched huts scattered about; it is not walled, though at its north-west end are three fair-sized walled enclosures or "kotes" containing the zanānas of Imām Bakhsh Khān, Rahīm Khān, and Sher Mahamad; that of Imām Bakhsh Khān, containing a large brick house, his residence, towering above all the buildings in the city.

The town has a bazar with 125 shops, but it is in anything but a flourishing condition. This centre street which runs almost east to west terminates in an open space, in which are situated the "Court-house" and Mosque, the first is a red brick building, in which Imām Bakhsh Khān carries on his daily duties as Magistrate. There are 5 bankers, 15 cloth merchants, 84 grain dealers, 9 confectioners, 12 goldsmiths in the village.

The Mosque is close to the Court-house, and is built of brick, faced with clay, (imitation marble) painted with blue, and its interior is decorated in a manner to shock orthodox Mussulmans with paintings and flowers. New Rojhan also contains three small mosques and two Hindū "Dharm Salas."

The stock of the village is as follows: 7,280 in all, *viz.*—Cows 140, bullocks and buffaloes 2,890, sheep and goats 4,250. Every description of supplies are procurable here.

Mats and saddles, nose bags are made by the Baloches of this place.

The agricultural produce of the village is wheat, gram, jowar, bajra, dall, shisham. In the cold weather the inhabitants drink from wells, and in the hot weather from the river. Water is found at about 15 feet from the surface, all the wells are not, however, sweet.

Before 1800, there was no trade between Mithankot and Rojhān, but now a fair trade has sprung up. In Rojhān there is a considerable excess of grain which is taken to the river at Mithankot in return for opium and indigo.

A good deal of wood is produced in the Rojhān sub-division, and more is procured from the Marīs and Būgtīs, and all is taken to Mithankot, and cloth, &c., taken in return. The Hindū traders of Dera Bibrak and Kāhan have transactions through Rojhān with Mithankot.

The imports into Rojhān from the Marī and Būgtī hills consist of wool, sulphur, and fuller's earth, and the exports are lungīs, coarse sugar, fine sugar, cotton, besides various other items of trade in small quantities.

In the rains the bad state of the roads to the east and south and north of Rojhān interfere greatly with its traffic in these directions, consequently boats are used. Imām Bakhsh, the chief of the Mazārīs, treats traders with great kindness.

The imports into Rojhān from Jhang, Vazīrabād, Amritsar, Sakar, Mūltān, Dera Ghāzī and Dājal, are cloths, thick cloths, white rice, sugar, oil, silk, and cutlery. On these, the following taxes are raised—on sugar 6 pie; cutlery, fruit, vegetables, bhusa, wood, 6 pie in the rupee; grain 4 pie; iron 4 pie; bags, shoes, cloths, silk, 4 pie; on oil 3 pie. On each goat or sheep, 1 anna; on each horse, or ass or cow, 6 annas. (*Davidson, Macgregor, Bruce.*)

ROKWĀN—

A town on both banks of the Indus, about 3½ or 4 miles below Makhad by river, and about 6¾ miles from that place by Badū on the right bank, and 3½ miles by the straight road on the left bank.

Rokwān is 20 miles from Shakardara by Paka and Chasma, and 27¼ miles from Kālābāgh by Bangalī Sir and Chashma, and nearly 18 miles by the river. On the right bank, above Rokwān, the hills on the Indus bank are high. Below Rokwān, on the right bank, and all along the left bank, they are low and sandy. The Indus is here about 250 yards wide in the end of spring.

Rokwān has about 100 houses in three portions. A few on the heights above the left bank of the Chatrū nala that here joins the Indus part across the Indus on low sandy hills on either bank of the Narad nala, and the main part on the right bank of the Chatrū nala on right bank of Indus below a peak called Shaīd. The Indus comes up to the bank on which this main part is built, in the season of high water, but usually the river flows in a deep bed below a long shelving beach of sand on which are some five tamarisk trees. Rokwān, on the left bank of the Indus, is called Diba. In the cold season the cultivators live in Diba, and the graziers in Rokwān proper. In the hot weather, as soon as the spring crops are gathered, the villagers move 1½ mile down the river to Mūlawali Kach. The village keeps up two ferry boats only, one on the Nara, and one on the Tuppi bank for convenience of communication.

The people of Rokwān are of the Madokhel Section of the Toghal khel clan of Saghrī Khataks.—(*Ross.*)

RORĪ—

A range of sandstone and conglomerate in the Dera Ghāzī district, running north and south, and lying like a screen in front of the hills to the west of Chotī, and between the Mokām and Mithāwan ravines, the watershed which

connects it with the main range, is barely perceptible. It has a length of about 12 miles. It is perfectly desolate and destitute of trees or inhabitants. Numerous pathways lead over it from east to west beween different Lagārī villages; to the north of the Mokam and south of the Mithāwan are similar but smaller ridges. (*Macgregor.*)

RORĪ—

A village, 10 miles south of Tank, in the Dera Ishmail Khān district, situated in a level, open and barren country opposite the Drig pass into Gomal. Supplies are scarce, but good water is procurable in any quantity. It was formerly a frontier post; and has 589 houses and 12 Hindū shops, and could turn out 219 adult males. The cultivation is carried on with canals. The inhabitants are 350 Gandapurs, 100 Jats, &c. The village owns 39·817 beegahs of land, of which, however, only 648 are cultivated, the rest lying waste. The produce is wheat, bajra, jowar, barley and cotton. The head men are Alādād Khān and Namnez Khān. Rori was given to the Gandapūrs by Zamān Khan, the ancestor of Sarwar Khān of Tāuk, but Āladad, the latter's son, tried to take it back unsuccessfully. A battle was fought here between the Daolat Khel, supported by the Vazīrīs and the Gandapūrs with the aid of the Nawāb of Dera, in which the former were defeated.—(*Macauley.*)

ROTHAR OR RAKNI—

A village in the Khetrān hills, situated in the centre of the Raknī valley, the 2nd halting place, *en route* from Sakhī Sarwar to the Bārkhān valley. West of it, at a distance of about 2 miles, the lowest under-features of the high hills forming the east boundary of the Raknī plain melt away, whilst to the west for some 4 miles the plain is almost level. The Raknī stream, running in a southerly direction, is about 200 yards west from the town, and is here joined by the Chūri watercourse. The town is surrounded by a rectangular enclosure of mud and stones, about 9 feet high. The entrance is in the centre of the south face, in front of which is a small circular stone and mud built little "kot." The water-supply is from 2 wells, the water in which is found at 20 feet; they are both outside the fort, south, and close to it. The town was plundered 5 or 7 years ago by the Lūnī Pathāns, on an occasion when the greater part of the inhabitants had proceeded to the Sakhī Sarwar fair. It commands the exist of the Chūrī and Badhī passes.

The head of the village Alī Mahamad, an old man, is well disposed towards the British Government. The cultivation in the vicinity is almost exclusively jowar, wheat being cultivated in sufficient quantity to meet the wants of the town. (*Davidson.*)

RŪM-KA-THŪL—

An out-post of the north-west frontier garrisoned by Baloch, situated 9 miles from Drigri, 13 miles from Sabzilkot, 9½ miles from Mahamadpūr in a fine open plain of good soil covered with good grass. The out-post was built in 1871 at a cost of Rs. 3,267 (exclusive of the cost of the well which amounted to Rs. 2,860). It watches the Chedgī, Baghārī, and Fazrū passes which enter the plains some 7 miles west of it; of these, the only one which has been used by the hillmen in any extensive raid is the Bagari.

These passes are used more for petty thefts and cattle-lifting, and the Rūm Ka Thūl out-post was for some years constantly harassed in pursuing raiders carrying off a few head of cattle previous to the death of Ghōlām Hūsen, the noted out-law and freebooter at Harand in 1867.

The garrison of Rūm Ka Thūl consists of 17 Sowars (11 Gorchānīs, 6 Lunds) and 5 footmen Gorchānīs.

The post consists of an enclosure height 11′ 6″; and 97′ × 113′ in area. The walls are loopholed at 9 feet from ground, the roof of the barrack acting as banquette.

It contains a double row of stables for 20 horses, but there is room for 40 in a pinch. In its north-west and south-east corners are two bastions, the former circular. The south-east bastion contains a well worked by a Persian wheel 8 feet in diameter; water is found at 175 feet from surface, but is somewhat brackish, and in the summer almost undrinkable.

RURIA—

A village in the Kamālzai division of the Yūsafzai sub-division of the Pēshāwar district, 4½ miles south of Hoti Murdan, situated in the open.

The country round Rūm Ka Thul is a vast broad open plain, that to the west of it being shut in by the hills which run north and south at a distance of 7 miles. The country in the immediate vicinity is cultivated in places, and is said to yield good crops; it also contains excellent pasturage, and Lashārīs in large numbers will be seen grazing their herds here. There is a route, straight from Rūm Ka Thūl to the Sham plain, impracticable for laden camels and difficult for horsemen; the marches are—

1. Nafgi, 25 miles.

Cross the Tasū, a high and difficult hill; impracticable for camels, the route being very narrow, steep and tortuous. Nafgi is a watering place, in a nala rising in Bihiste, and draining to Chāchar; water bad; fodder scarce.

2. Lotlar (Sham), 25 miles.

A long, but not over difficult march, pass the Bushka Bet; watering place in the Chāchar, and from that follow the Chāchar to Lotlar. (*Davidson, Macgregor.*)

RŪSTAM—

A village in the Sūdūm valley, Yūsafzai, Peshāwar district, situated 18 miles north-east of Hoti-Mardān, on the left bank of the Mokām Nala, which runs down the middle of the Sūdūm valley. Its sections are Shabāz Khel and Ishmāīl Khel. The village has 37 wells for irrigation. It is situated in a hollow, commanded by the "thana", which is a square masonry building with sides of 150 feet, built on a slight eminence to the north-east. Inside the thāna are stalls for the horses of the police, and as well as quarters for them. On the north side is a building in two storeys, each having a room about 15 feet square, the upper one used as a quarter for English officers, and the lower as a police office. A great many Hindūs live in this village, and supplies and water are abundant, the latter from many wells, and the Mokām ravine, one of the best roads into Būner, passes through this village, the pass over the hill being used by traders, and being distant about 8 miles; during the operations of the Yūsafzai Field Force the depôt was for a time encamped at Rūstam. During the Salārzai blockade, in 1868, there was an extra force of 30 police kept here. (*Beckett, Lockwood, Macgregor.*)

RUSTRANI—

A high hill on the Marī country, a good landmark from Janat Alī, and Palmī; snow falls here. In the same range is the high prominent peak of Tattra, both of which serve as well known landmarks in the Būgtī and Marī country. (*Davidson.*)

S

SABZILKOTE—

An outpost on the Rājanpūr frontier, situated 21 miles west from Rājanpūr, 22½ miles from Drigrī, 15½ from Tozānī, and 13½ from Rūm-ka-Thūl; 3 miles from the hills, and constructed on a slope of silt brought down from the hills by the Pitok ravine.

It is, strictly speaking, a Drīshak post, but its garrison consists of 6 Gorchānis, 7 Būgtīs, 11 Drīshaks, making a total of 24 sowars and 7 footmen (3 Drīshaks, 4 Būgtīs). The post was first built at a cost of Rs. 500, the Drīshaks, for whose special protection it was built, having given the labour for its construction *gratis*.

It is one of the most, not to say the most, important outpost on this frontier, commanding, as it does, the exit to the plains from the hills, by the Upper Sorī, Chūk, Pitok, Chedgī passes and other smaller ones which lead into them from the country in front of the post.

The country between it and the hills is a sandy plain covered, after the rains, with excellent pasturage for cattle, which form a tempting bait for robbers living to the west of the border. To the east is a broad open plain.

The direct routes leading from this post to the west through the hills are the Sorī, used as a route to Dera Būgtī; 2, the Pitok, as a route for Bārkhān.

The post consists of an inner enclosure or fort, circular, diameter 46 feet, loopholed at 3 feet from ground, with a portion (11 feet in width) roofed in as a barrack; height of wall, 11 feet.

Round this is an outer wall, 6 feet high, loopholed at 3 feet from the ground; diameter 108 feet.

In this outer circle is a well of water which is very brackish, being strongly impregnated with sulphurated hydrogen. It is far worse than that of Tozānī, and is unfit for man or beast.

A new post on the plan of Rūm-ka-Thūl has just been commenced at an estimated cost of Rs. 5,540.

A still was unsuccessfully tried here in hopes that it would render the water fit for human use. An artesian well has been sunk here to the depth of 230 feet from the surface. Mr. Harvey, Engineer in charge, reports that having tried his test pump for 4 hours, on the 24th March 1872, each hour 400 gallons of water were brought up, still the water was never lowered more than 8 feet. So that the supply is equal to 400 gallons per hour at 228 feet from the surface.

After pumping a short time, the water comes quite clean, and all say that it is good for drinking. Mr. Harvey further reports that he filtered some of the water and found it much better than the Mahamadpūr and quite as good as the Rājanpūr water. The greatest drawback to this well is the very small quantity of water which is required each day (120 gallons); in consequence of which the water in the well becomes stagnant. Mr. Harvey

believes there is enough of water in this well to supply Dera Ghāzī; the more that is taken from it, the better the water becomes.

There is a good pool of water at Kūnar Kūmb in the Pitok ravine, some 10 miles west by north of this post, but it is a precarious supply; and in the event of any complications with the tribes on the frontier, it would be dangerous to resort there for water. There is also a pool or tank 1,000 yards east of the post, into which the Tangwānī ravine drains, and which after good rainfall contains a fair supply of water, but it soon dries up. The tank is a natural basin in the plain.

No supplies are available at Sabzilkot; there is one bania, whose supply on hand only amounts to ten days' consumption for man and beast of the garrison. This post was first occupied in July 1863, but was vacated again on the 3rd August; it was again occupied by the Shambānī Būgtīs in July 1864 on the defection of Ghūlām Hūsēn to the hills. (*Davidson, James, Mackenzie, Harvey, Macgregor.*)

SADAH—

A village on the Kūram river in Afghānīstān, belonging to Alīsherzai, Orakzais, who have a guard of 40 sowars here on account of a feud with the Tūrīs. The majority of the inhabitants, however, are Bangash.

SADAHZAI—

A division of Ūtmānzai Mandan, Yūsafzai (*see* Ūtmānzāi). The Sadazais are again sub-divided into—1, Āba Khel; 2, U'mar Khel; 3, Mīr Ahmad Khēl; 4, Bihzad Khēl; 5, Khūdū Khēl. The first four of these all reside within the British border, and occupy the south-east portion of the Yūsafzai plain; their chief towns being Hūnd, Swābī, Marghoz, and Kalabat. The Khūdū Khēl are beyond the border, and occupy the northern slopes of Mahāban between the Jadūns and Chamla. (*Bellew.*)

SADAKHEL—

A section of the Ishmailzai Orakzais. They number only about 80 fighting men, and are a small and insignificant clan. They are Sūnīs and Gār in politics. Their sections are Sulimān, Kabīr and Farīd. (*Mahamad Amīn.*)

SADAL—

A village in the Khwaram division of the Khatak hills, Kohāt district, about half-way between Mālgīn and Lāchī, to which latter place the road runs by Masan Khel. It stands on the slope, rising to the southern Pitao and Ūthī ranges. It has 40 houses and 1 shop. Water is procured from a nala that passes Sadal from the Ūthī range, and runs through the low hills north of Sadal to the Kohāt Toī at Daūd Khel. If the nala dries up, holes are scraped in its bed for water.

A path runs south-west from Sadal to the pond above the Shawīkī dam and to Takht. A salt darōgha is stationed here. (*Ross.*)

SĀDAT GARHĪ—

A village belonging to the Āka Khel Afrīdīs, 4 miles south-west of Bārā fort. Here, on 27th February 1855, a detachment of 2 companies of Native Infantry, one troop, 10th Irregular Cavalry, under Major Eld, surprised a party of Āka Khels grazing, and captured 100 head of cattle and killed 3 and wounded 6 of them. (*James.*)

SĀDŪZĀI—

A sub-division of Ūtmānzāi division of the Yūsafzāi plain, the chief villages of which are Kotā and Topī. (*Bellew.*)

SAFE THAL or SAFE LOP—

A small watercourse on the Rājanpūr frontier, rising in the low hills south of the Chāchar pass, which it joins some 2 miles east of the Toba watering place. Its water is very brackish, in fact, almost poisonous. (*Davidson.*)

SAFR MALŪK SAR—

A lake in Kāgān, Hazāra district, situated at the head of a small glen which joins the Kūnhār about 13 miles above Kāgān. It is about ½ mile in length, and the same in breadth. The Narang-kī-Kata runs through it. The Safr Malūk Sar peak above it has an elevation of 15,960 feet. (*Johnstone.*)

SĀGHRĪS—

A section of the Khatak tribe. The Sāghrīs are of the Bolāk section, and are said to be descended from one Marwat, a descendant of Bolāk.

The Sāghrīs reside on both banks of the river Indus and are bounded on the north by Khwaram on the west of the Indus, and by Hindkī tribes on the east of the Indus. On the east they have the Hindkī tribes of the Pindī Gheb sub-divisions.

On the south they have (east of the Indus) the river Sohān, which separates them from the Bangī Khel of Banū, and from Awāns and other tribes; and (west of the Indus) they are bounded by the Bangī Khel who, however, originally sprang from the Sāghrīs, but are now quite separate. On the west are the Bāngī Khel, and west of them the Bāraks of Chaontra.

The Sāghrīs live in the three main divisions of their country—

Shakardara—between Khwaram on the north, the Hukani mountains on the east, the Bangī Khel on the south and west.

Tuppī—between the Tīrī Toi on the north, the Indus on the east, the Bangī Khel on the south, and the Lughāri stream under the Hukani mountains on the west.

Narā—bounded by Hindkī tribes on the north and east, the Sohan on the south, and the Indus on the west.

Shakardara and Tūppi are described under those titles. Nara is in the Rāwal Pindi district.

The following are the sub-divisions of the Sāghrīs :—

Clan.	Sub-Division.	Section.	Locality.	Remarks.
I.—Tuppi Khel.	1. Ako Khel ...	......	Makhad, Shakardara.	This branch has held the "Riasat' since Ahmad Shah's time.
	2. Mir Ako Khel ...	(a) Barhan Khel ...	Shakardara and throughout Tupi.	Named from the two son of Mir Ako Khan.
		(b) Langan Khel ...		
	3. Khusr Khel ...	......	In Nara.	
II.—Toghal Khel.	1. Shadial or Shadi Khel.	(a) Shai Beg ...	......	The Shai Beg section is nearly extinct. Up to Ahmad Shah's' time they held the "Riasat."
		(b) Chandol Khel ...	These three are in Nara.	They are sprung from three sons' Chandawal, Azad Khan, Dalli Khan of Mansam Khan, son of Dalil Khan, 2nd son of Shadi Khan, son of Toghal Khan.
		(c) Azad Khel ...		
		(d) Dala Khel ...		
	2. Mado Khel ...	......	Rokwan.	
	3. Walid Khel ...	......	Baddu (chiefly), Naka (a few), Kuteri of the Bangash.	
	4. Khudi Khel ...	......	In Tupi.	
	5. Tozu Khel ...	......	Malgin.	

Clan.	Sub-Division.	Section.	Locality.	Remarks.
III.—Bangi Khel.	Vide that article.			
IV.—Sarki Khel	......	......	Dar Tuppi.	
V.—Budha Khan Khel.	... ..	.....	Chakwalla Gharki, Dar Tuppi.	
VI.—Mira Khan Khel.	1. Abo Khel ...	......	In Nara ...	Named from Abbas and Niamat, sons of Saddan Khan, son of Mir Khan.
	2. Niamat Khel ...	......	In Nara ...	
	3. Ismail Khel ...	......	Naka ...	Named from Ismail and Jamal, sons of Itlam Khan, son of Mir Khan.
	4 Jamal Khel ...	......	Hadowali ...	
	5. Shahbaz Khel ...	......	Dar Tuppi ...	Named from Shahbaz, the 3rd son of Mir Khan.—(*Ross.*)

(*Ross*).

SAGŪ—

A village in the Dera division of the Dera Ishmail district, 18 miles west from Dera Ishmail. It has 133 houses, 16 shops, and 2 mosques. The population amounts to 599 souls, of which 314 are adult males. The inhabitants are composed of 28 Pathāns, 418 Jāts, 118 Hindūs, &c. The water-supply is from the bed of the ravine. The produce consists of wheat and barley. The village has 5,158 'bīgas' of land, of which only 1,137 are cultivated. The stock of the village embraces 7 horses, 305 cattle, and 10 camels. The headman is Bahādūr. There is a travellers' bungalow here.—(*Macauley.*)

SAHOKI—

A small ravine in the Rājanpūr frontier, draining into the Sorī, which it meets at Kabūdrānī.—(*Davidson.*)

SAHRA—

A large valley of the Mūsa Khēls, situated about 60 miles west of Mangrota, said to be "uncompared for fertility." It is now, however, lying waste and uncultivated.

It would appear to be a picturesque spot, shut in by high hills on all sides, the only outlet being to the north, through a very narrow and impracticable pass whence the drainage of the valley finds its way (the Sahra stream), known in its course through this valley as the Toi, running to the Vihowah. The valley is divided into three portions :—

Bār or Upper Sahra, inhabited by Kir Zai Mūsa Khēls.
Thāl „ „ Hamzāzai, Kāmuzai, and Makdūzai Musa Khēls.
Lār or Lower Sahra, „ Hasan Khēl branch.

The whole valley is said to be—from north to south about 30 miles in breadth and east to west about 45 miles in length.

The approaches to the valley are—1. *North.*—Dahna pass, 3 marches from Drāband: thus, Chūr Khēl; 2, Sūlimā Khēl; 3, Drāband.

2. *South-west.*—Vidor pass; one long march from Chūchlō and 2 from Dahna. From Drāband to Chūchlō; this is the grand kafila road. Escorts of Jāfars, Mūsa Khēls, and Shīrānis are required by travellers however.

3. From the east, by the Chilat-ka-Shām pass, crossed *en route* from Vihowa to the Kākar country and Kandahār.

The boundaries of the valley are :—North, Lawāri hill (perhaps a continuation of the Kakal ridge). South, Trakkar range. East, Chillat range, dividing it from the Rod-ki-Kachī.

It contains 6 hamlets:—

1.	Hārū Kot.	Situated in Lār Sahra.
2.	Sher Mahamad Kot.	
3.	Alī Mahamad Kot.	
4.	Pāindah Khān Kot.	Thal Sahra.
5.	Gulhān Khan Kot.	
6.	Toyub Khan Kot.	

They are all walled and are leased from the chief men. Water is usually said to be found in the valley so near the surface as 10 to 14 feet. North of the valley and distant only a march or two are the Vazīrīs. (*Davidson.*)

SAIDĀN MĀRI—

Some low hills in the Rājanpūr frontier, on the right bank of the Zangī ravine, about 5 miles west of Dilbar outpost. (*Davidson.*)

SĀIRSANA—

A tributary glen of the Swāt valley, Yāghistān, on the north of the river. It is well cultivated and stocked with fruit-trees, of which the apple, pear, quince and walnut are most common. (*Bellew.*)

SAKHĪ SARWAR—

A route from the Dera Ghāzī frontier, which starts from the town of Sakhī Sarwar, 35 miles south-west from Dera Ghāzī Khān and goes to the Khetrān country. Its length, inclusive of inequalities of ground, is about 50 miles. No camels fully laden can travel by this route, and it is difficult even for half-laden ones; no two horsemen can go abreast up the ascent, but have to dismount and lead their beasts. Before the ascent begins it is a track, intersected by ravines, running between the low sand hills which lie grouped below the main range. No supplies are procurable from the mouth of the pass until the village of Raknī in the Khetrān country is reached, a distance of 67 miles, *i. e.*, about 18 miles beyond the head of the pass, Kanal Wala Toba.

Forage, both for horses and camels, is generally to be found on the hill-sides, and, after the rains in July and August, grass is very abundant.

Water is procurable at Siri, the first encamping ground, where there is a running stream, scarcely ever dry; and 6 miles further on the same stream is met with at an encamping ground called Kajī; 15 miles further in advance the summit of the main range is reached, and at the encamping ground Kali Kuhi there is an ancient tank much out of repair, but seldom entirely empty, although nearly so during the early months of the year. From Kalī Kuhi it is 6 miles to Karam Kala Tobah, where water is abundant and of the best quality, from numerous streams flowing from the main range towards the Khetran country.

The road, as far as the encamping ground Kajī, is open, but rough and very stony; part of it lying along the dry, sandy bed of a torrent.

From the latter to the main range, it is only practicable for horsemen. Camels can and do travel by it, but they must have only half-loads. It is impassable for guns, even if secured on elephants.

The following are the stages to Raknī:—

1st.—Sirī, which is reached by three routes, *viz.*: Sakhī, Ūnt Toda, and Char, the best of which is the centre line,—the Ūnt Toda.

2nd.—Kajī, along the Ūnt Toda route.

3rd.—Kali Kūhī.

4th.—Kanal Wala Toba.

5th.—Raknī, a village in the Khetrān country.

Travellers usually reach Raknī in 3 days, halting only at Kajī and Kali Wali. A Baloch horseman will however ride to Bārkān in 3 days, stopping to rest his horse at Kali Kūi and Raknī only, the whole distance being reckoned at about 92 miles.

There are no villages in the pass, and no people regularly inhabit the country through which it winds. Both the Gorchānīs and Hadiānīs graze their flocks occasionally in the vicinity, but possess no cultivated land near the pass.

The Sakhī Sarwar route is in the hands of the Khetrāns and Lagārīs, the chiefs of which tribes are allied by marriage, and the protection of the Lagārī chief's name, when given, renders its passage perfectly safe for travellers.

The route is principally used by the Khetrāns when visiting the plains of the Derajāt, and, by it, other hill tribes, both Pathān and Baloch, bring down large flocks of sheep and goats, herds of donkeys, and a few horses to the annual fair at the town of Sakhī Sarwar in the month of March.

Occasionally, a Kandahārī horse-dealer may take this route, but, as a rule, Kafilas prefer passing down to the Derajāt over the Sham plain and through the Chāchar pass, to encountering the natural difficulties of the Sakhī Sarwar.

The pass, such as it is, is the same throughout the year—a mountain pathway little affected by the scanty rains that usually fall in these regions, and it has no commercial, historical or strategic importance.

This pass is no doubt a direct, though not an easy, route to Kandahār through the district of Thal and the Peshīn valley; and in Akbar's time couriers are said to have been in the habit of reaching Mūltān from that city in 6 days, but there is very little foundation for these reports.

There is another route to Bārkān from this place which goes to Sirī where there is abundance of water; then to Rakī; and then ascends by a road practicable for horses and camels for 10 kos to Gāgan; there is no water here, but beyond there is. Thence to Raknī. Thence it is a long march over level ground to Barkān. Kafilas go to Sirī, Raki, Gāgan, Raknī, Dākū Kakot, Bārkān. (*Wilde, Raverty, Davidson, Macgregor.*)

SAKHĪ SARWAR—Lat. 30° 3'. Long. 70° 12'.

A large village in the Dera division of the Ghāzī district, situated at the mouth of the Mokam pass, 35 miles south-west Dera Ghāzī and taking its name from a Mahamadan "Pir" of Mūltān, who founded it some 800 years ago and who is buried in a shrine in the town. The town and shrine are built on a spur from the lowest range of hills, beneath which, to the north, is the stony bed of a mountain stream, dry except after heavy rain. The houses are mostly one-storeyed, flat-roofed, and built with stone rubble from the ravine, cemented with mud, but there are a few double-storeyed houses, among which that belonging to Jamāl Khān Laghārī stands conspicuous. But the chief building in the place is of course the tomb and mosque of Sakhī Sarwar, which are built of stone with lime. These are really very common buildings, but standing over the high bank of the Mokām, down to which are large stairs which give it a more imposing appearance than it otherwise would have. The town also contains about sixty shops, of whom ten are occupied by sellers of sundries, such as needles and thread, women's bracelets, drawer-

strings, and such like nick-nacks; six sweetmeat-sellers, and the remainder sellers of grain, flour, sugar and ghee. There are no shoe-makers or any other artisans, except a few tanners. Three miles up the defile through which this torrent finds its way, there are some wells dug in the bed, and on these the inhabitants depend solely for their supply of water, which is black and fetid in smell. A little land is cultivated in the neighbourhood by the shrine attendants. The office of these Mujawirs is hereditary, and they now number upwards of 1,600. They are all allotted different duties, some attending at the shrine, others wandering about the country and penetrating all parts of Hindūstān, exhorting people to visit the tomb of the saint and trading in a small way. Both Mūsalmāns and Hindūs pay their offerings at the shrine, and these are divided among the Mujawirs. The receipts now average Rs. 5,000 annually; before the annexation of the Panjāb by the British they used to reach Rs. 8,000. A good number of devotees, as well as the hereditary attendants, dwell at the tomb and live on charity. The shrine itself is enclosed within a building with high walls about 70 paces in length and breadth which is entered by a lofty gateway with minars from the south side. Three sides of the interior are open, but to the north there are two buildings opening one into the other. The eastern one the pilgrims assemble in, the western apartment contains the tomb of Sakhī Sarwar, which is breast-high and covered with a black pall. At the head is placed a green turban, over which the visitors strew flowers. On this side, seated on the floor, is the Mujawir or attendant who receives the money, before whom are heaps of copper coins and cowrie shells, which have been thrown there by the humbler class of pilgrims. The larger sums, from a rupee upwards, are placed on the tomb itself. From the personage just referred to, each visitor receives a small string to fasten round the neck, which is made of black lamb's wool, and is considered a powerful charm. The shrine room is quite dark, and so exceedingly close from want of ventilation and from the oil of the lamps which are continually burning as to be almost unbearable to any one but a native. The walls, too, from the smoke from the lamps have become quite black.

In the neighbourhood of Sakhī Sarwar and to the north on the opposite bank of the Mokam, there is a large tank of stone masonry 85 × 115 yards, and 9 feet deep, surrounded by a low wall, built about 100 years ago by Nawāb Mahamad Gūjar of Dēra Ghāzī Khān. This fills with water after rain and gives a supply for about two months. Tanks of this description might be easily built on sites to the west and south of the village, which would keep the whole place constantly supplied with a sufficiency.

On a hill immediately above the shrine to the west is a huge masonry tomb, which forms a conspicuous landmark visible for 20 to 30 miles. This contains four of the friends of Sakhī Sarwar. The slope of the hill below is one large grave-yard.

There is one peculiar custom at this place, *viz.*, there is not a single bed in the village, and strangers are not permitted to bring them into its precincts. There seems to be no other reason for this than that Sakhī Sarwar never used one, and it is therefore thought effeminate for others to do so.

The former supply of the town as to drinking water was from a well in the Mokam some 4 miles off, but a well is now being dug, east of the town. Government have advanced Rs. 6,400, for which 60 feet of it have been dug; but there is as yet no sign of water, and as it is being dug in a bank

of conglomerate high above the level of the river, there seems little likehood of its being reached before this advance is expended.

In July and August, this place must be a second Dādar, and what with the scarcity, as well as the badness of the water, must be a fearful place to live in indeed. There are a few kunar, gaz, and Arāk trees in the bed of the river, but, with this exception, all around is bare and stony.

The lands of the shrine stretch for some 5 miles to the south, 6 miles to the north, and 15 miles to the east. The Khetrāns defeated the Sikhs close to the town in Sāwan Mal's time. Great fairs are in vogue here, sometimes as many as 50,000 people assembling on such occasions. In 1872 the number presqnt was estimated at 30,000. The annual fair takes place about the 1st of March, to which many Hindūs and Mahamadans from Sind, Bahāwalpūr, Jesalmir, the Panjāb, and also some hill tribes, repair with their flocks of sheep and goats, herds of donkeys, and occasionally horses.

Considering the sanctity of this shrine, I was much surprised to find such complete ignorance as prevails regarding the history of Sakhī Sarwar, among even the principal of the Mujawirs. This is the more remarkable, because there is a written history of this saint in the shrine.

"The real name of Sūltān Sakhī Sarwar was Syad Ahmad, but he is best known amongst his disciples by his former name. His father was Syad Zain-ūl-Abadīn; Bin Syad Ūmar, Bin Syad Abd-ul-Latif, Bin Syad Shaikah, Bin Syad Ismail, Bin Syad Īmām Mūsa Kāzim, who was one of the twelve Īmāms and the sixth in relation from Alī, the son-in-law of the prophet.

" Zain-ūl-Abadīn, the father of Sakhī Sarwar, was one of the attendants " at the tomb of the prophet at Madīna. One night in a dream he saw the " prophet standing beside him, who gave directions that he should proceed " direct to Hindūstān for the purpose of bringing the people of that country " again into the right path, as they, having lost their road to the true faith, " were groping in darkness. He accordingly set out for India, and after some " time spent on the road, he at length reached the village of Sīalkot, which " lies about 14 or 15 miles to the south of the city of Mūltān. He " first led back the people of this place to the right path and after residing " here for some time, Rahān Khān Afghān, who entertained great respect " and friendship for the Syad and venerated him for his piety, gave him his " daughter in marriage. By her he had two sons, one Syad Ahmad, known " as Sūltān Sakhi Sarwar, and the other Syad Dhodā. After some time " he took the daughter of Syad Abd-ūl-Khalik as his second wife, and by " her had three sons, Dād, Mahamad, and Sohārā. Zain-ūl-Abadīn at length " died and was buried at Sīalkot, and Sūltān Sakhī Sarwar, who was remark- " able for his piety, succeeded to the religious honors of his parent.

" After some time, Sūltān Sakhī became desirous of travelling and wander- " ing about the world, as is the custom of such devout persons, in order that " they may confer the benefit of their sanctity and piety on others; he eventu- " ally took up his residence at Mūltān, intending to end his days there.

" But a disturbance now broke out in the vicinity of Mūltān, and it was " currently reported that the kāfirs or infidels inhabiting the mountains near " the Indus, distant some 60 miles to the west, had assembled in great " numbers and had killed and plundered the property of the faithful residing " in that part of the country. Sūltān Sakhī Sarwar accordingly set out to

"oppose the infidels, taking along with him his brother Khan Dhoda and "Miāh Rānā, his son by his third wife Bībī Bāi, who also accompanied her "husband and son. Nūr, Ūmar, Ishāk, and Alī, his chief and most favoured "disciples, together with several horsemen, also went with him.

"When they had reached the hills where the zīārat or shrine now stands, "they attacked the infidels and put them to the rout; and from thenceforth "the saint took up his residence, much against the advice of his followers "and friends, at the village where his ashes now repose. After a short period, "however, the 'kāfirs' again assembled in great force and attacked the holy "man and his followers, who opposed them to their utmost, until the four "disciples were slain, and obtained the crown of martyrdom. The head of "the saint had been severed from his body by the sword of an infidel, (may "dogs defile the graves of his forefathers and descendants), but the headless "trunk still continued to oppose them for a period of four days. At length, "near the skirt of the hills, on a rising ground where the tomb now stands, "Sūltān Sakhī Sarwar sank down under an 'arāk' tree and breathed his "last."

The attendants at the shrine still show several pieces of this tree, which are kept carefully wrapped up in a piece of cloth.

The grave of Nūr and Ishāk is on a neighbouring and more lofty hill about 500 paces to the west of the shrine. It consists of a platform about 11 yards long by 8 broad, and 4 yards high. On the top of this is a smaller platform, on which are two tombs. The grave of Ūmar and Alī is situated a little to the north of the sepulchre of Nūr and Ishāk, and is marked merely by a mound of stones or cairn, erected where they fell.

A great number of the pilgrims who seek the shrine are young women with old husbands, and those who may not have been blessed with children; many sick persons also come in hopes of being restored to health; and others to obtain increase of worldly goods. These make a small offering in money and vow to give a larger sum if their wishes shall have been fulfilled. Sick people too, who may be unable to attend in person, make their vows by proxy to present a certain oblation the next year should they recover their health. (*Johnstone, Rowley, Wilde, Davidson, Sandeman, Macgregor, Fryer, &c.*)

SALĀR—

A division of the Jadūns—(*q. v.* .)

SALĀRZAI—

A division of the Iliāszāi, Yūsafzāi, Būnērwāls; their divisions are (I) Malī Khēl, sub-divided into Misrī Khel, Fatch Khēl, Kārā Khēl, and (II) Aib Khēl, sub-divided into Kambo Khēl, Sher Khēl, and Warkām. The Malī Khēl hold the villages of Bazārgai, Gararai, Nanser, ½ Jawar, Kingārgalī, Chirarai, and ½, Katgala; and the Aib Khel hold those of Bampokta, ½ Kūī, ½ Jāwar, Ligānai, ½ Chirarai, ½ Katkala, Sar Bānda, and Chor Banda.

In March 1868, a party of this tribe came down and burnt the village of Pīrsai in the Sūdūm valley, British Yūsafzai. A partial blockade covering about 50 miles of frontier was then established, and after one, year on the 11th April 1869, they gave in and met Captain Hastings at Mardān and agreed to rebuild Pīrsai and pay a fine of Rs. 100. This complication was brought about by the interference of the Sūdūm Khān with them.

The posts for blockade were Jalāla 21; Kātlang 27; Lūnkhor 34; Ganderī 13; Harī Chand 10; Jangī 2; Rūstam 30; total 137. The principal chief of the Salārzais is Kāsim Khān of Girarai. During the above complications it was proposed to try and surprise Chor Bānda and burn it, but the idea was never carried out. The headman of the Fateh Khel is Hamīd Khān, and of the Kambo Khel, Manjad Khān. The two sections of this tribe change their lands, the last redistribution having occurred in 1872. The Salārzais have more communications with the British than any other section of the Būnerwāls. A capital view of their country can be obtained from the top of Sīnawar. (*Lumsden, Bellew, James, Hastings, Lockwood.*)

SALĀRZAI—

A division of Bajāwar Yāghistān, consisting of the valley of Babakārā, which is inhabited by a section of the Tūrkolānis of this name.

The chief is Dilaor Khān, son of Mīr Ālam Khān. The country produces rice, corn, wheat and barley. The chief has 8 small guns, which are carried by men, and he can turn out 5,000 matchlockmen and 200 sowārs. The Salārzais are at feud with the Mahmūds.

There are 60 villages in the district, of which the following are the principal:—Shahr, 800 houses, capital, Shekh Bābā 50, Kala-i-Baltoli, Sang 80, Tangai Mahsūm Khān 120, Chārgorai 30, Chārgan 25, AkaKhel 35, Maorūsa 35, Rāghān 30, Chār 60, Sarai 30, Kamr 35, Palang 40, Totai 20, Katapūri 80, Sikandariān 120, Hangās Khel 50, Dodo 40, Dāgh 25, Manīf 100, Mahamad Akram 300. (*Creagh, Sapper.*)

SALHAD—

A small stream in Hazāra, which drains from the south of Abbottabād and joins the Dorh below Langra. (*Macgregor.*)

SALHAD—

A village in the Harīpūr division of the Hazāra district, 2 miles south from Abbottabād, on the left bank of the Salhad ravine below the road.

It has 358 houses, 5 shops, and 4 mosques. The population amounts to 1,970 souls. The inhabitants are composed of 359 Jadūns, 436 Tanaols, 23 Syads, and 1,152 others.

The water-supply is excellent from two water-cuts near the village, and the produce consists of rice, Indian corn, wheat, &c. Supplies are procurable here in small quantities after due notice.

The stock of the village embraces 5 horses, 1,066 cattle, 129 flocks of sheep and goats, 25 mules, and 14 donkeys.

The headmen are Khairūla and Khodādād. (*Wace.*)

SALI OR SAHRA DANT—

A formidable defile north of the Sahra valley by which the Sahra drainage escapes over rocks which neither man nor goat could cross.

The Sahra stream entering the Sahra defile dashes down over 3 or 4 precipices some 40 feet high, forming picturesque waterfalls, though the volume of water is not very large.

The hills on either side are,—north, Lawarī and Khup; south, a continuation of Chilat-ka-Sham, and Nara. The length of the defile is 12 to 15 miles, but it is impracticable to footmen for only about half this distance. (*Davidson.*)

SALIGIRD—

A watering place on the Rājanpūr frontier in the Sorī ravine near Chigird, and very similar to it; water plentiful but bad. (*Davidson.*)

SALIKGHOR—

A village in the Mohmand country, on the Sarāho road from Shabkadr to Pindiālī. It contains 30 or 40 houses, and could turn out 40 matchlock-men. Water is procurable from a spring. (*James.*)

SALĪM KHĀN—

A village in Yūsafzai, Pēshāwar district, situated on the left bank of Badrai ravine, 2 miles north of Manerī, at the entrance of the Jahāngīr Dara into the Khūdū Khel country. Its sections are Bizad Khel, and Mīr Ahmad Khel, who have 227 houses, and there are about 12 other houses, 8 shops, and 4 mosques. The headman is Jahāngīr Khān. The depôt and camp of Sir Sydney Cotton's force operating against Panjtār in 1858 were left here. There is a dry ravine which runs past this village 100 yards off into Manerī. Water is supplied from 13 wells. (*Lumsden.*)

SĀMĀ—

The Pūshtū word for plain. The plain of Yūsafzai is called the Yūsafzai Sāmā, in distinction to the hill country inhabited by the same clan.—(*Bellew.*)

SAMA—

A small water-course in the Rājanpūr frontier, rising in low, easy hills, and draining into the Baghārī about a mile before it enters the plains. It contains no watering place.

Also the name of a sandy plain within the easternmost of the range of hills in front of Rūm ka Thūl, about 1 mile × ¾ mile, containing excellent pasturage and frequented by Lashārī herdsmen. North of it runs the Baghārī ravine. (*Davidson.*)

SĀMALZĀI—

A division of the Kohāt district, consisting of two small valleys at its extreme north-west corner which drain from the main range of Tīra to the Kohāt Toī, one joining it at Ūstarzai, the other at Sherkot. It is divided from the Hangū valley by a range of hills on the south; on the north are the Sipāh hills; and on the west those of the Bar Mahamad Khēl and Shēkhān Orakzāis. It contains the villages of Alīzai, Ūstarzai, Kachai and Marai.

Upper Sāmalzai is a waste of rugged stony hills covered with dense thorny jungle. Except for firewood, it is quite unproductive and must always remain so. Between the long stony promontories, which run out from the main range, are certain small flat-bottomed valleys which contain the only cultivation in the valley except those round the above villages where there is abundance of water and irrigation is possible; but there are many spots of singular beauty hidden amid its impracticable thorny jungle.

There are police posts at Kachai and Marai, and these cost more than the whole revenue of the district, for the assessment is nominal. Yet, as all the inhabitants are Bangash and have been our subjects for 20 years, it could not now be given up without loss of prestige and worse things happening. It is doubtless a difficult bit of frontier, but, as all the practicable roads to Tīra lie through it, we may some day reap advantage of having them in our hands, and there can be no difficulty in making galloping roads through it in every direction connecting it with Kohāt and Hangū.

The Sāmalzais are Bangash Shīās, and are noted for their bravery, and could turn out 700 fighting-men. They are, on the whole, well inclined

to the British Government; being very lightly assessed, they are more disposed to being contented and obedient subjects. There is a pass into Tīra at the head of the valley beyond Marai known as the Zera Kotal. From Kohāt there are 4 entrances into the Sāmalzai valley,—1st, by Bostī Tang and Alīzai; 2nd, by the ravine which comes down from Marai and enters the Bara river below Shēr Kōt; 3rd, near Lower Ūstarzai; 4th, at the back of the village of Lodī Khēl.

It is entered from Hangū by a good road leading past Shahū Khēl. (*Agha Abbāss, Coke, Lumsden, Plowden, Macgregor.*)

SAMĀNAGHAR—

A range of mountains which originates from the Sūfēd Kōh range and runs due east to the junction of the Kohāt Toi with the Hangū river, and divides the Khānkai valley from Miranzai and Hangū. At its commencement at the Zawah Ghar it has a height of 9,000 feet; but this gradually decreases to 6,600, where the Rābia Khēl settlements are, and opposite Shāhū Khēl it is very low.

On the south side, the top of this range is bare, with grassy slopes, but the ascent from the plains is generally very steep and difficult.

General Chamberlain says,—

"From the summit of the Sāmana range a great view of the Orakzai "mountains is presented to the eye, and I can conceive no country more "difficult for the conduct of military operations. Range after range rise, "one above another, as far as the eye can reach, and their rugged sides seem "as though they could defy the armies of the world. Numbers of villages, "surrounded by towers, were visible at our feet, dotted along the Bara "stream, and every available piece of ground seemed to be under culti- "vation."

The Rābia Khēl settlements are on the top of this range, and all the passes over it are guarded by the usual Pathān tower. Snow falls on the Zawa Ghar and sometimes on the lower part of the range. Mahamad Amin says that formerly there were a great many more trees on it, but these were cut down to make way for cultivation. The climate on this range is probably as fine as the view from its crest is magnificent. I believe Colonel Walker ascended it on one occasion for the purposes of his survey, and General Chamberlain ascended it with troops and guns from opposite Balyamīn in the Rābia Khēl expedition, while Major Coke climbed it from Hangū.

The south side of this range appears at one time to have belonged almost exclusively to the Bangash, but Coke says they could not possibly make use of the hill without the permission of the Orakzais.

Major Coke before the Rābia Khēl expedition said that, though lofty, the Samāna were by no means impracticable, but afterwards he changed his opinion saying it would be difficult to find more difficult ground.

The Samānaghar is inhabited on both sides by Orakzais; on the north, at its east end, are the Mīshtī Khēl; south, Mūla Khēl; then the Rābia Khēl, Ākhel, Alī Khēl, and lastly, at its head, the Alīsherzai. (*Chamberlain, Coke, Mahamad, Amin, Macgregor.*)

SAMAND KŌT—

A fort in Vazīristān, on the Rāh-i-Vazīrī from the Derajāt to Zūrmāt, in Afghānistān. It is about 80 miles from Ghwālarī, and 60 miles from Kolalgū. (*Broadfoot.*)

SAMBALBŪT—

A village in Agror, Hazāra, situated on the Sambalbūt branch of the Talai spur of the Black Mountain. It is only worthy of notice because of the number of times it has been burnt by the Black Mountain tribes with impunity. The site is an important one if the defence of the Agror valley was ever militarily attempted.

SAMENDRA—

A pass on the Tānk border, situated between the Girnī Khūrd and Bhāg passes, south-west of the Girnī outpost. A road through this pass is practicable for footmen only and joins the Bhāg and Chota Girnī passes behind the first range of low hills. (*Carr, Macgregor.*)

SANDA (KALEH KHEL)—

A village in the Tīrī division, Kohāt district, about a mile south of the Tīrī Toī, and opposite the mouth of the valley that runs up to Daūd Shāh Bānda. It has about 40 houses, of which about half only are inhabited. Water is procured from five tanks, and, if they dry up, from the Chichoka spring in the bed of the Tīrī Toī.

The people originally belonged to Khwaram. Sanda means a "limit," as the place is on the Khwaram and Bārak boundaries.

A good road runs from Sanda past Shāhbāz Garh into the Kūn-i-Gai nala, whence roads go right to Daūd Shāh Bānda and left to the Kūn-i-Gai pass and to Narī of the Lands. One part is bad for artillery, but it is much frequented by camels.

This road is much frequented by the Kākā Khēl and other buyers of salt who come to Narī with camels. They can come to Spina either from the Mālgīn valley by Karīrosam, or from the Kohāt high road at the Karapa tower through the Niāzī Khūla pass, and thence to the Lelan junction with the Tīrī Toi. From the Lelan junction the road is as follows:—

To Spīna	1 mile.
Shāhbāzgarh, said to be by the camel road ...	8 miles.
Kūn-i-Gai nala	4 „
Narī valley head	2¼ „
Narī	2¾ „
Total from Lelan junction ...	18 „

(*Ross.*)

SANDA MANZAI—

A small village in the Kohāt district, 1½ mile south of Sanda Kaleh Khel described above, and 2½ miles south-west of Chokhtū. It stands on a ledge of sandstone under a low range of hills about ½ mile from the Tarkha that flows below the west side of Karar and is the continuation of the Zebi from Chaontra.

It has 12 or 14 houses, 1 mosque and 2 shops. Water is procured from 2 small tanks and, if they dry up, from a spring of brackish water near the Tarkha or from a spring in a ravine beyond Levargi, a village across the sand-stone ledge. The village once belonged to Khwaram Khataks and the place was their "limit" in this direction as the name implies. It now belongs to Manzai Bāraks. (*Ross.*)

SĀND WEL—

The northernmost part of the Baghao range or spur is so called. Not far from its foot the Lunī flows to the east to join the Sangarh.

SANGAO—

A village in the Baizai division of Yūsafzai, Pēshāwar district, 11 miles north-east of Kātlang, inhabited by Ūtmān Khel, and situated at the end of a small valley confined by hills and intersected by ravines, and very difficult to approach. It had two divisions, Miskīn Khel, Mīr Waīs Khel; the former was the stronger, and was formerly a refuge for all the bad characters of the district. The village is commanded by hills. Its houses are built of round stones and mud; 1 mile to the north-east of the village is a tank of water supplied by a perennial spring and near it are 3 old wells which might be re-opened. In 1856 some thousands of Būnerwāls assembled to attack this village because of the inhabitants having stopped their trade by their robberies, but at the instance of the British authorities they refrained and the villagers agreed to pay for all the property plundered and to remove the village to the plains, the Mīr Waīs Khel going to occupy a site near Mīan Khān and sharing its lands with it and the Miskīn Khel, to Pīpal on the same conditions. The first carried out their orders; the last showed considerable disinclination to do so, but on 27th January 1857 Edwardes reported they had done so; and though this was afterwards ascertained not to be the case, that officer eventually let them remain where they were. It would require a large force to coerce this village, being situated at the foot of a lofty mountain separating it from Būner, on the craigs of which the people are as much at home as on the plain. Its occupants are safe from surprise and possess a line of retreat which baffles pursuit. This village was destroyed in 1850 by Colonel Bradshaw and by General Dunsford in 1866, when it was finally removed to a site in the plain chosen by the civil authorities. There is a road practicable for bullocks and donkeys from this place to Būner to Kingārgalī.

SANGARI—

A stream in Būner Yāghīstān, a tributary of the Barhandoh. The valley of this stream is about 8 miles long and drains the Bagrai river, joining Barhandoh from the north about 2 miles west of Shālbāndā. It is a broad open ravine, and the villagers cultivate in its bed during the dry season. It comes down with considerable force during the rains. (*Lockwood.*)

SANGBATAI—

A village of 19 houses in Yūsafzāī, Pēshāwar district, situated 2½ miles north of Nawakala. It is a place of no consequence; it is supplied with water from 4 wells.

SANGARH—

A river of the Bozdār country which rises in the Kala Roh, spur of Sūliman range.

It is formed by the junction of the Bel Baloch, Bel Pathān and the Hinglūn, at Bānsar, a point about 6 miles south-west of the Saora defile.

From this point the united watercourses are sometimes known as the Bānsar, sometimes as the Sanghar, as far as the Saora defile. The united stream then flows to the north-east by 'kachis' of the Bozdārs, and is joined by the Lunī at 6 miles below Bārtī, and 2 miles above Haranbor. It then runs due north; and at 5 miles below Haranbor is joined by the Drūg Nai, having passed through the Khan band defile. Thence it turns east, and in 9 miles enters the plains 4 miles west of Mangrota. Beyond this point there is no water in its bed except in flood, when passing by Mangrota and Taosa it enters the Indus 2 miles above Dera Dīn Panah.

From its source to where it enters the plains, its course is about 90 miles in length, and thence to the Indus is about 15 miles. From Bānsar to its exit into the plains there is always water in it; above and below those points only when it is in flood. (*Macgregor.*)

SANGARH—

A pass defile leading from Afghānistān to the Dera Ghāzī frontier, and debouching into British territory immediately in front of the fort of Mangrota, 12 miles north of the Mahoi, and 30 miles south of the Vihowa passes. It is the principal entrance to the Bozdār country, and the only one in general use. It is practicable for wheeled carriages, and 4 miles from the mouth there is a convenient place for encamping called Dāchī-Ka-Kāchī.

Here the pass divides into two branches; the right route lies along the principal bed of the Sangarh river; the left route is less stony and wider. Taking the road to the left and about a mile on, the hills converge and the road becomes difficult, winding through a basin surrounded by low hills. It then opens out, and at a point, 1½ mile from the bifurcation, it reunites with the right route. The latter is very narrow, not more, occasionally, than 50 yards wide, but it is more level than the left road, though equally stony. From the point of junction some Bozdār cultivation is visible in a small valley to the front, on approaching which the pass bends abruptly to the right.

The Drug-nai joins the Sangarh at a point 9 miles from the mouth, and from this point of junction to where the pass opens out at Haranbor, a distance of about 3 miles, a more formidable route is hardly to be met with. From the junction of the two channels to the point where the Sangarh-nai turns at right angles to the west, it is bounded on either side by a scarped hill of considerable height, both of which completely command the road, a matchlock fired from one hill ranging to the foot of the other. From the point where the abrupt westerly bend occurs, the hills have to be passed at right angles to their strata, and instead of having one range to deal with on either side, a series of precipitous spurs, rising one after another in close succession, are exhibited, from the summit of which perfect command of the road below is given. It is to this particular portion of the defile that the term Khanband is generally applied, although, strictly speaking, the name implies only that one spot across which a mound of stones and earth has, at some former day, been raised to add to the natural defences. It would be a very doubtful operation for an army to force the defile in front, and, even if successful, would entail a large sacrifice of life. The position, however, is capable of being turned on its north side from the Drug-nai, the hills of which are practicable, and it was turned in this manner by Brigadier General Chamberlain in the expedition against the Bozdārs, March 1857. General Ventura and Jamadār Khūshāl Sing, with a large Sikh army, had in former years once tried to force the Khanband, and been compelled to retire and enter into terms with the Bozdārs; and on another occasion Diwān Sāwan Mal's army, when returning from a successful raid accomplished by the Mahoī pass, was attacked at the same point and lost many of its number and all its booty. Until its prestige was destroyed by General Chamberlain, the Khanband was therefore held by the Bozdārs to be perfectly impregnable.

When the Khanband is passed, the road gradually widens, until it enters a plain called Haranbor which is extensively cultivated by the Bozdārs; it then follows the course of the river along its banks, crossing and recrossing it until it reaches Barti, leaving which the next place is Kikar, a small village with a mosque. The pass then bends gradually more to the westward over low, undulating sandhills, and, abandoning the river, joins it again in the plain extending along the foot of the Kālā Roh from north to south. It then enters the gorge in the hills through which the Sangarh river flows, and joins the plains beyond, passing under a high mountain called Hinglūna. The name of the gorge is the Saora Dara.

What the Khanband is to them on the east, the Saonra defile is to the Bozdārs on the west. The Saonra is the point where the Sangarh-nai road passes through the Kālā Roh range. The defile was pronounced by General Chamberlain to be impregnable on the west. Its strength on that side is consequent on the mountain being scarped, and presenting at its summit a precipice of from one to several hundred feet in height, not to be turned (according to the reports of trustworthy persons) on the north nearer than by the Vihowa pass 30 miles, and on the south nearer than by the Vidor 45 miles. From the east side it is difficult but practicable, and the Bozdārs, after their defeat at the Khanband, did not attempt to defend it against General Chamberlain's force. Beyond the Saora defile, and between it and the hills defining the territory of the Lūnī Pathāns to the west and the Khetrāns to the south-west, the country is claimed by the Ghulāmānī section of the Bozdārs, who, when at feud with their Pathān neighbours, and compelled to act on the defensive, retire behind the defile and close the only western entrance. Beyond the Saonra defile, there are roads either by Majvel to Bārkān, or by the Hinglūn to Thal, Borī, etc.

Grass for horses and camels abounds after the July rains, continuing so until the months of February and March, provided rain falls in January, as it usually does. Forage is most plentiful in April when the *Rabi* crops are nearly ripe; the Bozdārs have but few *Kharif* crops. All other supplies are scarce, in fact not procurable, as the hillmen keep their grain stored in caverns near their fields, removing it as required.

Water is abundant all along the pass from the Sangarh river, and in the days of the Mogals this road was one of those used for keeping open communications between Kandahār and the southern part of the Panjāb, and when Shah Sūja was defeated by Dost Mahamand Khān in 1811, a remnant of his followers returned by this route. From 13 to 15 days are given as the average time for a horseman to reach Kandahār from Mangrota. The length of the defile from the plains to the Hinglūn Sham is about 80 miles. The roadway throughout is either perfectly good and practicable or could be made so with ease. There is no doubt that were arrangements once satisfactorily made with the Bozdārs, the Lūnī and Musā Khel Pathāns, this road would be by far the best and most direct route from Mūltān to Kandahār, and should it ever be necessary for the Government again to send a force to that city, it would seem in every respect to be the best line to adopt. The road is now comparatively little used, because to the west is a weak Government which is not interested in or powerful enough to open it, and on the east one which does not take sufficient interest in its

importance. (*Chamberlain, Bruce, Johnstone, Davidson, Macgregor, Pis Bakhsh.*)

SANGARH—

The northernmost division of Dera Ghāzi district. It is bounded north by Dera Ishmail Khān, west by the Bozdār hills, east by the Indus, and south by the Dera division of Ghāzī district.

Its sub-divisions are Taosa with a population of 10,665, Jhang and Naoshahra 10,225, Mangrota, 11,011 and Durabi 6,345.

Its population numbers 61,534 souls. The number of villages is 68, of enclosures 3,095 and of houses 8,615, giving an average of 11·56 souls to an enclosure and 4·55 to a house. According to race its inhabitants consist of Syads 629, Mogals, 2; miscellaneous, 602; Lagārīs, 273; Bozdars, 688; Lūnds, 245; Kosas, 817; Kasrānīs, 2,938; miscellaneous, 10,213; Bhatīs, 142; Syal, 77; Jāts, 17,355; Khojas, 309; Hindūs and Sikhs, 5; Brāhmins, 157; Khatrīs, 300; Rajpūt, 1; Aroras, 3,372; Bhatias, 210; Sūahs, 258; Jāts (Sikhs), 21; miscellaneous, 637.

According to religion the inhabitants of the Sangarh division are: Sikhs, 21; Hindūs, 4,374; Mahamadans, 34,290; other tribes 561.

According to occupation the population is, Government employees, 115; police, 35; village watchmen, 44; village officers, 494; soldiers, 147; priests, 130; schoolmasters, 118; musicians, males, 186, females, 178; dancing girls, 2; servants male, 21, female, 12; barbers, 245; washermen, 288; servant-women, 53; merchants, 55; shopkeepers, 1,401; letters-out of conveyances, 1,125; boatmen, 35; proprietors of lands Hindūs, 169; proprietors of land, Mahamadans, 8,349; carpenters, 344; weavers, 1,312; dyers, 36; tailors, 9; shoemakers, 716; cotton cleaners, 258 rope-makers, 371; blacksmiths, 106; goldsmiths, 155; potters, 213; laborers, 1,068; beggars 765.

The following Statistics of Villages in the Sangarh Division are supplied by Mr. Bruce.

	Names.	Population.		No. of houses and material.	Mosques.	Shops.	Names of herdsmen.	Stock.					Produce.	Water-supply.	Supplies procurable.	Land Revenue.
		No. of souls.	Males.					Horses.	Cattle.	Sheep.	Camels.	Donkeys.				
Mangrota.	Boglānī ...	1,585	841	385 mud	4	14	Imambakhsh ...	35	380	1,165	14	61	All grains 4,472 mds....	Good, 3 wells ...	Yes ...	Revenue Land. Rs. 1,800
	Bozdar ...	712	357	161 "	3	2	Gholam Mahamad	11	281	991	26	30	200 mds. jowar ...	No well, irrigated from hill stream.	Yes ...	" 177
	Damra ...	328	176	95 "	2	3	Fateh ...	3	123	149	2	5	196 do. of grain ...	1 well, good.	Not ...	" 270
	Sohra ...	281	140	51 "	1	1	Hayat ...	3	113	333	...	7	715 do. do. ...	Good, 1 well, 45 feet.	Yes ...	" 140
	Kot Kasrani and Jok.	3,896	2,012 100 Kasrani	758 "	10	17	Fazl Ali ...	34	642	4,949	165	306	843 do. do. jowar, bajra.	Good, 3 wells, 150 feet.	Yes ...	" 409
	Mangrota Khās	4,424	2,353	1,118 "	11	60	Nur Mahamad, Khan Mahamad	45	1,345	3,153	71	167	9,973 do. do. wheat, bajra, jowar.	4 wells, good, 75 feet.	Yes ...	" 5,003
	Mandrani ...	577	284	192 "	3	5	Gholam Rasul ...	14	260	402	25	7	1,945 do. do. wheat, bajra.	No wells, irrigated from hill stream.	Yes ...	" 350
	Hadwar ...	248	139	42 "	2	80	...	5	173	449	1	2	202 do. do. ...	2 wells, brackish, 38 feet.	Not ...	" 110
Taosa.	Bohr ...	901	461	196 "	5	6	Sultan & Mahamad Yar.	7	596	466	7	14	1,116 mds. ...	2 wells, brackish, 45 feet.	Yes ...	" 803
	Bandi ...	981	500	197 "	1	4	Nur Khan ...	5	390	511	10	30	1,313 do. ...	1 well, brackish, 60 feet.	Yes ...	" 1,600
	Taosa ...	4,348	1,806	686 "	13	40	Khan Mahamad, Nur Mahamad.	20	1,332	1,431	35	60	3,186 do. ...	3 wells, good, 53 feet.	Yes ...	" 3,500
	Tibi ...	582	313	129 "	2	5	Mahamad Khan ...	12	315	498	3	21	1,602 do. ...	No wells ...	Yes ...	" 500
	Sokar ...	2,418	1,293	536 "	13	15	Kadir Bakhsh, Imam Bakhsh.	50	1,437	923	61	30	3,206 do. ...	3 wells, good, 52 feet.	Yes ...	" 1,600
	Gadi ...	361	186	80 "	1	1	...	3	213	342	...	1	119 do. ...	1 well, good, 90 feet.	Yes ...	" 250
	Lālū ...	538	293	152 "	1	4	Nur Mahamad, Firoz Khan.	2	226	304	11	8	686 do. ...	2 wells, good, 60 feet.	Yes ...	" 700
	Markhwai ...	51	28	9 "	1	...	...	...	35	13	...	2	35 do. ...	1 well, good, 45 feet.	Not ...	" 71
	Manda ...	289	145	61 "	1	2	Sharu ...	3	391	70	...	1	931 do. of wheat, bajra, jowar and mustard.	1 well, good, 51 feet.	Yes ...	" 361
	Hiro Sharki ...	599	295	137 "	2	7	Nur Mahamad Khan	10	245	129	7	30	1,595 mds. jowar and wheat.	Good, 1 well, 52 feet.	Yes ...	" 1,000
	Hiro Gharbi ...	537	280	115 "	1	8	Gholam Haidar & Khan Mahamad.	6	221	112	8	5	1,196 mds. jowar, bajra, wheat.	1 well, good, 48 feet.	Yes ...	" 750

Naoshahra.	Ashraf ...	214	125	40 mud		...	Abdūla ...	1	124	67	...	1	725 mds. wheat, jowar, bajra.	No wells, irrigated from hill stream.	In small quantity.	" 19
	Bahan ...	368	190	94 "	...	...	Sultan and Nur Mahamad.	...	262	532	...	3	771 mds. jowar, bajra, wheat, turnips.	10 wells, 5 good, 5 brackish, 45 feet.	Yes ...	" 254
	Bolari ...	303	155	66 "	1	1	Jiwan ...	2	258	615	...	4	768 mds. wheat and cotton.	32 wells, 15 brackish, 17 good, 30 feet.	Yes ...	" 249
	Bodomana ...	481	263	95 "	...	...	Sultan ...	...	211	268	35	6	663 mds. wheat, jowar, bajra and mustard.	6 wells, 2 brackish, 4 goods, 30 feet.	Yes ...	" 485
	Phar ...	597	324	118 "	3	3	Ahmad Khan ...	3	569	694	...	15	1,563 mds. wheat, jowar, bajra and cotton.	36 wells, 35 brackish, 1 good, 45 feet.	Yes ...	" 300
	Jarh Laghari...	500	256	103 "	4	3	Salāh ..	5	182	234	2	10	932 mds.	7 wells, good, 30 feet.	Not ...	" 440
	Jhang ...	649	325	129 "	2	10	Pir Bakhsh ...	32	261	211	15	19	256 do. wheat, jowar, bajra and mustard.	1 well, good, 30 feet.	Yes ...	" 800
	Dairah Shah ...	698	362	151 "	5	13	Bagh Ali ...	5	102	210	11	16	72 mds. do. do.	3 wells, good, 45 feet.	Yes ...	" 44 Carpentry good here; 1 boat here.
	Dunah ...	1,080	556	245 "	3	6	Mahmūd ...	10	510	885	...	25	3,394 do. do. do., cotton and mustard	32 wells, 27 brackish, 5 good, 23 feet.	Yes ...	904
	Sanjanlanga ...	433	237	90 "	2	2	Mahamad ...	...	158	166	...	2	100 mds. cotton ...	8 wells, brackish, 42 feet.	In small quantity.	Rs. 262
	Sadirpur ...	401	205	30 "	1	3	Chouki ...	15	497	715	...	10	1,056 do. wheat, jowar, and bajra.	8 wells, good, 30 feet.	Yes ...	" 656
	Ida Arain ...	77	44	31 "	1	...	Mahamad Yar ...	1	60	20	...	4	180 mds. wheat & jowar	3 wells, brackish, 42 feet.	In small quantity.	" 142
	Gahli ...	386	202	70 "	2	8	Alah Baksh Shah	10	154	116	169	6	119 do. wheat ...	2 wells, good, 30 feet.	Ditto ...	" 83
	Malkani ...	593	309	119 "	2	1	Fatah ...	6	221	149	63	10	538 do. do., jowar, bajra and cotton.	10 wells, brackish, 6 good 31 feet.	Ditto ...	" 225
	Mīrkhar ...	137	69	29 "	1	1	Changi Ram ...	2	122	148	...	3	253 mds. do. do. do.	2 wells, good, 30 feet.	Ditto ...	" 179
	Mārī ...	611	322	30 "	3	5	Kadar Dad Khan...	9	644	645	...	16	701 do. do. and peas	17 wells, good, 18 feet.	Ditto ...	" 642
	Morjhangi ...	222	113	54 "	2	2	Maluk ...	5	329	133	...	4	649 do. do., jowar, bajra.	8 wells, good, 30 feet.	Yes ...	" 450

Statistics of Villages in the Saugarh Division—continued.

	Names.	Population: No. of souls.	Population: Males.	No. of houses and materials.	Mosques.	Shops.	Names of herdsmen.	Stock: Horses.	Stock: Cattle.	Stock: Sheep.	Stock: Camels.	Stock: Donkeys.	Produce.	Water-supply.	Supplies procurable.	Remarks.
Dūrābī	Nasir & Akupur	348	138	90 mud	1	8	Ahmad & Mahamad	4	337	289	...	15	542 mds. wheat, jowar, bajra and cotton.	well, good, 11 feet.	Yes ...	Rs. 400
	Nārīsāngī ...	1,184	626	206 „	...	5	Masu & Bahan ...	4	673	1,338	1	15	3,061 mds. do. do. do., and cotton.	50 wells, 25 brackish, 25 good, 21 feet.	Yes ...	„ 1,000
	Bichra ...	434	225	92 „	1	1	Bakhsh Khan ...	6	337	68	1	10	813 mds. jowar, bajra ...	No wells ...	A little	„ 500
	Basti Pir ...	1,210	694	256 „	2	6	Mahamad Hasan Shah and Gholam Rasul Shah.	20	457	2,055	103	92	3,113 mds. jowar, bajra, wheat, peas, & cotton.	22 wells, good, 30 feet.	Yes ...	„ 10,078
	Cholani ...	212	104	49 „	1	3	Ali ...	4	136	115	10	4	1,162 do. do. do. and do.	6 wells, good, 45 feet.	A little	„ 103
	Chatpani ...	120	74	31 „	1	1	Mahamad Baksh ...	...	59	160	...	4	332 mds. wheat, jowar, bajra.	No wells ...	Ditto ...	„ 110
	Dūrabi Khas ...	412	223	90 „	1	4	Mahamad Yar ...	30	185	185	30	8	625 do. do. do. and cotton.	9 wells, good, 30 feet.	Yes ...	„ 188
	Sanjar ...	140	81	34 „	1	2	Shahi and Haidar	2	292	61	...	...	1,246 mds. wheat and cotton.	4 wells, good, 21 feet.	Yes ...	„ 450
	Kot Mahoi ...	771	417	144 „	1	2	Fazal Khan ...	5	325	568	5	3	1,163 mds. jowar and bajra.	1 well, brackish, 150 feet.	Yes ...	„ 750
	Langa ...	235	122	50 „	1	2	Malka ...	...	158	166	...	2	132 mds. jowar, bajra, wheat and cotton.	2 wells, good, 45 feet.	Not ...	„ 205
	Makwāl Kalan	1,229	651	299 „	3	21	Fazal Khan ...	15	615	490	33	20	3.160 do. do. do. and do.	12 wells, brackish, 45 feet.	Yes ...	„ 1,200
	Mati ...	704	317	141 „	1	2	Hasan ...	20	442	2,055	103	92	131 mds. jowar and bajra.	1 well, brackish, 178 feet.	Yes ...	„ 162
	Malana ...	215	114	48 „	1	1	Mūsu ...	1	81	83	...	3	268 mds. wheat, jowar, bajra and mustard.	2 wells, good, 30 feet.	Yes ...	„ 117

The area of the Sangarh division is 549·50 square miles, or 364·485 acres. Of this 59·730 acres are cultivated, 156·237 cultivable, 10·689 unassessed and 137·829 barren.

The demands on account of land revenue for 1866-67 was 70,625 rupees.

In the hills to the west of the Sangarh district, sulphur, limestone and fuller's earth are found.

The only manufacture in the division is of country cloth, some of which is exported. In Mangrota and Taosa some lime is made, which is exported to Leia, &c. (*Census Report, Bruce.*)

SANGŪ—

A village in the Khalīl division of the Pēshāwar district, 9 miles south-west from Pēshāwar, 1 mile from Bārā Fort.

It has 288 houses, the population amounts to 1,081 souls, the inhabitants are principally composed of Pathāns. The produce consists of wheat, barley, cotton, and supplies are procurable here in small quantities after due notice. The stock of the village embraces 9 horses, 176 cattle, 566 sheep and goats, 217 others. The headmen are Atāmī, Bākar, &c. (*Hastings.*)

SANGROBA—

A river of the Zaimūkht country, which rises in the Zāwa Ghar mountain, and, flowing through the Zaimūkht country, enters Mīranzai, 5 miles west of Darsamand, and joins the Kūram at Thal. There is a route up its banks to Chinārak, the chief village of the Zaimūkht, and thence to Kūram. (*Coke.*)

SANJĀLĪ KACHI—

A valley of the Bozdārs on the left bank of the Lūnī about 3 miles north-west of Haranbor. Its soil is very fertile. It produces a good spring crop and is cultivated chiefly by the Dūzkanīs, Khiānīs and by the Bozdārs of Mangrota.

SANJARĀNĪ—

A Baloch tribe who inhabit the villages of Bīahar, Gona and Baloch Khān in the Sangarh division of the Ghāzī district. (*Fryer.*)

SANRĪ—

A post of the Sind horse on the Jacobabād frontier, 38 miles north-east of Jacobabād, 8 miles east of Goranārī, 18 miles west of Tōj. There is a party of 30 sabres stationed here in the usual open lines peculiar to this frontier. The post is very well placed and commands the exit from the hills by Hūdū, Sori Kūshta, and Āsarelī. There is a well of water here which is not very good. (*Macgregor.*)

SAONRA—

A narrow defile in the Bozdār hills in the Sangarh pass where the river cuts through the limestone hill of Dhaolah, a high steep ridge running north to south from the Luni stream.

The pass is about 1 mile in length; generally from 30 to 40 yards wide; the narrowest part about the centre, being 12 yards; and the bed of the river is covered with large round boulders rendering it extremely difficult for artillery.

The Dhaolah range to the right and left through the pass is impracticable even for goats, being nearly perpendicular. The west or south-west steps of the hill are almost impracticable, and on the east side it is practicable for infantry only, but a road could, no doubt, be made sufficiently good for mountain guns and mules.

General Chamberlain says regarding this defile—"From all that the "guides had stated, it was expected to find this defile difficult, for they had "always pronounced it impracticable for artillery, and adverted to its strength "and the necessity of holding it, if the force went beyond it into the Ghola-"mānī lands, but, although I had looked for a strong position, it far exceeded "my anticipation. Indeed, I may say that I have never yet seen in any part "of Affghānistān anything to be compared to it, for it may be pronounced "*impregnable* from the west, and, according to the reports of trustworthy "persons, is not to be turned on the north nearer than by the Vihowa pass, "30 miles, or on the south than by the Vidor pass, 45 miles. From the "east side it is difficult, but practicable; and the Bozdārs, having failed at "the Khan Band, appeared to think it useless to defend it. Its inaccessibi-"lity from the west is consequent upon the mountain being scarped on that "side, and presenting at its summit a precipice of from one to several hun-"dred feet in height, and, as before stated, this scarp is said to continue north "and south as far as the passes specified." This Saonra defile is undoubtedly the best point on the Sangarh route at which to oppose an enemy coming from the west. Without a plan of it, it is of course impossible to say what measures could be taken for its defence, but by modern appliances of war, it should be possible for a small force to make it impregnable. (*Davidson, Chamberlain, Macgregor.*)

SAPARAI—

A village in the Jawākī Afrīdī hills, 16 miles east of Kohāt, on the right bank of the Jawākī Kotal stream, 1 mile south of Jamū. It has one well, and can turn out 30 fighting-men. (*Edwardes.*)

SAPARI—

A village in Pēshāwar district situated at the foot of the Charāt hills, near where the water-supply of that place issues. It is built on one of the hill plateaux, common to this part of the country, between two steep ravines and on the left bank of the Khalwat ravine. Some of its cultivation is irrigated, the rest not so. Excellent water is procurable here. The Commissariat depôt for the supply of Charāt, and all the mules engaged in the water-supply of that place are kept here. These last make two trips a day, carrying 16 gallons each time. The commissariat camp and water-tanks are completely commanded at very short range by the range to the south, and a small party of Afrīdīs could cause great trouble, if not danger. (*Macgregor.*)

SAPARI—

A village of Tarakzai Mohmand of 60 houses in the Michnī division. It is detached in two villages, one situated below, called Sarkaī Saparī the other above called Sapar. There is a road by this place which goes separate from the Abkhāna route, as far as Gata Gūdar. It is difficult, and only practicable for bullocks and donkeys. (*Macgregor.*)

SARA—

A village in the Doāba, Péshāwar district, 1 mile west of Michnī, containing about 12 hovels, situated on debatable ground. (*Macgregor.*)

SARACHĪNA—

A village in Yūsafzai Peshāwar district, 18 miles east of Hotī Mardān. It is on the right bank of the Balar nala, which has generally water in it, and here is 20 feet deep. It has 80 houses of Pathāns, and 50 of others. The village lands are irrigated from 36 wells, and are richly cultivated. (*Lumsden, Hastings.*)

SARA-DHERI—

A village in Yūsafzai Peshawar district situated on the open plain, 2 miles south of a hill called Gurzuh, and supplied with water from two wells. (*Lumsden.*)

SARAI—

A small fort in the Talāsh district Yāghistān on the road from Ūch to Mīan Kala. It is under a chief who acknowledges Faiztalab of Bajāwar. Tolls are demanded here from travellers. (*Sapper.*)

SARAI SALEH—

A village in the Harīpūr division of the Hazāra district. It has 768 houses 104 shops and 17 mosques. The population amounts to 2,887 souls. The inhabitants are composed of 221 Pathāns, 725 Hindūs, 151 Awāns, and 1,790 others. The water-supply is from 3 wells in the village, and 3 springs to the east of it on the banks of the Dorh, and the water is excellent and plentiful. The water of the Dorh is used by the cattle, but is said not to be good for drinking.

The produce consists of sugar-cane, turmeric, and vegetables in the irrigated lands and bajra, jowar, etc., from the rain-watered lands.

Supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 29 horses, 574 cattle, 138 flocks of sheep and goats, 235 donkeys, and 57 mules.

The headmen are Ilāhī Bakhsh, Dalāzāk. This village has a considerable trade. (*Wace.*)

SARAKHOLA—

A pass on the Tānk border, situated between the Girnī and Sara Zao passes, north-west of the Girnī outpost.

A good road through this pass joins the Tānk Zām at Innis Tangī, 2 miles south of the Batanī village of Jandūlī.

The Girnī outpost is responsible for the pass. (*Macgregor, Carr.*)

SARA KHWA—

A village in Chaontra, Kohāt district, 2 miles north-east of Mitha Khel, situated at the foot of, and along the low hills which are skirted by the Tarkha ravine.

It has 20 or 25 houses, but no shop. Water is procured from a well (with a Persian wheel) across the Tarkha on its left bank, and from a slightly bitter well in the nala bed.

The village is divided into 2 parts, the east part being inhabited by the Tapīan section of Akorī clan of Mandan Baraks, and the west part by the Badīn Khel section of Khwazī Khel clan of Land Bāraks. There are 3 salt sepoys quartered here to watch the unworked salt of the range behind the village. (*Ross.*)

SARA ZAO—

A blind pass on the Tānk border, situated between the Sara Khola and Kot Kirgī outpost. (*Macgregor, Carr.*)

SARBAND—

A village in the Khalīl division of the Pēshāwar district, 7 miles south-west from Pēshāwar, and 1 mile from Bārā fort.

It has 279 houses of mud. The population amounts to 1,734 souls. The inhabitants are composed of Khalīls, and there are 2 sections, Dalazai and Langar Khel.

The water-supply is abundant and good. The produce consists of wheat, barley, maler, cotton. The land is all irrigated. The stock of the village embraces 15 horses, 256 cattle, 589 sheep and goats, and 409 others.

The headmen are Mūla Yūsaf and Bāz Gūl. (*Hastings.*)

SARFARAZ-DA-KILA—

A walled village, about 8 miles south of Kaniguram, inhabited by Muchi Khel Vazīrīs; it is a fertile little spot, well watered by streams from the neighbouring hills, and can turn out about 120 fightingmen. (*Norman.*)

SARIBALOL—

A village in the Kamālzai division of the Yūsafzai sub-division of the Pēshāwar district, south of the Takhti Bhai hill, situated in the open plain on the east of the road from Mardān to Jalālā.

SARŌBAI—

A village in Lūnkhōr, Pēshāwar district, containing 40 houses, situated 6 miles north of Lūnkhōr, about ½ a mile due north of Kasima on a branch of the Togh ravine, which joins below Kasima. The inhabitants are Khataks. Water is procured from the ravine, the banks of which are very low and richly cultivated. The cultivation is all 'lalmi' except its gardens. (*Lumsden.*)

SAROBAI—

A village in the Gandao district, Mohmand country, Yāghistān, 36 miles from Pēshāwar. Supplies are scarce, but water is procurable from a stream. (*James.*)

SAROBAI—

A village in the Banū district, situated in the upper part of the Chichālī pass, 13 miles from its mouth and 3¼ miles from its head at the Angashī crest. The houses are chiefly on the left of the pass and between it and the Waleh nala, and are scattered about the hills at various elevations, on stony bits of ground among high steep cliffs. The banks and plateaux and ridges of the lower hills are all roughly cultivated, the bajra growing among the stones.

It has about 20 houses, but no shops, and nothing can be got here save wood and water. Supplies must come from Dama in Chaontra or from Karai near the mouth of the pass.

Water is got from a small running stream below the cliffs opposite the village, on the right of the Chichālī pass. It flows a short distance and sinks into the ground. The people are Manzai Bāraks of the Ūjda Khel section of the Sarat Khel clan. The inhabitants are pinched and starved in appearance. In old days they lived largely by robbery, but now they sell wood and get on as best they can. (*Ross.*)

SAROCHINA—

A village in the Razar division of the Yūsafzai sub-division of the Pēshāwar district, situated 1 mile west of Yārhūsen, on the right bank of the Balar ravine, which generally has water in it and has here banks some 20 feet deep. (*Lockwood.*)

SART—

The Sart is that portion of the Chaheli ravine on the Rājanpūr frontier, after its juncture with the Nandī Janda till it meets the Hindānī near Alī Kahan-ka-Kuh, a course of about 1¾ miles.

Its right bank, as a rule, is somewhat high and scarped, whilst its left is easy. Its bottom is strewn with rocks and boulders. It is some 90 or 120 yards broad, with bushes here and there.

The Ghara is the only ravine which runs into it, at a point about ¾ mile (on the north) from where the Sart runs into the Hindānī. There is a large pool at the juncture of the Nandī Janda and Chahelī; no other watering place till Alī Kahan Kuh, in the bed of the Hindānī.

Captain Johnstone says—"The Mazārīs in time of warfare used to retire to the Sart pass, by defending which they were enabled with small numbers to effectually cut off all ingress and egress to their enemies." Captain Davidson, however, reconnoitred this place on the 19th February 1872, and says there is not in the Sart a single defile of this nature. It is probable therefore that either Captain Johnstone must be alluding to some other part of the Chahelī or he must have been altogether misinformed. (*Davidson, Johnstone.*)

SARTANGI—

A pass in Bajāwar Yāghistān to the north of Nāwagai.

SARWEKA—

A group of four Langar Khel villages, situated on the banks of the Ūcha Khwarā nala, in Vazīristān; they can turn out about 400 fightingmen, and own immediate allegiance to Yārak Khān, father-in-law to the Nawāb of Tānk. Supplies can be obtained in fair quantities, but water is somewhat scarce; wells have to be dug in the bed of the nala. (*Norman.*)

SATĀNA—

A village on the right bank of the Indus, at the east foot of the Mahāban mountain, 13 miles above Topī, situated in a rich strip of land on the bank of the river and backed by high and difficult hills immediately to the west. There are two villages—one called Andarlī and the other Bāharlī. The water-supply of the first comes from the hill to its rear and could be cut off; that of the latter is from the river. If the Ūtmānzais of Kya could be gained over, it would be possible to come over the hills and get behind these villages, while their attention was engaged in front. From Satāna there is a road to Malka, which is said to be practicable for mules. From Satana a road leads to the west towards Baragar. There is a road from Andarlī Satana over the Chani hill west to the Jadun country.

The village of Satāna was originally made over to Syad Zaman from Takhtaband, in Būnēr, by the Ūtmānzais; his descendants allied themselves to the notorious Hindūstānī adventurer Syad Ahmad, who eventually settled at Satāna, and took part in all his ambitious struggles to establish a Wāhabī empire on the Pēshāwar border. The ablest of the Satāna Syads was Syad Akbar, who, in 1849 or 1850, was chosen to be Bādshāh of Swāt. He died in May 1857, just as a crisis arose in which, aided by the Hindūstānī fanatics, he might have given some annoyance. Deprived of his authority and counsel, the Syads of Satāna were left with two leaders, Syad Ūmar who kept a gang of thieves, and Syad Mobārak Shāh, son of the late Syad Akbar of Swāt. The Hindūstānīs had one or two Mūlvīs, but none of any reputation. Thus stood affairs at the beginning of April, when the Syads of Satāna most unwisely began to press the Ūtmānzais of Kya and Kal—not content with the church land given them at Satāna they must needs demand tithes from the crops of the laity. The Ūtmānzais resisted, but were divided among themselves. Major Becher encouraged them to unite against the Syads; and as they had been for two years under blockade on account of a murder they had committed on one of our subjects, and were anxious to get this blockade

removed, they agreed to serve us and oppose the Syads. One day accordingly when the Syads sent out their followers to cut the crops of the refractory laymen of Kya, the Ūtmānzais beat to arms and turned out. A battle ensued on the Satāna plain, and by singular good fortune, Syad Ūmar was killed and Syad Mobārak badly wounded in the foot. An irreparable breach was thus created between the Syads of Satāna and the Ūtmānzais, and Major Becher, who had from the opposite bank been a spectator of the fight, seized the opportunity to remove the blockade and condone their past offences.

After the destruction of the Hindūstānī settlement at Mangal Thānā, it was determined to proceed against that of Satāna also, and accordingly Sir Sydney Cotton marched his force (*vide* Khūdū Khel) to that place, and when it appeared on 3rd May at the independent village of Kabl, it was welcomed as an ally, though at no former period of our rule would it have been regarded otherwise than as an enemy.

On the 4th May, a combined attack was made on Satāna. Our vassal Jahāndād Khān had overnight occupied the heights between Amb and upper Satāna, and the echoes of his matchlocks and zamburaks were loud and frequent as Major Becher's force crossed the Indus above Satāna and General Cotton advanced from below with the force as per margin. A most interesting hill battle followed, and 6 columns of skirmishers (4 from General Cotton's and 2 from Major Becher's force) were pushed successively up the mountain which forms the real defence of Sātana, and these columns converging to the summit called Shāh-Nūr-kī-Larī, where the Hindūstānīs had taken up their position in a village, and a stockade to a great extent cut off their retreat, and forced them to submit or fight. They chose the latter, and, it must be admitted, fought with desperation.

Hazara.
3 Mountain train guns under Lieutenant Butt.
2 Mountain train guns of Captain Brougham's battery under Lieutenant Cordrew.
3 Companies 2nd Sikh Regiment (Captain Harding).
3 Companies 12th Panjāb Infantry (Captain Blagrave).
5 Companies 6th Panjāb Infantry (Lieutenant Quin).
50 Hazara Mounted Police.

The 26th Panjāb Infantry under Lieutenant Williamson had the honor of first closing with the enemy and carrying the main position, and would have carried the second position also had not the fire of the 6th Panjāb Infantry under Lieutenant Quin been already pouring into that entrenchment from the opposite side. The 6th Regiment followed steadily up with the bayonet, and a hand-to-hand struggle of several minutes ensued, till every Hindūstānī in the position was either killed or taken prisoner. The fanatics had Pathān allies from the neighbouring Jadūn hills, but their heart was not in the business and they fled precipitately.

The fighting of the Hindūstinīs was strongly marked with fanaticism; they came boldly and doggedly on, going through all the preliminary attitudes of the Indian prize-ring, but in perfect silence, without a shout or a word of any kind; all were dressed in their best for the occasion, mostly in white, and some of the leaders wore velvet cloaks.

Our skirmishers were thus left in possession of the heights above the Satāna villages, which the engineers proceeded to demolish.

The enemy, chiefly Pathāns, rallied again upon another height on the road to Chanī, when they were joined by considerable numbers during the afternoon, and our officers were very anxious to go on and assail them, but

General Cotton wisely adhered to the object in hand, and having destroyed Satāna drew off for the day. The enemy followed, but were kept at a respectful distance by the rifles of the 98th, which were now for the first time brought against the mountaineers and were the admiration of all. We had friendly Pathāns of several tribes in the field with us, helping as guides or allies in various ways, and not the least advantage of the day was the marked and salutary impression made on them by the range of the Enfield Rifle.

Two guns of Major Brougham's most efficient Mountain Battery shared in this hill exploit and did good service on the very crest. The labor was great, the loads having often to be carried by hand for fifty yards or more in the worst places.

It was dusk before all the troops had descended the hill, and the force encamped for the night on the Satāna plain by the bank of the Indus.

The loss of the enemy was about 50 Hindūstānīs and 10 Pathāns killed, most of whom fell on the summit of Shāh-Nūr-kī-Larī, and were counted by our own officers. Two Hindūstānī prisoners were hanged summarily at Satāna itself,—one a native of Rāmpūr, who maintained that he was on the way to Mecca, and the other a Bengalī. It was admitted that many more were wounded, and several were seen afterwards by our emissaries lying in the Masjīd of Chanī. Amongst the enemies slain were 4 leaders, one of whom was known as the "Bādshāh"

Our own loss was 7 killed and 28 wounded, all natives, except one, Lieutenant Vandergucht, Adjutant of 26th Panjāb Infantry, who received a sword-cut in the leg, but killed two of his assailants.

The successful enterprises which General Cotton's force had now accomplished at Panjtār, Chinglai, Mangal Thāna, and Satāna had aroused and alarmed the whole border, and many tribes began to gather in apprehen sion. To show therefore that it had accomplished its object, and had no further designs, the force turned towards Pēshāwar on 5th May.

But it would not have done to leave the neighbourhood of Satāna without some clearer settlement for the future. The Syads and Hindūstānīs of Satāna, expelled by the Ūtmānzais, had taken refuge with the Upper Jadūns; and had matters been now left to take their own course, it is probable that the Jadūns would have come down and compelled the Ūtmānzais to re-admit the fanatics. The Ūtmānzais earnestly begged that the Jadūns might be brought to some understanding, and as this seemed not only politic, but just, after the aid they had given, the force therefore halted at Kabl, and the Commissioner summoned the Jadūns of Gandap and Bīsak which lie close to our Yūsafzai border. They came in at once, but declared their inability to answer for the Upper Jadūns. On this they were despatched with certain demands to the upper half of the tribe, and fairly told that the alternative was the sword, in proof of which about 1,000 horse and foot under Lieutenant Colonel Mulcaster was detached to the frontier village of Mainī, only a few miles from Gandap and Bīsak, a demonstration which took rapid effect. On the evening of the 8th May, the Upper and Lower Jadūns sent in their representatives and declared their willingness to do whatever they were told. On the 9th May, Colonel Edwardes and Major Becher, in a full conclave of Ūtmānzais and Jadūns, drew up an agreement between them, by which both sides bound themselves to unite in expelling and keeping out the Syads and Hindūstānīs, and in

resisting any third tribe which should endeavour to bring them back. The hostile demonstrations therefore all ended in amicable relations and a distribution of presents. This conclusion to the campaign was considered very fortunate, firstly because our Jadūns entered into it with sincerity from a sense of interest and were therefore likely to secure the quiet of this corner of the frontier, and secondly we had never yet had any quarrel with the Jadūns, and it would not have been desirable to begin war with a new tribe at the commencement of the hot weather.

Having thus destroyed Satāna and shut out the Syads and the remnant of the Hindūstānī fanatics (supposed now to number about 120), it became necessary to consider what was to become of these spirits of evil. They might unite with their fellow-sufferers, Mokarab Khān of Panjtār, Mobāraz Khān of Chinglai, and Syad Abbāss of Mangal Thāna, and become a nucleus of excitement and disturbance. Indeed, signs appeared of their doing so, and of their being joined after the close of the Ramzān by partizans from Būner and Chamla.

Along with the representatives from the Upper Jadūns came a somewhat remarkable man, named Amīr Shāh, who had for years been the chief councillor of Syad Akbar, the late Bādshāh of Swāt.

In a private audience which he solicited, he pressed on Colonel Edwardes the propriety of opening some door for both the remaining Syads and Hindūstānīs. If a 'jagir' could be given to Mobārak Shāh, the son of the late Syad Akbar, he and his people "could come in and settle peaceably within the British dominions." Colonel Edwardes told him it was impossible to bestow lands on Syads as Syads, but if Mobārak Shāh would take military service, he should have it. This had however been already discussed between them, and Mobārak Shāh had instructed Amīr Shāh to decline any such offer on his own part, but to accept it for his uncle Syad Amran and about 60 horsemen, for whom there were no longer any means of subsistence. Considering the advantage of absorbing these elements of trouble, and the use to which such recruits might be put in Hindūstān, Colonel Edwardes offered them service to the extent of one troop.

Amīr Shah then told Colonel Edwardes that Syad Mobārak Shāh still cherished the design of recovering the petty sovereignty of Swāt. He could not forget that the people and chiefs of that country elected his father Syad Akbar to be their king,—an act which they could not recall and which entailed the kingdom on the heirs for ever.

Some of the Hindūstānīs returned to Satāna in 1863, but they withdrew on the fight at Ambela commencing. It appears that at this time, though in open hostility to the British, they were very neglectful of the ordinary precautions for their own safety from surprise. Seeing this, Major Keyes, who commanded a force at Kirpliān before the Ambela campaign, proposed that he should be permitted to attempt their surprise. It is to be regretted that the permission was not granted, as even if unsuccessful there could have been but little danger in the attempt, and if it had proved successful and a good number of the fanatics captured or killed, the Ambela campaign might have been averted.

SATIS—

A tribe of Hazara, regarding whom I can find no information. Major Abbott thought a great deal of them, as he never went about without a body guard of them. They took part in the operations of the 2nd Sikh war and in the Kāgān and Black Mountain Campaigns.

SAVEGRĪ—

A water-course on the Harand border, rising in the Drāgal range, and draining east, being joined in its course (which from Dragal to its exit through the Ghar range about 5 miles north-west of Tibi Lūnd may be put down as about 10 miles), by the following small affluents, which are all dry except after rain, and which all run into it from the north :—

1.	Solānī	...	3 miles from its source.
2.	Rohdī	...	4 " " " "
3.	Tikao	...	5 " " " "
4.	Sīahgarī	...	7 " " " "
5.	Sangānī	...	9 " " " "

Of the above the only one which contains a pool of water is the Sangānī in which there is some.

The Savēgrī route, as an ascent to Drāgal is practicable for horses, camels, &c., but it is stony. After leaving Drāgal it passes through the Safēd Pahār (or here known as Niān Ghar) range, and from that running between low but rather difficult hills, it enters the Ghar range, and drains through a somewhat difficult defile, the sides of the Ghar range being rather steep; the defile in length is about a mile—(a road communicates with the Kosara pass, which is about ¾ mile north of this).

This defile contains one fair-sized pool of brackish water; also 1 well close to the pool, the water of which is fair.

The bed of the Savēgrī here is stony, but easier than in its first 6 or 7, miles.

Leaving the Ghar range, it issues into the plains, and, turning south-easterly joins the Gathī. (*Davidson Macgregor, Mazar Khan.*)

SAWALDER—

A village in Yūsafzai, Pēshāwar district, situated in the open country, 9 miles north of Mardān. Water is procurable from wells, but is bad. It has 26 houses; 1½ mile north-east of this village, on a spur running down from Sīnāwar, are the remains of a Budhist city. (*Lumsden, Hastings.*)

SĀWAN—

A pass on the Banū frontier which lies west of the Ūrmūli. It rises in the Gabr mountain, and is a fine open broad pass practicable for all arms, and has much water and cultivation. There is a village of 80 or 100 houses in it belonging to Ālaf Shāh Batanī. There is a very good road by it to the Ūrmūlī pass and the Gabr mountain. (*Macgregor, Norman.*)

SCHALI—

A river of Mīranzai, Kohāt district, which rises in the south slopes of the Samāna Garh, and joins the Kūram river below Thal. (*Lumsden.*)

SEBDI—

A ravine in the Hadiānī hills, which rises at a point 1 mile east of Gāgan Thal, and joins the Rakhī at 8 miles west of Sakhī Sarwar.

Its average width is from 50 to 80 yards. Its bed is stony, rough, and rugged, and is commanded by bleak and high hills. It is joined by the Barghīn, a perennial stream, the water of which is absorbed shortly after the junction of the two about 2 miles before it meets the Rakhī.

The Unt Thoda road to the Khetrān country runs for a short distance along the Sebdi. (*Davidson.*)

SEGHAT—

A high part of the range dividing the Mekhtar and Chūchlo valley in the Mūsa Khel country.

SEHAB—

A village in the Kohāt district, situated 12 miles south-east of Kohāt, and so called owing to the waters from three springs meeting at this place.

It has a population of 284 souls, of which 76 are men and 68 are women, and it has 66 houses. Formerly the country about this place was solely used as grazing-ground for camels by the native rulers of Kohāt, and this village was founded by Ali, Awān and Syad Gūl from Jhelam. Until the annexation the inhabitants undertook the care of all camels sent for grazing, but since then they have taken to cultivation. Its revenue is Rs. 250; the village can produce 30 armed men. There are two wells for drinking water only. (*Plowden.*)

SEHRKATU—

A village in the Lakī division of Banū, 5¾ miles north of Lakī, on the left bank of the Kūram, it contains 82 houses, all belonging to Michan Khēl Shekhs. Water is obtainable from the Kūram about a mile off. Supplies are scarce. (*C. Norman.*)

SEMIR—

A pass over the Sialū range, leading from Thal to the Marī country. It is practicable for camels, and contains water in one place (the slope nearest to Thal.) It was once (about 1854) the scene of a fight between the Marīs, and the Khetrāns and Būgtīs combined, when the latter were proceeding to plunder the Marīs. The Khetrāns and Būgtīs were defeated, losing, it is said, upwards of 150 men and 300 horses. (*Davidson.*)

SENĪ—

A sub-division of the Khatak division of Pēshāwar, situated among the hills south of Akōra, and containing the following villages:—Ziārat Shēkh Rahīmkar, Valī, Tangī, Bētūlgharīb, Shāh Khēl, Bhadūr Khēl, Sirwar Khēl, Pitao, Mankai, Katī Khēl, Kāna Khēl, Asho Khēl, Sūdū Khēl, Kibu Kūndoo, Khaorai, Dargai, Mūlū Khēl, Mando Khēl, Tar Khēl, Ūmrkala, Dangdang, Sōrī, and Chashma. (*Lumsden.*)

SERAHO—

A road leading from Shabkadar, Pēshāwar district, to the Pindiālī Mohmand valley. It is the best route to that plain. (*James.*)

SEWA MENA—

A village in the Ūtmān Khēl country, 1 mile from the bank of the Swāt river. It can turn out 40 fighting-men. (*Turner.*)

SHABI KHEL—

A village in the Jawākī, Afrīdī country, 12 miles from Kohāt. Water is procured from a spring. It can turn out 80 fighting-men. (*Miller.*)

SHABKADR—

A fort and village, Pēshāwar district, 17 miles north-east from Pēshāwar, 8 miles south Ābazai, and 8 miles east Michnī. It was built originally by the Sikhs, and is now held by a detachment from Pēshāwar. Supplies are procurable after due notice, and water is plentiful. The country is level, open, and cultivated.

The fort of Shabkadr, 1 mile south-west from the village, is built on a high mound, and commands a fine view of the surrounding country. It is about 3 miles distant from the hills, though about 1 mile from it a high

undulating stony tract commences and stretches to the foot of the hills. The fort, the proper name of which is Shankargarh, is an octagon with sides of 180 feet, and circular bastions at all the corners, in six of which are the officers' quarters. The walls are 25 feet high. The quarters for the infantry and cavalry are built out to the west of the fort, and there is accommodation for 50 men inside the fort. There are two entrances, —one in the south face from the village, which is itself surrounded by a wall connected with the fort, and one in the west face from the open country. In the centre is a cavalier in which is an 18-pounder gun. The magazine is to the east of the cavalier, and a capital well of clear good water to the west. The armament of the fort consists of one 18-pounder, one 12-pounder, and one 12-pounder howitzer. It is altogether a very massive work, and the garrison is 50 cavalry, 100 infantry. To the south is the village enclosed by a wall connected with the fort; for a Pēshāwar village it is well built; the houses are all flat-roofed and number 200. The inhabitants are mostly Hindūs. (*Macgregor.*)

SHĀDĪ BAGIĀRĪ—

A road in the Khaibar hills, which connects Jamrūd with Alī Masjīd, turning the Khaibar defile. The distance is 9 miles, and it is held by the Kūkī Khel Afrīdīs. (*Leech.*)

SHĀDĪ KHEL.—

A village in the Kohāt district, situated 12 miles south of Kohāt, on the left bank of the Toī, on the road from Kohāt to Kālābāgh, in a tributary valley of the Kōhāt Toī, and built on the slope of its north ridge. Before the doors of the houses a small clear brook glides by in a shallow bed, bordered with grass and a row of mulberry trees. From the banks of this rivulet the fields spread out, clothing the region with one sheet of green. It has a population of 292 men, 253 women, total 862, with 177 houses. The inhabitants are Nīāzis, originally from Īsa Khel, who settled as Hamsayas of the Daolat Khel. There are seven sections, *viz.* Milah Khel, Mīan Khel, Lochī Khel, Bakī Khel, Basī Khel, Sulimān Khel, and Alī Khān Khel. There are springs here, 7 tanks and 1 well. Water for irrigation is obtained from the Toī. The village can produce 70 armed men. Its revenue is Rs. 1250. (*Plowden.*)

SHĀDĪPŪR—

A village in the Zera valley, Kohāt district, 33 miles below Atak, 30 miles north-east of Kohāt, situated over the right bank of the Indus. It has a population of 159 souls, of which 46 are adult males. There is a 'masak' and a boatferry here, worked by 12 men in the rains and 8 at other times; half the earnings go to the people of this village, half to Government. Its sections are (1) Parāche, headman Mahamad Kāsim, (2) Mala, headman Mahamad Khān. It was founded eight generations back by Shādī, who came from Patowār and received a grant of land to induce him to protect the ferry, and afterwards one Fateh Paracha came and settled here and received half the land. This place was formerly very notorious for smuggling the Kohāt salt to the Cis-Indus districts.

There was a thānā here from the commencement of British rule till 1867-68 for the Zera, Khwara and Patiāla villages, but it was then removed to Lūka Talao. The old thāna with a room for travellers is still standing. The village is on the nearest line between Lahor and Pēshāwar, and on

an old road of the Mogal Emperors, and was formerly a site of great importance, as it was the passing point of the river for travellers and merchants to Lahor, Sind, Sāgar Duāb, Mūltān, and Bahāwalpūr. The road from Kohāt to this was made by Lieutenant Garnett, R. E.— (*Coke, Plowden.*)

SHAEGASH—

A pass leading from the Pēshāwar district, south-east of Fort Mackeson, into the Hasn Khel Afrīdī country. In the event of the Kandar road to the Hasan Khel villages being occupied, this would be the best road to follow, as it is practicable for elephants and heavy guns. (*Turner.*)

SHAGAI KANDA—

A ravine of Yūsafzai, which drains the Loaighar hill by many small channels, which, uniting near Amānkot, pass on across the Daran defile to Hamzader, and, winding by Mansūbdār, Tūlandai, and Yār Hūsen, joins the Balar ravine near Dobiān. (*Bellew.*)

SHAHĀB KHEL—

A village in the Lakī division, Bąnū, 3 miles due south of Lakī, containing 122 houses of the Rajū Khel branch of Khūdū Khel Marwats. Supplies can be obtained in any quantities from Lakī; water has to be brought from the Gambla, 3½ miles off. (*Norman.*)

SHĀH ĀLAM—

A village on the Tānk border, 2 miles north of Tānk. It has 93 houses and a population of 374 souls, of which 145 are adult males. It has 3,320 acres of land, of which 2,700 are cultivated, being irrigated by a cut from the Tānk Zām. The produce is wheat, barley, mustard, jowar, and bajra. Supplies are procurable here, as well as good water from the Zām, 1 mile distant. It is surrounded by a wall, 7½ feet high. The roads from Kot Nasrān and Āmakhel meet here. (*Macauley*).

SHĀH ALAM—

A post on the Dera frontier, situated in front of the Chaodwān pass, half-way between Drāband and Chaodwān. It has a garrison of 8 horse and 5 foot militia.

On the 13th August 1857, this village was attacked by 25 Shīrānīs, who carried off 32 head of cattle. Mahamad Gūl Bābar of Chaodwān pursued them at once with some horse and came up with them in the Chaodwān Zām, 15 or 20 miles within the hills, and after a sharp skirmish compelled them to relinquish their plunder. (*Carr, Macgregor.*)

SHĀH ĀLAM CHOKĪ—

A village in the Khālsa division of Pēshāwar, 15 miles east of Pēshāwar fort, on the right bank of the Kābal river. There is a ferry of two boats to the village of Zardād Derī on the other bank. It is called Chokī Drab in the last map. (*Bellew.*)

SHĀHBĀZ—

A village in the Tānk division of the Dera Ishmail district, 4 miles east from Tānk. It has 148 houses, 7 shops and 2 mosques. The population amounts to 651 souls.

The water-supply is good from the Tānk Zām. The produce consists of wheat, barley, mustard, bajra, cotton, &c. The village has 3,034 acres of land, cultivated and irrigated from the Zām. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 8 horses, 713 cattle, 9 donkeys. The headman is Malik. (*Macauley.*)

SHĀHBĀZGARH—

A ruined fort on an isolated hill in the Kohāt district between the valley of the Tīrī Toī on the north, and the Spīna range (north of Chaontra) on the south. On the road between Sandi Kaleh Khel and Narī of the Lands. The hill is about 800 paces long from east to west, and 155 broad from north to south. The base of the hill is covered with debris, above which rise steep and precipitous cliffs, about 25 or 30 feet high. The top is flat, save at the east end, where it rises to a sort of mound. The ruins of the fort strew the east end of the hill and extend across its breadth. The only entrance is by a road over slabs of sandstone at the north-east corner, and the approach to this entrance is by a road that makes two long windings up the north face. The parapets followed the edge of the hill. They were of rough loose stonework, but in parts there are traces of a coating of lime. Inside were many houses and men's lines, and a masonry mosque on arches, with a masonry ablution tank behind it. The west face of the fort crossed the top of the hill and thence for about 400 paces to the west edge of the rock; the top of the hill is generally bare. All round, the cliffs are precipitous, and at places, where it is possible for active men to scramble up, are the remains of watch-towers. At the west end of the hill is an enclosed cemetery, and on the north side, about 220 paces from the west wall of the fort, is a masonry tank about 70 paces long, 36 broad and 8 feet deep, with channels at either end for the reception of the hill drainage. A tower also watches the north face at this tank.

Below the hill at its east foot a plot of ground, 129 paces long by 110 broad, is enclosed by a masonry wall, that runs in an irregular bend from south to north, where it joins on to some high ground projecting from the hill. This wall, for a great part of its course, averages 2 feet in breadth, 8 feet in height on the outside, and 6¼ on the inside. In the centre of the wall is a small well whence a channel ran along the top of the wall to the south of the well, by which water was conveyed to garden-plots outside. The drainage of the low hills south of this enclosed space filled it like a tank. Now the inner space is under cultivation, belonging to Akoris. The garden-plots have all disappeared.

This fort was built by Sirdār Shāhbāz Khān of Tīrī, great-grandfather of the present chief. It was razed in the time of his son Nāsir Khān by the Bārak, who got in by means of a rope, through the treachery of a part of the garrison, and destroyed it. (*Ross.*)

SHĀHBĀZ GARHĪ—

A village of 294 houses in Yūsafzai, Pēshāwar district, situated in the open country, 7 miles north-east of Hotī Mardān. The Mokām ravine passes under this village, but it is here generally dry. The lands of the village are irrigated from 15 wells. (*Lumsden.*)

SHĀHBĀZ KHĀN GHŪNDĪ—

A small village in Chaontra, Kohāt district, 1½ mile north-west of Damha, at the foot of a small low range called Shahid.

It has 16 or 17 houses with a mosque. Water is brought from the adjoining Zepi nala. (*Ross.*)

SHĀHBEG—

A collection of hovels in the Doāba, Péshāwar, 3 miles from Michnī, on the road to Shabkadr. (*Lewis.*)

SHĀHDĀD DARA—

A village in the Ūtmān Khel country, 3 miles from Chingai. Water is procurable from a ravine near. It can turn out 40 fighting-men. (*Turner.*)

SHĀHDAM—

A village near Malka, in the Āmazai country, situated on a conical hill, with a tower on the summit. If well defended, it would be a difficult place to assault.

SHAHDOZAIS—

A small Pathān tribe said to be an offshoot of the Kākars. They number two hundred fighting-men. They are fairly well off as to land and crops. They are particularly well disposed towards the English Government, more especially Jehangir their chief, who has the reputation of being a very knowing man.

The Marīs and Būgtīs carry on their depredations as far as the Shāhdozais, whom they plunder periodically. They are split up into factions, and hardly recognise one distinct leader. They formerly had a good name for bravery, but lately they have suffered severely from the Tarīns and others. They own three fair-sized villages, Kot Aslam Khān, Arsala Khān, and Madat Khān. They are essentially an agricultural tribe, very peaceably inclined. They have sold to the Lūni Pathāns the districts of Zangal, Wahwye, and Gir. (*Davidson.*)

SHAH HAIDAR—

A peak of the mountains in the Mahsūd Vazīrī country, elevation 10,988 feet. The proper name is Shoidar.

SHĀH HASAN KHEL—

A small village of 78 houses between Īsa Khēl and Āhmad Shāh, about 10 miles south east of Laki. The inhabitants are a section of Achū Khēl Marwats, and have to bring their water from the Gambīla, 10½ miles off. Supplies in moderate quantities. (*Norman.*)

SHĀHI—

A small ravine on the Rājanpūr frontier, rising in low hills, 8 miles west of the Tozānī post, and entering the plains about 4 miles south-west of it. Its banks are from 10 to 20 feet high, but of a very easy slope. It is not commanded by any hills in its course. The width of its channel is from 10 to 30 yards. The western side of the hills in which it rises is an almost perpendicular drop of some 40 to 80 feet, the eastern slopes melting very gently into the plains. (*Davidson.*)

SHĀHI BĀLĀ—

A village in the Khazīl division of the Pēshāwar district, 2 miles north-west from Pēshāwar. It has 370 houses, built of mud. The population amounts to 1,209 souls, mostly Pathāns.

The produce consists of wheat, barley, maki, sugar. The stock of the village embraces 2 horses, 320 cattle, 552 sheep and goats, 12 camels, and 361 others. The headmen are Sūlimān and Mīr Ālam. (*Hastings.*)

SHĀHIDĀNĪ—

A crest of the Kālā Roh range, situated about 35 miles west of Bātil, Dera Ghāzī district.

It belongs to the Hadiānīs (Laghārīs), but in the summer the Hadiānīs and Bozdārs herd their sheep there together. In the winter it is entirely deserted, being intensely cold. Snow falls here for some months, but does not lie for many days except in ravines and sheltered spots.

It is best approached *viâ* Gāgan-ka Thal, whence it is situated a few miles north, or from Ek Bhai, whence it is about a mile or so south, and is accessible from either to horses. It can also be gained by the Vidor pass and by the Khandūr, a mountain torrent rising in the Shahīdānī; but this route is never taken, being almost impracticable for horses, who would have to be led at any rate the whole of the last ascent, some 13 miles, owing to the enormous stones and rocks in the Kandūr. There is a watering-place at the foot of the ascent, but for the last 12 miles there is no water.

From Shāhīdānī, Mohme-ka kot in the Khetrān country is easily gained, descent fairly easy for beasts of burden.

The water-supply is a tank on the summit of the hill; water fair, but not by any means plentiful. The summit of the hill is a small plateau said to be broad enough for a camp of some hundred men.

The eastern slopes of the hill are dotted about with large khali trees, which are taken down to the Derajāt. When cut, they are carried by coolies down the higher slopes, from the foot of which they are taken to the plains on camels; their market-price varies from Rs. 20 to 40. The Hadiānīs appear ignorant of their value, as they allow any one who takes the trouble to cut them. The west slopes are bare and stony. (*Davidson.*)

SHĀHĪD KŪND—

A watering and halting place in the Bozdār hills in the Lūnd Sorī ravine, one march west of the Nūrpūr post.

The country is open and fit for a large camp. The water here is brackish; but grass is usually abundant. When the Kosas and Bozdārs are on good terms with each other, this valley is partly under cultivation.

It is on the boundary between the two tribes, and is chiefly inhabited by Jāfarānī Bozdārs. (*Davidson.*)

SHĀHĪDŪ—

A village in the Khatak division of Pēshāwar, 4 miles east of Akōra, containing 200 houses. (*Lumsden.*)

SHĀH KOT—

A pass leading over the Malakand range into Swāt. It is said to be easier than the Mora or Malakand, and that guns could be taken by it.

It leads from Lūnkhōr or Baizai into Swāt. It starts from Palī in Baizai, and leads through the defile over the Shāh Kōt hill, and down past Zūlm Kōt to Āla Dand in Swāt in about 18 miles. It is a steep, rough and difficult road, but is well supplied with wood and water, and is frequently traversed by laden cattle. A good view of the whole of this pass may be obtained from a peak above Kharkai in British territory. (*Lockwood, Raverty, Bellew.*)

SHĀH KOT KANDA—

A ravine in Yūsafzai, Pēshāwar, which drains the south slope of the Mahāban by two branches which meet near Topī,—the one to the west comes down by Mangal Thāna, Sairi, Panjmān, and Maini; that to the east, by Otlah, Kohlagarh, Shuai, Bada, Bīsak and Gandap to Topī. From this point the drainage flows in one channel by Zarobai to the Indus above Manara. (*Bellew.*)

SHĀH MANSŪR—

A village in the Ūtmānnāma division of Yūsafzai, Pēshāwar district, situated about 100 yards west of Zēda, and 6 miles south of Manēri. Its sections are Madī Khel, Dīna Khel, Kāsim Khel. It is watered from a

spring about 50 yards north of it, and from 40 wells. Khash Alī says this village could formerly turn out 200 fighting-men. Some pottery is made here. (*Lumsden, Hastings.*)

SHĀHĀMATPŪR—

A village in the Kamālzai division, Yūsafzai, Pēshāwar district, situated in the open country 5 miles south of Hoti Mardān. It has 59 wells. Though called a separate village, it is practically one with Torū,—a street being all that divides them. (*Lumsden.*)

SHĀH MŪSA KHEL—

A village of Tarakzai Mohmands in the Michnī division, above Michnī Fort, on the left bank of the Kabal river. It has 70 houses. It commands the Chūnar, Gūdar, but is commanded by hills to north. A post here would command the exit of the Ābkhānā traffic. (*Macgregor.*)

SHĀH NŪR LARĪ—

A hill above Satāna on a road to Malka. When Sir Sydney Cotton burnt Satāna in 1858, the Hindūstānīs retreated by this road, and there was a smart skirmish between them, and a party of the 26th Panjāb Infantry under Lieut. Williamson sent to intercept their retreat. (*Macgregor.*)

SHAHO-KA-TOBA—

A watering place in the Dūrkani hills on the top of Drāgal. Water is procured from a spring which seldom runs dry in the worst seasons. This is a favourite resort of Dūrkānī shepherds, being one of the only watering-places on the range. (*Davidson.*)

SHĀHPŪR—

A village in the Kohāt district, 1 mile east of Kohāt city, just beyond the cantonment boundary. It has a population of 203 men, 143 women; total 547, and 68 houses. There are four 'bandas' established by this village, all close to it; the land is partially irrigated. Its revenue is Rs. 2,300. (*Plowden.*)

SHAHR—

A village, capital of the Salārzai division of Bajāwar, Yāghistān. It contains 800 houses, and is the residence of Dilaor Khān son of Mīr Alam Khan of Nāwagai. (*Sapper.*)

SHĀH SADR-ŪL-DIN—

A village in the Dera division of Ghāzī district, 15 miles from Ghāzī, on the road to Dera Ishmail from which it is distant 112 miles. It is a small place, and supplies are scarce, but water is procurable. The country round is very fertile. Here is the shrine of Shāh Sadr-ūl-dīn, and in March a fair is held, at which from 500 to 600 souls are present. Shāh Sadr-ūl-dīn is said to have come from Mashad, about 800 years ago, and, having killed the infidel who had possession of this country, took up his residence here, since when his posterity have lived here. (*Macgregor.*)

SHĀHTŪT—

A village in the Agrōr valley Hazāra, situated on a spur of the Black Mountain, north-west of Oglū. It is a very insignificant village, but has attained some notoriety in Agrōr annals, owing to the complications which have arisen in connection with it and the Akazais, who, though they had no claim to it, were permitted to continue to occupy it after annexation. Though they joined in the attack on the Thāna of Oghī in 1868, they were not turned out—an act of kindness they showed their appreciation of by a most cowardly raid in Jaskot in 1869.

Colonel Rothney moved a force out from Oghī on the 8th October 1869, burnt Shahtūt and drove the Akazais from it, since which they have not been allowed to re-occupy it. (*Macgregor.*)

SHĀHTŪTĪ—

A village in Mīranzai, situated on a level plateau under the hills on the east of the valley, surrounded by a wall. To the north, south and west are ravines, and to the east hills covered with very dense scrub jungle. Its water-supply is taken from the Togh ravine. (*Macgregor.*)

SHĀHŪ KHĒL—

A village in Mīranzai, Kohāt district, at the exit of the Kasha Toi from the hills. It has 77 houses and 120 adult males, and is walled all round, having small wickets at intervals. It belongs to the Mīr Jāfar Khel Syads, but there are many Mīshtī, Shekhān and Mānī Khēl 'hamsayas' in it.

There is a road by this village into the Kasha valley of the south Orakzais.

The village is situated in a commanding position between the Kasha river and the Shāh Majnū ravine. On the hill, ¼ mile to the west, is a square fortalice, with loopholed walls 12 feet high and towers at the angles.

Above it is a round tower. Both are garrisoned by Shāhū Khel militia. Shāhū Khel has much cultivation; all of it irrigated and on both banks of the Kasha. The water-supply is from a spring Sarochīna, and is very good.

On 13th July 1855, 200 Rābia Khel laid an ambush in the Ūch Bazār valley for the cattle of this village, and attacked them at a tank in the middle of the jungle; 3 men of Shāhū Khel were killed, and all the cattle, *viz.*, 300 cows, 250 sheep, and 70 buffaloes, carried off. In return for this, Coke assembled the men of Kaī, Mahamad Khoja, and Togh, and sent them with 200 Khataks under Mīr Mobārak Shāh to raid the Rābia Khel villages in the Samāna at the back of Balyamin. They burnt one village and another partially, but being sharply pressed on their return, lost 4 killed, 5 wounded, one of whom was Mobārak Shāh. (*Coke, Plowden, Macgregor.*)

SHAHŪR NARAI—

A pass in the Mahsūd Vazīrī country over the ridge between the Shahūr Zām and the Gomal river. It is said to be easy, and might afford means of turning by the bed of the Gomal any defences the Vazīrīs might prepare for a force advancing by the Tānk Zām to Kānīgoram. (*Broadfoot.*)

SHAHŪR ZĀM—

A river in the Vazīrī country, which joins that of the Tānk Zām below Palosīn. It rises to the south of Kānīgoram. The bed of the river is practicable for an army as far at least as Shingī Kōt, having been traversed by General Chamberlain's Force in 1860. (*Walker.*)

SHAHWALĪ—Lat. 28° 27′ 24″. Long. 69° 47′ 4″. Elev. 291° 2′ 6″.

A village in the Rājanpūr division of the Ghāzī district, 67 miles south of Rājanpūr. Supplies are scarce, but water is procurable, but bad. The country round is generally sterile, but cultivated here and there. Saddle-bags are made here. Near it is a shrine of Ghūlām Alī. There was a mosque here formerly, but it was carried away by the river. The village was founded by the Dastis, but 200 years ago they were ousted by the Mazārīs. Kaim Shāh, a well known Syad in these parts, lives here, and the village is called after his family. (*Davidson.*)

SHĀH WALĪ—

A village in Dera division, Dera Ghāzī, south of Chotī. It has about 50 houses and a good deal of cultivation watered by wells. It is inhabited by

Syads, Hindūs &c. A short distance from it is an off shoot, with a fine brick house and a fair mosque with white dome.

SHAKALĀNĪ—

A small insignificant ravine on the Rājanpūr border joining the Nathil branch of the Zangī at the watering-place known as Sohak. (*Davidson.*)

SHAKARDARA—

A large village in the Kohāt district, about 37¼ miles south of Kohāt, 27¼ miles north of Kālābāgh, 19½ miles north-west of Makhad, and 20 miles north-west of Rokwan on the Indus.

The village stands in an elevated valley, and is built on ground sloping from south to north between some high land on the west and the left bank of the Toroba on the east. Part of it is on the right bank of the Toroba, but the main part is on the left bank. It has about 212 houses and 8 mosques and 10 shops. Water is plentiful from 6 tanks, but it can be got at any time by digging holes in the hollows below the village; the drinking water comes from springs.

Shakardara is the head-quarters of the Sāghrīs west of the Indus. It is held in "jāghir" by their chief, who states that its value is now Rs. 2,000. The valley of Shakardara is about 4 miles across from north to south, and about 6 miles from east to west. It is well cultivated, although a good deal cut up by small sandstone ridges. Wheat and barley are the spring crops, and bajra and jowar the autumn crops. The wheat and barley ripen sooner than the crops of Chaontra, but later than those of the Mālgīn valley. The air of the valley is cool and bracing.

The valley is bounded on the north by the Spīna range above Nandraka, by the Ghujarina peak and hill, and by the Gūrgūrū or Bragdi range; on the west by the high hills east of the Khatak and Mithan 'nalas,' through which flow the Sangīnī and Sharindah nalas; on the south by the low hills of the Bangī Khel, north of Tabī Sir; on the east by the mountain range of Sukawar and Kūnd Hūkani.

The Khataks locally call the place Shagadara, "Shaga" meaning sand.

The chief routes from the valley are as follows:—westerly to Chaontra by the Ashrapi Kundao into the Mithan's bed and up to Lakoni; and south-westerly by Mānjī Ghūndī to Sherikai and Dilī Mela; south to Kālābāgh by Tabī Sir and the Ghasoi pass; south-east to Makhad and Rokwān by Chashma, whence a road crosses Bangali Sir to Kālābāgh; north-east by Nandraka across the Spīna range to Zer Tangī and thence across the Toi river and Landaghar range to Mālgīn; north by the Bragdi pass to the Mālgīn salt-mines or to the Shawikī valley; and north-west by the Taralī pass to the Shawikī valley.

The drainage of this valley runs either to the Mithan by its tributaries the Tarkha from Nandraka or the Shaindah on the west of the valley, or to the Lughārī by the 'nalas' that drain the east and south-east of the valley and form the Bālāchīna.

The people of Shakardara are Sāghrīs of the Ako Khel and Mīr Ako Khel sections of the Tapī Khel division.

Grey partridge, sissi, rock-pigeon, and some chikor are found about the hills that bound the east and south-east of the valley, and black partridge are got in the Kach lands in the Lughārī called Jabbali, east of Sukāwar Hukani. Wolves, leopards, and hyænas are found in the ravines of the Hukanis.

Shakardara village has a small fort much out of repair and a small Government bungalow used as a police office. There is a small police post here of a jemadar and 8 constables. (*Ross.*)

SHAKARDARA—

A pass in Kohāt district, over the Salt Range between Kālābāgh and Kohāt. Not far up the pass from the south is a spring of fresh water. For 2 miles the road proceeds up the pass in a northern direction over a tolerable road, leaving the Salt Range to the left hand and sandstone hills to the right. It then quits the Salt Range, but continues to zigzag on through the sandstone, the defile becoming narrower, and the road being so obstructed by large stones and rocky ledges as greatly to impede the traveller, whether mounted or foot. This path continues to ascend without any improvement till a cleft in the hills called Masan, 10 miles from Kālābāgh, is reached. Here some water trickles down the rock, but so fœtid that it would be considered undrinkable were it not that no better is to be had. Thence to the village of Shakardara, at the head of the pass, is 13 miles. On quitting Masan, the defile opens, the mountains become rounded, and small patches of cultivation are seen to skirt their base. This road passes through the country of the Bangī Khel Khataks, who used to be great robbers. (*Wood.*)

SHAKHTŪ—

A pass which leads from the Banū district, 9 miles west of the Jānī Khel Fort, into the country of the Shāhābī Khel Mahsūd Vazīrīs. It is an important pass, and until lately was much used by the Vazīrīs to carry off stolen cattle. It has a large open mouth 3 miles beyond British boundary: water not always procurable here. The water of the Shaktū comes from two streams which join within the Vazīrī country, and rise in the Shwegarh and Gabr mountains. (*Urmston, Maclean, Macgregor.*)

SHAKOLE DARA—

A glen in the Panjkora district, to the east of the main valley, containing the following villages:—Kārā, Deh Harūn, Kot Kai, Kari, and Shākot. The inhabitants are Shāhī Khel, Paendeh Khel, and Nūra Khel Malizaīs. (*Raverty.*)

SHALASIN—

A pass leading from the Banū district into the Kāfar Kot Vazīrī country between the Barganatū and Gūmatī passes. It is broad and easy for cattle. (*Thorburn.*)

SHĀLBANDA—

A village in the Daolatzai division of Būner, Yāghistān, containing 500 houses. (*James.*)

SHALMĀN—

A village in Yāghistān, on the left bank of the Kābal river, 11 miles below Daka, on the Abkhāna route to the Peshāwar valley. It is situated on a small elevated table-land about 5 to 6 miles in length from east to west, and about 1½ mile broad. On the north it descends abruptly on the Kabal river, and on the south a ridge of hills separates it from the Shanwari districts. Much of its surface is cultivated, and wheat is the grain chiefly grown. Some 10 or 12 small hamlets are dispersed over it, each consisting of square towers, with a few houses round them. The plain is inhabited by the Shāh Mansūr Khēl section of Mohmands. From this there are three roads, *viz.*, to Michnī, Daka, and the Khaibar pass at Lūdgai. (*Masson.*)

SHALMĀNĪS—

A race who inhabit the village of Shalmān, on the Tātara hill of the Khaibar mountains. Elphinstone says:—The Shalmānis formerly inhabited Shalmān, on the banks of the Kūram. They afterwards moved to Tīra, and in the end of the fifteenth century they were in Hashtnagr, from which they were expelled by the Yūsafzaīs. The old Afghān writers reckon them 'Dehgāns,' but they appear to have used this word loosely. There are still a few Shalmānīs in the Yūsafzai country, who have some remains of a peculiar language. (*Elphinstone.*)

SHAM— Elev. 1,500.

A plain or plains lying west of the Rājanpūr border, to which this name was first given by Paget, Johnston, and others. It may be as well, however, to point out that the name is a misnomer; 'sham' in Balochi merely implies a watershed between two streams, and in this instance what is called the Sham plain is a high ground dividing the tributaries of the Chāchar from those of the Kāhā.

This being the case, it is not surprising to find that authorities are at variance as to what should really be termed the plain; for the elevated ground sometimes so called is really divided into several small plains, divided from one another by low hills. These are the Chat, Phailāwar, Bohr, Siah Tank and Kalchat plains. However, for practical purposes, it will be better still to regard all as the Sham plain.

This, says Paget, has nearly the shape of a horse's hoof, the toe pointing towards Mārī, and the Kūp ridge running nearly east and west, being the frog of the foot. It is bounded north by the Sīah Roh, east by the Mārī and Giāndārī ranges, south and west by the Sīah Tank range. Its greatest length is about 30 miles and breadth 25 miles.

Across this plateau runs an isolated hill called the Kūp from west to east, and also the Mīr Dost-kā-zard range, which emerges from the ranges running from Sīah Tank (the south-west boundary of these plains). That of Chat is situated between the Mīr Dost Zard range and the Kūp hill at the west end of the latter. The plain is here about 4 miles across, running easterly between those hills, and in a west direction some 5 or 6 miles to that end of the plateau, and forming the west end of the Phailāwar plain. The soil is very light and sandy, and the plain is covered with the most luxuriant grass, and would afford grazing for enormous herds of cattle. Water is always to be found near the surface in the nullah running under the west point of the Kūp.

The Phailāwar is the largest of any of these plains. Its north boundary is the Sīah Roh, and the Kūp its south. On the west it joins the plain of Chat and on the east that of Bohr. Its length is about 9 miles, and its breadth from 6 to 7 miles; it is intersected by a large nala, bearing its name, rising in the Sīah Roh range, along the edges of which are heavy masses of spear grass and tamarisk bushes. Although there is no perennial stream, water will always be found in pools in its bed. The plain is covered with tamarisk and peeloo, and dwarf palm, bushes, large theekur trees, and in places the sheesoo or black-wood tree is seen. From the water-marks on the trees and bushes the rush of water over many parts of the plain, specially along the course of the main nullah, must be very great.

The next plain is that of Bohr, called, it is said, after the Bohrdi who formerly inhabited it, and who are now settled between Kasmor and Jacoba-

bād in Sind. This plain has a length of about 14 miles and a breadth of about 5 miles, but narrower in places. It is situated at the east end of the Phailāwar plain, which in general features it resembles. Its east boundary is the slope of the Mārī mountain, the Kūp hill its south, and a range running out from the Mārī range, and which is connected by a lower range with the Sīah Roh its north. The Phailāwar and Bohr are *de facto* one plain, though doubtless these different parts of the same plain were divided in name from occupancy by different tribes.

On the south-west and west slopes of the Kūp hill the Sham plain proper commences. The Sham is a perfect basin some 16 miles from east to west and some 10 miles north and south. The east end of the Mīr Dost Zard range ends on the edge of the Sham. The soil is the same as that of the Chat plain, and the grass above the basin is most luxuriant. There are also heavy patches of grass and tamarisk bushes on the sides of the 'nala' flowing through it. The west side of this basin is the Chilū-Ka-Lat, a very low ridge, the top of which is the watershed between the Sori and Chachar nalas. The east and south-east sides are formed by the Bulbulī range. Water is always obtainable in the Kulchas nala, and wells here could easily and with undoubted success be sunk.

Beyond, and to the west of Chilū-Ka-Lat stretches the plain of Siah Tank, running under the slopes of the Mīr Dost-Ka-Zard range, its north boundary. On the west and south it is bounded by the Sīah Tank and Bulbuli ranges. This plain is about 14 miles from east to west, and about 8 miles from north to south. Across it run three large nalas which are the heads of the Sorī. On the right bank of the most west of these three the plain is called Sīah-Tank-Ka-Phat; the west portion of this plain is broken up by spurs of hills, ravines, &c., but doubtless at its east end under Chilū-Ka-Lat the same amount of rich pasturage is found as in the Sham.

The main nalas in this plateau are—

1*st*. The Phailāwar rising in the Sīah Roh range, and which running under the Mārī mountain joins the Kāhā, which flows into the plains in front of Harand.

2*nd*. In the Sham, the Kalchas which rises under the north slopes of the Mīr Dost range and the Drajlah, the head of which is in the Chilū-Ka-Lat ridge; these two uniting flow under the south slopes of the Marī mountain, and become the Chāchar nala.

3*rd*. The three heads of the Sorī rising in the hills bounding the Sīah Tank plain mentioned above.

None of these nalas are perennial, though water will always be found in pools, or at a little below the surface.

The elevation of these plains above the sea level, has not been ascertained, but it must be considerable; the steady rise in reaching them from the plains, the clear and rarified atmosphere, and the decrease in temperature all show this. It is said the heights in the Sham plain are cool throughout the summer.

The Gorkhar, or wild ass, wild hog, ravine deer, and large numbers of horses are found on this plateau; and the oryal (*ovis vigne*) on the Kūp, Mīr Dost, and Sīah Roh ranges, on the latter of which there are said to be bears. (*Paget, Kennedy, Davidson.*)

SHAMDARA—

A village in the Kathāi glen of Agror, Hazāra, situated on the left bank of

the Saror ravine, 2 miles east of Oghī Thāna. It is the largest village in the valley. (*Macgregor.*)

SHAMELI—

A pass in the Swāt valley, Yāghistān, over a spur between the villages of Mingawāra and Manglawar. The spur runs down close to the river, so that when it is full the only road leads over it. (*Raverty.*)

SHAMIL—

A river of the Khost valley, Afghānistān, the most considerable of its three streams. It runs into the Keti. (*Walker.*)

SHAMĪZAI—

A section of the Khwazozai clan (*q. v.*). The Shamīzai villages in Swāt are according to Bellew, Dāghī, Chandākhwar, Kanjūgān, Dilai, Akhūn Kala, Azarai, Danghar, Nīmgolai Gadhai, Alīgram and Bāndai, but Lockwood gives the following:—Datpanrai, Karai, Simpira, Shakdara, Garai, Labat, Bartānra, Aghāl, Lālkū, Dārmai, Landai, Sakhra, Nankhāra, Jandai, Kalakot, Sparai, Baidara, Būdigram, Durūsh Khel, Bamakhel, Tutkai, Chaprial, Kharerai, Sujban, Sangbat, Tīrāt, Shahgram, Tangū, Nāl, Sham, Gansar, Chamar. The Shamīzai inhabit two glens, Lālkū and Armū; Lālkū is the most northern. They are separated by a hill called Balar Sar, which is described as being high as Pajar, and easy and well-wooded. There is a pass over it from Chapriāl in the Armūdara to Lālkū. There is also a foot-path from Shawar, called the Jabai pass, to Nihāgdara. The best road however is the Barkand road to the Oshairai glen and through Kandan road to Nihāgdara, both of which are practicable for laden mules. (*Bellew, Lockwood.*)

SHAMLA—

A pass leading from the Banū district, about 8 miles east of the village of Valī, through the Batanī hills, to the Mahsūd Vazīrī country. It is about 60 feet wide. This pass is the boundary between the Batanīs and Vazīrs, and there is a good road by it to the Gabr mountain. During the winter there are a few hamlets here, but in the summer all Batanīs move higher up the mountains. Water is always to be found at about two kos from the entrance of this pass, and generally there is some at the mouth. The pass is a favourite one for marauders. (*Urmston, Bird, Macgregor.*)

SHAMSHĪ KHAN—

A village in Talāsh, under the jurisdiction of Faiztalab of Bajāwar. Tolls are demanded here from travellers between Swāt and Bajāwar. (*Sapper.*)

SHAMSI KHEL—

One of the old divisions of Banū, which was again sub-divided into Barkhajari, Sarkhajari, Ishmail Khel, Mīra Khel, Valī Khel, Sikandar Khel, and Darī Khel. It could turn out 2,000 fighting-men, and its revenue was Rs. 22,500. There is no such division now. (*Agha Abbas.*)

SHAMŪZAI—

A division of the Ūtmān Khel tribe who inhabit the northern portion of the Ārang district, and have the following villages: Būrhānpūr, 80 houses; Koka, 100; Panjgram, 400; Hyātī, 100; Bāndagai, 60; Manūderī, 40; Nazarkala, 100; Kotāla, 140. (*Turner.*)

SHAMŪZAI—

A sub-division of the Khwazozai, clan (*q. v.*). The Shamūzai villages in Swāt are Chūnga, 200; Dīdawar, 300; Tairang, 300; Zarakhel, 100; on the bank of the river and Khazāna, 200; Garai, 200; Kuhar, 100; Gamkot, 60;

Chalera, 60; Rangela. The sub-divisions of the Shamūzai are 1, Daorī Khel; 2, Ūmrzai; 3, Ishmaīl Khel. (*Bellew, Lockwood.*)

SHAMŪZAI—

A village in the Baizai division of Yūsafzai, Pēshāwar, situated between Bābūzai and Mata, and under the same range of hills, 4 miles north-east of Katlang. It is situated at the foot of the range, but not in a gorge like Babuzai; and its natural position is not strong, but the hill in its rear has no pathway over it, and is more scarped: the spurs on each side cover the flanks of the village. The inhabitants are Swātīs, and it has the following sections:—Jangi Khel, Ali Khel, Bora Khel. It has 5 shops and 1 mosque. The headman is Mūshkī. Water is procurable here from a tank in the village, which overflows periodically and is always sufficient for the inhabitants, but not for the cattle, who have to go 4 miles to Deri. (*Lumsden.*)

SHAM (ZANGĪ KA)—

A watering place in the Zangī ravine on the Rājanpūr frontier, about 2 miles below Zangī-ka-tar. Water procured from 3 or 4 wells, is only a few feet from the surface. The ravine is broad and open, and enters the plain near the low hills on either side melting away. (*Davidson.*)

SHANGAO—

A pass on the Dera Ishmāīl frontier leading to the Shīrāni country. There is a road by this for bullocks, but not for camels or horses, by the Khej Kotal, whence there is a road to the top of Takht and one to Spasta. (*Macgregor.*)

SHANGAR TIBA—

A hill in the Marī hills near Janat Alī Pass, the boundary between the Marīs and Gorchānīs. (*Davidson.*)

SHANKAI ALGAD—

A mountain stream in Vazīrīstān, having its source in the Karwan-da-Sir. The banks of the stream are sparsely cultivated. A large village of the Kaī Khel is built on its banks, and can turn out nearly 300 men. There is another village lower down of the Malikdīnaī section numbering 100 men. Water is somewhat scarce except in the cold months. (*Norman.*)

SHANKIĀRĪ— Elev. 3,268.

A village in the Mānsera division of the Hazāra district, 14 miles from Mānsera on the left bank of the Siran. It has 266 houses, 22 shops, and 4 mosques. The population amounts to 1,428 souls. The inhabitants are composed of 291 Swātīs, 292 Hindūs, 148 Gujars, and 695 others. The water-supply is from the Siran and cuts taken from it, and is good and plentiful. The produce consists of rice, wheat, barley, and Indian-corn, &c., and supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 46 horses, 984 cattle, 43 flocks of sheep and goats, 17 mules, and 221 others. The headmen are Mahmūd, Arsala, &c. There is a police 'thana' here.

There was a fight here in the time of the Sikhs between Diwān Mānak Chand and the people of the country, in which the latter were defeated. The Sikhs built a fort about ¼ mile to the east of the village, which is now in ruins. (*Wace.*)

SHANWĀ OR SHINWĀH—

A village of the Gūdī Khel Khataks, 7½ miles south of Zerkī, and 2½ miles south of Shawa, and 2¾ miles north of Pakī, in a wide part of the valley between the Shinghar and Utaki ranges. It consists of 3 main

portions lying on rocky ground above both banks of the Sili Tanga, along which it extends for ¾ of a mile. The two highest parts of Shnawa are called Bara Shnawa. That part which is on the left bank is held by the Jhanti Khel clan of Gūdī Khel, and the lower part on the right bank by the Hathī Khel clan. The third and lowest part is on the left bank and is above the Shnawa nala, and is called Dharaka, and is held by Hathī Khel.

Shnawa has a population of 1,437 souls, who have 266 houses, 12 mosques, and 11 shops. Water is plentiful, and is got from 32 wells dug in the Sili Tanga and the Shnawa nalas. High up in the Sili Tanga the water is 4 feet from the surface. But in parts of the Shnawa nala it is about 14 feet. Floods, 4 and 5 feet deep, often come down the Sili Tanga and carry away cattle.

The cattle of Shnawa are plentiful. In seasons of drought, they are sent to the Michan Khel lands on the Kūram; and often the Marwatīs, when pressed in their own land, move up to Shnawa for forage and water.

There are several paths to Maidān from Shnawa; and two outlets to the Thal, one by the pass of the Sili Tanga and Shnawa nala wide and open; the other is by a narrow defile through the cliffs of the Ūtaki range called the Landi, just above the Hathī Khel portion of Bara Shnawa. This pass is about 400 yards long to the crest of the hills above the Thal," and goes first between sandstone cliffs, about 3 paces wide; cross an open space and re-enter a defile which ascends gradually by a path. only one pace wide in one part, through low, steep cliffs, up which there are paths at intervals. A turn brings the traveller out by a narrow, marked gorge on to high sloping ground down which the path descends through low outer spurs of the Ūtakī range for ¾ of a mile to the sandy Thal The gorge is very marked, and the dip from it towards the defile is sharp.

SHARĪ GHĀSHA—

A post in the Pezū pass through the Batanī hills, consisting of a large tower and a walled enclosure, and having a garrison of 15 foot militia. (*Urmston.*)

SHANWĀRĪS—

A tribe of Afghānistān, regarding whom all the information procurable has been recorded in Part II of this work. Members of this tribe have gained for it the reputation of being the most inveterate thieves in the Pēshāwar district. The Lowaghar Shanwārīs, with whom only we have any dealings, are divided into 3 sections:—

I.—Shekh Mal Khel (Easternmost)	300 men.
II.—Pīrū Khel, Mīrdad Khel, ...	250 „
Syad Khel ... ... (Miana or middle).	100 „
III.—Khojal Khel	400 „
TOTAL ...	1,050 „

The Khān of Lālpūra is a friend of the Khojaz Khel, and this division is at deadly enmity with the other two.

The Shekh Mal Khel Maliks are Akram Khān, Moaz Khān, and Adam Khān. Momīn, who fired on the British Envoy to Kābal Fateh Khān, Khatak, in the Khaibar, because of an old claim, is a Khojal Khel.

The Shānwārīs are the most industrious carriers between Pēshāwar and the other marts on the way to Kābal. They come down in great numbers with their mules into the Pēshāwar valley at all seasons, but chiefly in the cold weather, and frequently penetrate to the Cis-Indus districts and to Kashmīr. That their trade is a profitable one, is proved by the prices, usually exorbitant, at which they value their mules. A Shānwārī or Mohmand muleman, Cis-Indus, removed from all contact with tribal differences and jealousies, is perhaps the most stalwart, hard-working, trustworthy servant one could have. Some of the tribe bring their camels, which are small, to graze on the lower Bangash hills about Kohāt in the winter. The constant intercourse of the tribe with Pēshāwar has given them a local knowledge, which is often turned to account to promote robbery and thieving, especially in the Pēshāwar cantonment. Some half dozen prominent men of the tribe are well known and at the head may be placed Yāsin and Daimi. They associate with themselves a few Mohmands from either side of the Kābal river between Michni and Lalpīra, who are winked at by many of the Maliks and even by the Khans of the Khazil between the Kābal river and Jamrud. They prowl about the Michnī, Shabakadar and Hashtnagar roads and even up to the outskirts of the Pēshāwar city, and particularly the gardens between the fort and the Būdni and Shāh Alam streams, and often soon after nightfall pounce upon unprotected travellers, kidnap them; and, having bound them hand and foot and deprived them of all they have, leave them on the road. A principal Malik of the Shānwārī tribe is Ādam Khān, who comes down occasionally. Usually, the Shānwārī jigā has been brought in and introduced by Pīr Abdūl Ghiās, a religionist of some influence, resident in Palosī (thoroughly opposed to the Akhūn of Swāt and his party). Pīr Ghiās is a shrewd, intelligent, intriguing man, who has on several occasions done good service to the Government, mention of which will be found in the Jaghī recommendation of 1857-58.

As this man's dealings with the district officers illustrates very forcibly the working of our frontier policy in such matters, I will here extract from a report on the subject, by Captain Munro: "Like most of his clan, "his grand object is to keep on good terms with both sides. His "religious character gives him an influence with the Shanwārīs, and he "exacts it upon occasions to ingratiate himself with, and strengthen "his claims on, the Government. Upon the whole, he may be considered "a useful man when acting under a conviction that his personal object "in all he does is not concealed from the officer employing him. "When cantonment thefts are most numerous. Pīr Ghiās often trumps "up a 'Khidmat' by getting back small portions of the stolen pro-"perty. Some few months ago, two notorious Shanwārī robbers were "apprehended by the Kotwāl of Pēshāwar, one of whom was a near relation "of Ādam Khān; this was of course unpalatable to Pīr Ghiās. I had not "seen him for a month before, and on the capture of these men, I remarked "that Pīr Ghiās would come immediately; certainly enough he present-"ed himself at six o'clock next morning in my verandah, fulfilling my "prediction to the very letter; but, of course, pretended that he had come on "some other business. Seeing that his motives were understood, he pretended "that he came to congratulate me on the capture of these men. He was "told that the Shanwārī 'jirga' would immediately be down, and that he "would be expected to treat them with due hospitality. As predicted, the

"'jirga' did come down, and tried to get their friends off, but were un-
"successful. Pīr Ghiās was foiled, and even lost caste with the jirga, who, "suspecting him of an understanding with the district officer, applied to "the Khalīl Arbab Abdul Majīd Khān, Pīr Ghiās' great enemy, to intercede "for the release of the prisoners, but with no effect. The men were sentenced "to long terms of imprisonment."

In 1862, Major Coxe, then Deputy Commissioner of Pēshāwar, wrote a memorandum, in which he recommended the seizure of "all the members of the Shanwārīs in the district, and the council be summoned to explain and give satisfaction for the numberless thefts and offences committed by members of the tribe."

The list of thefts against them is very incomplete, but the total amount of property stolen appears to have been valued at about 1,500 rupees.

I cannot trace whether this amount was ever demanded from the tribe, but whether or no there is no doubt that they did not decrease their depredations, for Mr. Macnabb, Deputy Commissioner, writing on the 24th March 1866 says:—

"The depredations of the Shanwārīs in the cantonments and city of "Pēshāwar have been so frequent during the last year, and the difficulty of "capturing individual offenders, who, though well known, are too wary to "appear openly in the plains by day, that the only course which seems likely "to check these lawless men in their career of violent crime within our "territory seems to be to blockade the clan, or, at all events, a portion of it, "as has been done in former times with the best effect.

"The following is the list of crimes charged against them in one year, 1865:—

"1. A man of Regi murdered, 3rd January.

"2. A horse of the 13th Bengal Cavalry (ransomed for Rs. 100), 15th "March.

"3. Two horses stolen from Naoshahra, 6th March.

"4. Five camels carried off from commissariat guard, 24th May.

"5. 31st July, a mule carried off from the city.

"6. September, a musket stolen from under head of policeman.

"7. October, some rifles stolen from the 50th Regiment.

"8. November, 2 camels carried off from Lieutenant Governor's camp.

"9. 17th December, 16 sheep stolen from meat-contractor.

"10. 21st December, a mare stolen from artillery lines.

"11. December, a charcoal-burner murdered.

"12. January, Mūlvī Abdūl Rahmān murdered.

For these crimes Mr. Macnabb thought a fine of Rs. 2,000 would not be more than he was justified in demanding in payment of the injury done since January 1865.

"There can be no doubt," says Mr. Macnabb, "that many other tribes "along the border, such as the Zaka Khel, occasionally perhaps the Kūkī "Khel, the Mūlagoris and the Shalmānīs, contribute recruits to the band of "daring robbers who annoy the inhabitants of the cantonments and city of "Pēshāwar, and that our own villages supply the guides and spies without "whose aid robbery as a profession could not be carried on with profit. "Still, we are justified in saying that during the last year, the Shekh "Mal Khel section of the Shanwārī clan have been prominent in evil "doing. I would therefore suggest that a blockade of the Shekh Mal "Khel Shanwārīs be at once established, a reward of Rs. 10 being of-

"fered for the capture of any of the members of their 'chowkee' within "our territory, as has been done in times past, and that this blockade be "maintained till such time as the headman of that section of the tribe shall "choose to appear, pay up whatever sum you may appoint as a fine (but "which should certainly not be less than Rs. 1,500,) and enter into some "binding engagement, either by furnishing ample securities in our own "territory, or by leaving hostages with us for the honest behaviour of their "tribe in future and for the restraining of the few men amongst them, who "are known, marked, and notorious thieves." Agreeably to this recommendation, the Shanwārīs were blockaded till they paid a fine of Rs. 2,000, since which Mr. Macnabb reports they have behaved very well as a tribe. (*Becher, Munro, Coxe, Macnabb.*)

SHARANA—

A pass on the Banū border, opposite Tajori. It has a small spring of water in it. (*Macgregor.*)

SHARANA—

A pass on the Dera Ishmail frontier, situated between the Kak Zoī and Gajistān passes, west of Kot Taga. A good road, by which cattle can be taken, goes by this pass to the second range of hills and Shīrānī country. (*Carr, Macgregor.*)

SHARANI—

A pass on the Gomal frontier, situated between Nasatzki and Gūrābī passes, west of the outpost of Mānjī, which post is responsible for it.

It is formed by the drainage of the Sterai and Korjah valleys, behind the second range of hills. A very good road goes through this pass to the Ghwālarī pass, and is chiefly used by Nāsar Povindahs. (*Carr, Macgregor.*)

SHARKI CHAKWĀLA—

A village on west bank of the Indus, 10 miles above Makhad, and 1 mile below the junction of the Tīrī Toī with the Indus. (*Wood.*)

SHAWA—

A village of the Nasratī division of the Khatak hills, Kohāt, 5 miles south of Zerkī in the valley between the Shīnghar and Ūtakī ranges, 37 miles east Banū above the Vazīrī Thal, on the right bank of the Khalī nala.

There are 3 wells dug in the bed of the ravine about 20 feet deep, and are reached by steep narrow paths. The water is not plentiful. When it totally fails, the Shawa people move to the Marwatī lands along the Kūram for the sake of water for their flocks. The valley here is about 100 yards wide. It has 60 houses and 4 shops. The inhabitants are of the Gashtī Khel section of the Kakī Khel clan of Nasratī Khataks.

Behind Shawa on the top of a cliff of Shīnghar are the ruins of an old fort. Footmen can ascend the cliff almost anywhere, but there is no road for horsemen. The fort was built by Bachakani, a Gūdī Khel, who fled for protection to the Nasratīs owing to a quarrel in his own tribe. The Nasratīs gave him shelter and this hill, and he built the fort on it.

When the Banū division was annexed, the Khataks of this village gave a good deal of trouble; but they afterwards agreed to place themselves under the Tīrī chief, Khoja Mahamad, who thus became responsible for their behaviour. (*Ross, Taylor.*)

SHAWIKĪ—

A good-sized village in the Khwaram division of the Khatak hills, Kohāt district, in the valley which runs eastwards from Ishmail Khel, and the Niāzī

Khūla pass, and north-west of Shakardara. It is situated at the foot of hills on the north of the valley, and on the right bank of a stream that comes down a pretty glen. The houses are about 80 in number, and are built of pebbles stuck in mud, with flat mud-plastered roofs, and are built some 3 feet above the roadway. The court-yards, as usual in a Syad village, have walls 7 or 8 feet high. There are also several largish mosques.

The inhabitants are Sarwāns, who hire out their camels, and Syads, and the descendants of the saint of the place, Mehjī Sahib.

The cultivation is fair, and the glen above the village is full of 'bher' trees, which extend into the valley and form pretty groves mixed with mulberries and vines.

In the centre of the valley below the village is a low-domed tomb. This is the famous Ziārat of Mehjī Sāhib, a holy man much reverenced by all Khataks. Round the tomb are some dirty huts of the attendant Majāwars and many graves of Khataks from Shakardara, Chokhtū, Sanda, and Daūd. The graves have the head and footstones of Daūd manufacture.

Mehjī Sāhib seems to have lived about the middle of last century, as he is quoted as being alive at the time of Nādar Shāh and Ahmad Shāh Dūrānī. He was a disciple of Shekh Rahīm Kār, the saint of the Kākā Khel Ziārat near Naoshahra, and a Syad. His tomb is said to have been built by Sāghri, called Lat Khān. It is freely repaired by the Sāghrīs, Bangī Khel, and Parāncha merchants of Makhad. The saint's fame is great, and all over Khwaram and Shakardara are sacred places where he rested, ate, slew his horse, &c., &c., and which to this day are places of pilgrimage which heal tooth-ache, rheumatism, &c., give children, riches, &c., &c., and which are marked by little flags on piles of stones. The shrine is very holy and famous, and is considered very powerful and effective. (*Ross.*)

SHEKH ALADAD—

A large village in the Kohāt district, on the right bank of a ravine from Khoza Khel and Khishto Bānda, in which there is a fair supply of water. Water is also obtained from seven wells and springs. Roads lead to the Afrīdi country to the Gozdara and Khishto Bānda, the latter going to Paia. The houses are of stone and mud, and flatroofed. The population consists of 118 able-bodied men besides women and children. (*Coke, Plowden.*)

SHEKHAN—

A tribe of Orakzai dependents (Hamsayahs), who inhabit the hills of Drand beyond Gaoz Dara and to the west of Sāmalzai. They number 2,500 men, and are Sāmal in politics, and Sūnī in religion. They hold 20 'bakras' of land in British territory at Shāhū Khel, which gives a hold on them.

They do not trade with us, but cannot live in their own country in the cold weather, and so would be greatly affected by blockade. They are a very powerful tribe and very difficult to get at. Their principal headmen are Azghar, Nūrūla, and Ahmadgūl. They are managed through Mozafar Khān of Hangū. In 1855, when Major Coke was endeavouring to break up the coalition of the Orakzais against us, the Shekhān refused point-blank to withdraw or to aid Government against the Rābia Khel. On this Major Coke resumed their land in Shāhū Khel, but, on their making their submission, after the punishment of the Rābia Khel, the lands were returned to them. (*Coke, Cavagnari.*)

SHEKHAN—

A large village in the Pēshāwar district, ½ mile south of the Bārā river,

situated in the open plain. It is not walled, but each enclosure is surrounded by a low stone wall. The water-supply is drawn from the Bārā. The cultivation is all irrigated. (*Macgregor.*)

SHEKHBŪDĪN—Lat. 32° 17′ 49″. Long. 70° 50′ 49″ Elev. 4,516 feet. A sanitarium on the Mohar range, in the Banū district, 64 miles south of Banū, 57 miles north of Dera Ishmāīl, at an elevation of 4,114 feet above the plain below.

The hill on which it is situated rises abruptly from the low range of Mohar, of which it is the highest point. The whole range is mostly composed of tertiary sandstone, conglomerate and clay, and is rich in mammalian fossils, which are identical in age, formation, and form with those of the Sawālik range. The hill itself is composed of a mass of triassic limestone, and is very barren, having only a few stunted wild olives, kikar, bog myrtle, acacia, and palm trees on it.

The general dip of the strata is towards the north, and their strike from east to west. The angle which the dip forms with the horizon is a good deal more than a right angle. The upper portion of the hills is composed chiefly of limestone, which very often is stained red and yellow by peroxide and bisulphuret of iron. Lower down the hill there is more clay-stone, mixed with blocks of limestone; and at the foot of the hill we meet with the low sand [sandstone?] hills continued from the Pezu range. This lowermost portion of the hill is in many places covered with the débris of the higher parts in the form of broken rocks and lime mixed with sulphur; this is most remarkable on the Agsun Khel side. The limestone abovementioned affords very good quicklime for building; and the stone itself is also very useful for the same purpose.

The following are extracts from Major Urmston's report on it, dated December 1864:—

"There are no two opinions on the healthiness of this sanitarium. It has "been proved beyond doubt to be a most valuable place of resort for officers "and families on the frontier during the hottest months of the year; and, after "the experience of two seasons, I can safely affirm that, though its outward "appearance is less attractive than other hill stations, its beneficial effects "upon the constitution, especially of ladies and children, are very great,— "perhaps equal in many cases to those derived from a residence at a more "elevated sanitarium."

"The absence of much rain and damp certainly causes greater heat during "the regular monsoon season; but this very fact, together with the dry, "rocky soil, tend, no doubt, to its salubrity. The cool breeze which "sets in toward sunset is very refreshing, and dense fogs and clouds are "rare."

"There are six large masonry tanks and two cutcha tanks—one to the "west of Faquir's hills, which holds a large quantity of water, and is "chiefly used for watering cattle and by the bazar-people; the other "near the plot known as the public garden. The supply of water "sometimes fails altogether, *i. e.*, the tanks after a long drought are "dried up, when water has to be brought from the Paniala springs, a distance "of 8 or 9 miles up a steep and rugged path. This is a very serious "evil, and has already, during the two last seasons, caused great inconveni- "ence and additional expense to private families,—not less than Rs. 3 a day, "and in large establishments Rs. 4."

"There are now 15 houses on the hill, besides a dispensary, church,

"bazār, police, and guard-house. The building of these has undoubtedly "caused a greater consumption of tank water than formerly; but with the "growth of houses has come the natural increase of population without a "proportionate increase of the water-supply. Hence it has become a most "important question how to meet the additional demand."

Dr. Verchere recommends an adjacent hill on the west side as a suitable locality for European soldiers and their families. This is called Picnic hill, and is equally well adapted for houses or a depôt. Its elevation is only a few feet lower than the main hill, and its separation by a broad gorge through which the main road runs renders it perfectly accessible. It is open to the full breeze, and would undoubtedly be the very best place for European families. (*Urmston, Verchere, Costello.*)

SHEKH DERI—

A village in Yūsafzai, Pēshāwar district, situated about 2 miles to the north-west of Hūnd. Water is supplied from one well. (*Lumsden.*)

SHEKH HIDAR—

A pass on the Dera Ishmail frontier, situated between the Rāng Zoi and Darwazī passes, west of the outpost of Zarkanī.

A perennial stream of water called the Sāwan, which rises in the Takht Sūlimān range, flows through this pass. A good road goes through this pass to Kandahār by the Zao pass over the Sulimān range. The Zarkanī outpost is responsible for the pass, but from October to March yearly, Daor Khān and Mirza Khān Māsazais, and Mehr Khān and Samast Khān, Nasars, having their kiris in front of the pass, are held responsible for it. This pass was used by Brigadier Hodgson in his expedition against the Shīrānīs in 1853. (*Carr, Macgregor.*)

SHEKH JĀNĀ—

A village in Yūsafzai, 18 miles east-north-east of Mardān fort, on the left bank of the Ūchkhwar. It is situated in the open plain, and contains 300 houses, of which 250 belong to Pathāns. Its sections are Kīra Khel, Alī Shekh Khel, Nako Khel and Ahmad Khel. It has 8 shops, 8 mosques. The head man is Abbass Khan. In 1857 this village refused to pay its revenue, and called in the aid of the chief of Chinglai, who, responding, sent a force of 200 foot and 50 horse to occupy it. Accordingly, a force of 80 horse, 250 foot, and 2 mountain guns moved from Mardān on the 2nd July 1857 under Major Vaughan, attacked the village, killed the leader of the foot, and executed that of the horse, and partially destroyed the village. On the 21st October of the same year, Lieutenant Horne, an Assistant Commissioner, encamped at this village with an insufficient guard of 30 horse, and 50 foot levies, was attacked by a party of 200 to 300 from Pantjtār under Walī Mahamad and Mīr Ālam of Panjtār; 5 of his servants were killed, 27 horses carried off, and some property was destroyed, but he himself escaped. (*James, Edwards, Horne, Hastings.*)

SHEKH KHĀN—

A village in the Kohāt district, situated 3 miles east of Kohāt. It has a population of 131 men, 162 women—total 543—and 125 houses. It was founded in Daolat Khān's time by Aladīn Syad, Bokhāri, who settled here as a fakir, and married two Bangash women, Jāno and Masto, from whom the two sections of the village, Jāno Khel and Masto Khel, take their names. Water is obtained from springs, and there are three tanks in the low hills close by. Its revenue is Rs. 840. A road called Zangī goes from this village to Sharakī which is practicable for light troops. (*Plowden.*)

SHEKHWALI—

A militia post in Rājanpūr, situated above 6 miles north-east of the mouth of the Sorī, 35 miles north-east from Sui, the nearest post on the Sind border, 25 miles from Kasmor, and 7 miles from Banduwālī, with which it is connected by the frontier road and the southernmost of the Panjāb frontier. It is a quadrangular mud fort with sides of 50 yards long, 18 inches thick, 15 feet high. It is garrisoned by 1 daffadār, 10 sowārs, of the Mazāri tribe (chiefly Rustamānī branch), and was built in 1871 at a cost of Rs. 1,361.

It contains a well 8 feet in diameter, and 5 feet deep, containing an ample supply of good drinking water; there is also a well close to the gateway outside the post, of which the water is not so good, being impregnated with sulphuretted hydroden; it is chiefly used for the Mazārī cattle.

Shekhwali is situated in a plain surrounded by jungle about 1 mile from a low range of sandy hills which run (due west of it) from north to south.

These hills contain good grazing for cattle, and are much frequented during the late summer and early autumn months, particularly by Mazari herdsmen, this being the season when the low country near the Indus is overflooded, and it was for the protection of these herdsmen in particular that the post was built.

To the rear of Shekhwali is a large mass of cultivation, irrigated by the overflowing of the Sori in the rainy months. The country only produces a *kharif* harvest, and is chiefly owned by the Rūstamānī section of the Mazārīs.

Water is generally found in the neighbourhood at a distance of 40 feet, but is not very good except near Avī, a mile south-west of the post, where it is said to be good.

The road to Bandūwalī is shut during the inundation from the Sorī Zangī, but the line of communication is kept up by a low range of sand hillocks.

No supplies are obtainable nearer than Kin and Rojhān. (*Davidson, Macgregor.*)

SHER BAGA—

A hillock in the Būgtī hills, close to the junction of the Lotlar and Kalchas, in the Sham plain. It is a well known landmark in the Sham. (*Davidson.*)

SHERDARA—

A pass leading from Yūsafzai into the Chamla valley. This road was originally a mountain-path, but was improved by the force under Sir Neville Chamberlain, in 1863, into an excellent military road. It is now the most practicable road from Yūsafzai into Chamla. The village of Sherdara is at the entrance of the defile at an elevation of 1,530 feet. The road runs up the narrow defile by the bed of a ravine for a short distance. It then ascends by a zigzag path for about 200 feet, and gains higher ground (elevation 1,742), along which it runs without meeting any obstacles up to the village of Khānpūr. The ascent from the defile is a very strong position, and could be held successfully by a few determined men against a large force. The only way to turn it is by sending troops to gain the hill on the north side of the defile, and thus get behind it. The hill is, however, very rugged, covered with large fragments of rock, and overgrown with prickly bushes. Between the head of the zigzag and Khānpūr the road is easy, and no opposition need be feared. It is, however, very favorable for marauders, who can hide themselves anywhere within a few yards

of the road quite screened from sight. Khānpūr is a shepherds' village, with a dozen houses (elevation 2,276). There is a little open ground round about it, and a stream of water.

The distance from Sherdara to Khānpūr is 4 miles. From Khānpūr two roads were used by the British force to the position of 1863; the most secure was the one along the heights; the other one ran along the valley more to the east. The distance from Khānpūr to Wilde's Post was 3 miles. There is a path from Khānpūr to Lālū. From the old British position to Ambela there is one road, which descends at once into the gorge of Ambela, and another, made by the force along the southern slopes of the hill, reaching the gorge near its mouth. The Sherdara road was latterly practicable for guns from Sherdara to the Ambela pass position, with the exception of the zigzag. (*Allgood.*)

SHERGALĪ—

A pass leading from Kandao in the Pēshāwar district to Borī. It was used by the force which attacked the latter village in 1853, and is easy for mountain guns. The village of Borī is completely commanded at Artillery range from the crest of this pass. It is a tolerable hill-road practicable for camels. (*Lumsden.*)

SHERGARH—

A village in Independent Tanāwal, Hazāra, situated on an elevated site above the left bank of the Ūnar, 5 miles from Oghī. The village is walled, and has a small fort belonging to the Nawāb of Amb, who retains a thānādār and a force of levies here.

The Sikhs had a fort here, and the situation is no doubt an important one, as a point from which to attack the southern spurs of the Black Mountain; Colonel Mackeson's force rendezvoused here before ascending to attack the Hasanzais in 1852, and he left his reserve here. (*Macgregor.*)

SHER GARH—

A village in the Baizai division of Yūsafzai, Pēshāwar district, 19 miles north of Hoti Mardān, on the road to Swāt. It has about 100 houses of Fateh and Ūna Khel Khataks. It is situated on the high left bank of the Bagiarī ravine, by which it is separated from the village of Shingrī. It is the frontier village. The headmen are Baz, Sāhibzāda, &c. It is open to the south, but on all other sides is surrounded by ravines. Its cultivation is all unirrigated. There is any amount of ground to the south fit for encamping here. It was burnt by Ināyatulā of Skakot in 1849. (*Macgregor.*)

SHERGŪND—

A village in Yūsafzai, Pēshāwar district, situated on a mound at the foot of the Karamār ridge, 18 miles east of Hoti Mardān. It was built by the inhabitants of Kālū Khān. Its lands are poor, and are watered from 16 wells. Major Vaughan's force halted here for the night on its way to attack Shekh Jānā in 1857. (*Lumsden.*)

SHER KERA—

A place in the Pēshāwar district, 3 miles east of Matanī on the Kohāt road. There is here a spring of muddy water, issuing from clayey soil in the midst of a meadow, which is much resorted to by natives suffering from skin diseases on account of its remedial properties. The water is only used externally by way of a bath, and has a saline taste as if impregnated with nitre. It is said to have neither purgative nor diaphoretic properties. (*Bellew.*)

SHER KHĀNĀ—

A village in the Baizai division of Swāt, Yāghistān, situated under the hills, but is easy of approach. It was burnt by Colonel Bradshaw's force in 1849. (*Macgregor.*)

SHER KOT—

A village in the Kohāt district, situated on the top of a ridge in commanding position, 8 miles west Kohāt. There is a most beautiful view from this place, east, to the Kohāt valley, a green plain which stretches to the east streaked here and there with the silver stream of the Toī. It has 50 houses of the usual description, flat-roofed, and built of rubble and mud. There are two small fortalices belonging to Alayār Khān of Kohāt, situated to the west. To the north there is also a fine view of the Sipāh hills and the pretty village of Alīzai. On the north of the same ridge is the striking-looking tomb of Miā Fateh Shah, and round it has sprung up the village of Warī or Spīnawarī inhabited by 400 or 500 Syads and 20 Fakīrs. This also is a most commanding position. This is a well known shrine, and has many disciples among the neighbouring villages, and also to a certain extent in Tīra. Their cultivation is all irrigated, and there is a good deal of it. The Malik is Hūsen Alī. The headman of the shrine is Syad Kāsim. (*Macgregor.*)

SHERKOT—

A village in Sāmalzai, Kohāt, on the main road. It has a population of 533 souls, of which 162 are males. Its sections are Kha Khel, Alaf Khel, Nimat Khel. It has two wells and a spring; its land is irrigated from the Chil spring and the Toī. No trees are permitted to be cut in this village as they belong to the ziārat of Shek Alaf. The Toī in flood is often injurious to the lands of this village. It can turn out 60 armed men. The Government revenue is Rs. 8400. (*Plowden.*)

SHERWĀN—

A village in the Mānsera division of Hazāra, 15 miles west of Abbottabād, on a hill above the left bank of the Māngal river. There are two villages, Bara and Chota. There is a thāna here, and a detachment of 15 police. (*Macgregor.*)

SHEWA—

A village in Swāt, 6 miles from Chakdara, on a road from Bajāwar. It has 800 houses and 20 shops, being a mart for merchandise of these two districts. It has 2,000 'jarībs' of cultivated land, dependent on rain for irrigation. (*Aleemoola.*)

SHEWA—

A village of Razar, Yūsafzai division of Pēshāwar, situated under the eastern end of the Karamār ridge, 18 miles from Mardān fort, 2 miles north of Nāwa Kala and on the banks of a sandy ravine, which drains from the Būner hills, but is here generally dry. It has 300 houses of Shāmīzais, 60 of Hindūs, 50 of weavers, 100 of gardeners, 613 in all. The bazar contains 60 Hindūs' shops. The water-supply is from wells and tanks.

The tobacco of this village is considered of superior quality, and is in great demand in Yūsafzai. The lands are irrgated from 113 wells, and are very productive. A good road passes through this village up to Narinjī and along the pass into Būner, and is said to be a first-rate gun track. There is a fair here on the day of the Īd at the shrine of Nūr Ahmad. (*Lumsden, Hastings, Macgregor.*)

SHIGOKAS—

A road which runs from Tazāsh to Malīzai in Yāghistān. It starts from

Shamshī Khān and goes to Kotkai in Malīzai, rounding the Laram mountains by the bank of the Swāt river. (*Lockwood.*)

SHIKAH—

A valley in the Ūtmān Khel country, containing eight forts. It is between the junction of the Bajāwar and Panjkora and Swāt rivers and is little more than a narrow defile. (*Aleemoola.*)

SHIKALI—

A tableland in Mīranzai, Kohāt district, between Darsamand and Thal. It has an abrupt descent on the north, and a still greater one on the south, but is passable for guns. It is covered with thorn jungle and it is the great camping-ground of the Vazīrīs, who stay here on coming from and returning to their hills; and it used to be the battle-field on which they fought out their blood-feud with the Tūrīs. (*Coke.*)

SHIKĀRĪ THŪL—

A hamlet of the Bozdārs, about 4 miles south of the Drah defile, and near the Drūg river. It is a small mud enclosure, with under a dozen fighting-men, Mitwānīs, under Shikārī Khān. The water-supply is from small wells in the Mit Subū which falls into the Drūg. (*Davidson.*)

SHINALORA—

A plain in the Kābal Khel, Vazīrī country. (*James.*)

SHĪNDAND—

A tank which gives its name to the entrance to the Jawākī hills which goes from Gandiālī to Tūrkī. There is always water here, whence its name. It is about 1 mile from Gandiālī. (*Macgregor.*)

SHĪNGĪ KOT—

A village in the Vazīrī country, at the junction of the Tānk Zām and the Hinjor Algad, 72 miles from Dera Ishmail, 28 miles from Tānk, situated on the edge of a plateau about 60 or 70 feet above the bed of the Zam. Water is plentiful. The encamping-ground is extensive, open, and easily protected. Shingī Kot is a good sample of a Vazīrī village, a regular robbers' den. Caves have been scooped out of the sides of the ravines, which are burrowed like a rabbit warren,—a fit dwelling-place for one of the most successful robber clans in the hills. It has nine blacksmiths' shops and three of Hindūs. There is a mud fort, containing 400 mud houses and woollen tents. Moorcroft the traveller once visited this place. (*Agha Abbas, Chamberlain, Roberts.*)

SHĪNGRI—

A village in Swāt on the right bank of the Bagīarī ravine opposite Shergarh. It has 100 houses of Syads, Gūjars and Khataks. It is situated on the high bank of the ravine, and is divided into several parts of its branches, these being built on the top of the intervening space. It is situated between the Sanda Shah Khwar and Bagiārī Khwar at their junction, built of stones and mud. Water is obtainable from a perennial spring in the Bagiarī ravine; both ravines are very difficult, being some 50 feet deep and 50 broad with perpendicular banks. Its cultivation is all 'lalmi.' Its maliks are Syad Ahmad Shāh and Hūsen Shāh, and the village belongs to them. There is a ziārat of Pīr Bāba of Buner. (*Macgregor.*)

SHINGRI—

A tract of the Hazāra district, situated north of the Hazāra plain. It consists of 14 villages, 8 plain and 6 hill. It is a nondescript tract of varying features, and is in fact a continuation of the Babarhan (Tanāwal) glen. The principal proprietors are Tanāwalīs, but the land is cultivated by a

medley of all sorts of people. It is not an important tract, and is divided into two division for assessment, *viz.* :—

Chak Maidān	...	...	8 villages.
„ Kandh	...	...	6 ditto.

The total area, cultivated according to the settlement of 1868-69, is 5,858 acres, uncultivated 12,409 ; grand total 18,267.

The climate of the plain villages is hot and arid; that of the hills very little cooler, with the exception of the retired village of Kokal. The land is mostly poor, but cattle are comparatively plentiful in the hill villages. The best villages are Sarai Niāmat Khān in the plain and Kokal in the hill tract. The principal crops are wheat, barley, mustard, rice, maize, moth, bajra, cotton, gur, and haldi. The population numbers 5,271 souls, in 939 families, or 6 souls per family. The inhabitants own 4,898, cattle, or 93 head of cattle per 100 souls. The plain is watered by the Babarhan and other nalas. In the hill tract the water-supply is scanty. (*Wace.*)

SHĪRĀNĪS—

A tribe of Pathāns, who inhabit the hill country to the west of the British frontier from the Shekh Hidar pass on the north, to the Ramak, on the south. They thus adjoin the sub-divisions of Tānk, Kōlāchī, Drāband and Chaodwān.

The Shīrānīs have been estimated as being able to turn out 10,000 fighting men, but this is believed to be exaggerated. Raverty estimates them at 5,000, and Temple says they can muster 1,000 men on a day's notice, and in the course of 3 or 4 days 3,000 more. Carr estimates them at 3,800 men.

The following are the sections of the Shīranīs: —

I, Chūakhel	II, Ūbakhēl	III, Senkhēl
under	under	under
Syadūla and Azīm.	Ūmr Khān.	Palak Khan.

I. The Chūakhēl are descended from Shīrān, the founder of the tribe, through his son, Ūmr, and then through his son and grandson Yakūb and Chohūl or Chua, and they are sub-divided thus :—

- Yākūb, son of Ūmr, son of Shīrān,
  - Chūakhel
    - Yāhīa
      - Rodin
        - Bārakzai, 20 men.
        - Mia khan kohol, 20 men.
        - Angūkohol, 15 men.
      - Marūzai, 60 men.
      - Jamakohol, 10 men
      - Kharozai, 12 men.
      - Abdūlkohol, 30 „
    - Bairām
      - Lālāzai, 30 men
      - Māmāzai, 20
      - Pīozai, 8
      - Sarwahzai, 10
      - Karozai, 20
      - Nūrozai, 8
      - Khānzai, 6
      - Jamālzai, 7
      - Mamandzai, 15
    - Haidar
      - Aladādzai, 40
      - Bābakarzai, 14
      - Bābīzai, 30
      - Wasilai, 13
  - Marhel
    - Abdūl Rahmazai 10
    - Ibrahīmzai 40
    - Harāmzai 60
    - Kamālzai 25
  - Kapīp
    - Balolzai 60
    - Mankalzai 40

II. The Ūbakhel are sub-divided thus :—

- Obakhel from Búbak, grand-son of Yakūb.
  - Ahmad
    - Isa
      - Brahīmzai, 60
      - Usmānzai, 25
      - Bezazai, 13
      - Nizəmzai, 20
      - Mardānzai, 120
      - Shabezai, 80
      - Mamandzai, 80
    - Yáhiá called Hezais
      - Brahīmzai, 15
      - Khojakzai, 50
      - Malikzai, 50
    - Raís
      - Khidr, called Khidrzais
        - Paindeh
          - Kalash
            - Haibat Kahol
              - Jabarkahol 25
              - Aimal „ 14
              - Alam „ 50
              - Mandal „ 12
              - Parcna „ 7
            - Rajabzai 40
            - Yúsafkahol 40
            - Babakarzai 50
          - Khojak
            - Mamaikahol 12
            - Sipapikahol 20
            - Lodazai 30
        - Pīrakzai
          - Khwájar
            - Sháhnawázkahol 15
            - Ahmadkahol
          - Gházízai 80
        - Nekzarzai 1
      - Mahamad
        - Bahrzai 12
        - Raizai 15
    - Waria
      - Marúfzai 3
      - Jánízai 7
      - Rastizai 18
      - Gházizai 5
    - Kanú
      - Babakarzai 12
      - Alīzai 20
      - Kalandazai 5
    - Land Amand
      - Anezai 80
      - Gadozai 30
      - Shamálzai 6
      - Shakrzai 40
      - Mirzai 30
      - Kábulzai 16
      - Brahīmzai 15
  - Manuzais
    - Yakub
      - Sūltánzai
        - Parikzai
          - Meyozai 30
          - Kolarzai 25
          - Karmanzai 30
        - Wariazai 25
        - Isalai 30
      - Tarake 60
      - Umrzai 40
      - Sadozai 16
    - Ishmáil
      - Sarozai 10
      - Talkhankahol 20
      - Shahúl kahol 40
    - Hamínzai 15
    - Músazai 20
    - Habíbzai 30

III. The Senkhel are divided thus :—

- Senkhel from Sen, grandson of Yakūb
  - Ahmad
    - Karmo
      - Sado
        - Hamzāzai 60
        - Malehzai 50
      - Yasīn
        - Hasanzai 80
        - Ishmailzāi 60
    - Aro
      - Sūlimān-Mahamadzai 300
      - Adris 100
      - Jamālzai 200
  - Yahia
    - Barīkzai
      - Haidarzai 100
      - Kalūzai 60
    - Shahozai 100
    - Khalīlzai 120
    - Sah
      - Zeba 20
      - Hakimzai 30
      - Ūmrzai 60
    - Brahīm
      - Jabalzai 100
      - Marūfzai 100

A great part of the Shīrānī country is occupied by the lofty mountain of the Takht-i-Sūlimān and the hills which surround its base. Many parts of it are nearly inaccessible; one of the roads is in some places cut out of the steep face of the hill, and in others supported by beams inserted in the rock, and, with all this labor, is still impracticable for loaded bullocks.

The population is scattered in villages of from 20 to 40 houses, through the valleys and the lower parts of the mountains. The sites of the houses are cut out of the slopes of the hills, so that on three sides the earth forms the lower part of the wall. Each cottage contains but one room, and has only one entrance, which is closed at night with a branch of a thorny tree. Even in winter they have nothing to shut out the cold, but sleep on black carpets round the fire, wrapt up in their sheep-skin cloaks. Their forests furnish them with plenty of firewood, and their houses are lighted with branches of pine.

The Shīrānīs are generally of middle stature, thin but stout, hardy, and active. They have bold features, grey eyes, high cheek-bones, and their general appearance is wild and manly. The dress of a common Shīrānī consists of a coarse black blanket tied round their middle, and another thrown over their shoulders. They wear sandals, the soles of which are made of bullocks' hides, rudely prepared by steeping in the ashes of the tamarisk tree; and their dress is completed by a few yards of white cotton cloth loosely twisted round their heads. The dress of the richest is not much finer than this.

Their usual food is bread made of Indian corn, butter and croot. This last, however, is a luxury seldom enjoyed but by those who keep sheep. Wheaten bread is only produced on festivals. The flesh principally eaten is mutton. They never kill beef; but when a bullock happens to die they cut its throat with the usual Mahamadan ceremonies and eat it without scruple, though the flesh of animals that die of disease is strictly prohibited by the Koran.

They eat wild olives fresh from the tree, and dried olives, which they are obliged to boil. They also eat wild pomegranates (though they are very sour and harsh), the seed of the 'julghoozeh' pine, and several sorts of berries which grow wild in their mountains.

The Shīrānīs marry late. They differ from the other Afghāns in this respect,—that the father of the bride gives a dowry, instead of receiving a price for his daughter. The women only work at domestic employments and at reaping the harvest. Money is very scarce among them, their trade being principally carried on by barter. They have no domestic servants, nor slaves, and no artificers. About a dozen of Hindūs keep shops, and sell grain, cloth, treacle, tobacco, clarified butter, and a few of the coarsest manufactures of the plains, and a small number of settlers from Dāman practise the trades of smiths and weavers.

The principal employment of the Shīrānīs is agriculture, which is carried on in the valleys. Some places under the hills produce grain without watering, but all the rest of their lands are irrigated by means of dams thrown across the hill streams. There is no man in the tribe but the chief (and the Mūlas) who does not labor.

They have two harvests, one of which consists of red rice, Indian corn, moong and tobacco. It is sown in summer and reaped in autumn. When it is off the ground, they sow wheat and barley, which is cut in the begin-

ning of summer. Their common stock consists of bullocks, but there are some shepherds who live scattered in small hamlets over the summits of the mountains, and some even in tents. Their bullocks are very small, always black, and without humps. They have a few goats and some asses; but no mules, buffaloes, or camels. There are not twenty horses in the whole country.

Elphinstone gives the following fanciful description of Shīrānī Government. "The chief of the Shīrānīs is called the Nīkā (which in Pūshtū means "the grandfather). He has very great authority in his tribe, which is "partly derived from his being the chosen head of the oldest family, and "partly from the belief of the Shīrānīs that he is under the immediate "guidance and protection of Providence. He has a large estate, and "consequently employs many people in husbandry; but he has no domestic "servants He receives a lamb annually from every man in the tribe who "has sheep, and a calf from those who have many cattle. No force is "employed to realize this tax, but it is readily paid, from the conviction "of the people that some great misfortune the death of a child for "instance will fall on every person who refuses to pay.

"Though men often redress their own injuries by mere force, yet the "Nīkā is the only regular dispenser of justice. He hears the parties, "and, after saying a prayer, decides the cause by the inspiration of the "Divinity. His order is always obeyed from the dread of supernatural "punishment. The Shīrānīs have also Chelwashtīs, but they seem intended "rather to supply the place of the Nīkā in distant parts than to strengthen "his power. They are appointed by the Nīkā, and act under his orders. "The Shīrānīs have little internal dissension."

Even if such a state of affairs ever existed except in the imagination of Elphinstone's informant, it is quite an untrue description now, whether applied to the Shīrānīs or any other Pathān tribe. A Pathān obeys no one and, except the dictates of his own revengeful and avaricious nature, nothing has any influence with him.

There is a Mūla in every village, who receives a tithe of the produce of its lands and flocks. The simplicity of the Shīrānīs is shown in a strong light by one of the functions of this priest which is to sew the shrouds for the dead. A great many of the Shīrānīs learn to read the Korān, though none but Mūlas learn to read the Pūshtū, and none Persian. They are very punctual in their prayers but apparently feel little real devotion. The Shīrānīs are at war with all the tribes that pass through their country in the annual migrations. They may, indeed, be said to be at war with all the world, since they plunder every traveller that comes within their reach, and, besides, make incursions into parts of Dāman, with the inhabitants of which they have no quarrel.

Elphinstone says that their faith is unblemished, and that a traveller who hires an escort of Shīrānīs may pass through their country in perfect security; yet I for one would not like to try it without other guarantee than the faith of a Shīrānī.

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* The following list of the Shīrānīs and villages is furnished by Captain Carr, *viz.* :—

"BABAR-KI ZAM."

NORTH BRANCH—UBA KHEL.

No. of men.	Name of Village.	Malik.	No. of houses.
50	Shekh Melah ...	Wála Khán, Chára Khán	... 38
60	Sandī	Azīm Khán, Brūnah Khan, Kalā Khán	... 44
40	Chīna	Brūnah Khán, Káhár Khán	... 29
45	Spīna Tongī ...	Wálā Khán ...	33
40	Karm	Iklás Khán, Dáz Khán	... 29
25	Naskūra	Azád Khán ...	18
32	Shnha Rajah ...	Hyát Khán ...	26
50	Bahárna ...	Malah Khán ...	29
26	Tūrkánī ...	Shīr Khán	15
30	Masūra ...	Katrū	21
100	Almar ...	Chakha Khán, Shakūr Khán	... 70
32	Warak navee ...	Isot Khán	25
16	Zálar	Rōzī Khán ...	10
25	Nashpah ...	Gūl Khán	16
571		TOTAL ...	403

SOUTH BRANCH.

No. of men.	Name of Village.	Malik.	No. of houses.
45	Tanga	Jabár Khán ...	33
200	Parwára ...	Rhamak Khán ...	160
42	Surkrámī ...	Nīázī Khán ...	27
52	Zwárá mena ...	Sirdár Khán' ...	39
60	Gankhijai ...	Ghūmal Khán ...	43
399		TOTAL ...	302

ZAM DRABUND.

AZIM KHAN—CHIEF—UBA KHEL.

No. of men.	Name of Village.	Malik.	No. of houses.
500	Drázan ...	Sūltán	420
60	Lánda	Jamāl Khán ...	29
50	Zōr shōr ...	Rahmán	41
70	Gardána ...	Hazūr Khán ...	56
25	Nash Gazai ...	Zarīf Khán ...	18
70	Karm	Nádar Khán ...	47
30	Raghrissa ...	Kūrbán Khán ...	19
50	Zindhawa ...	Bháwal Dīn ...	43
60	Jathawaj ...	Abdūl Ghafūr ...	48
915			721

DAHNA—CHIEF.

CHUA KHEL. SYADULA KHAN.

No. of men.	Name of Village.	Malik.	No. of houses.
100	Baska	Mīan Walī	70
25	Spari	Kamál Khán ...	17
70	Khorghajai ...	Akram Khán ...	58
65	Wargharai ...	Dost Mahomed ...	49
35	Nashpah ...	Ishmail Khán ...	26
125	Kot Moghal ...	Sáda Gūl	90
420		TOTAL ...	310

ZAM "SHEIK HYDM."

PALAK KHAN—CHIEF. SAN KHEL.

No. of men.	Name of Village.	Malik.	No. of houses.
60	Landai	Barkhodár Khán ...	51
30	Mathowar Landai...	Záhad Khán ...	21
350	Mūrgah ...	Kám Rán Khán ...	270
60	Ranjah... ...	Khandah Khán ...	45
80	Lūmī	Izat Khán	65
300	Kot Mogal ...	Bhatanī	230
100	Trajai Miánī ...	Mir Kabīr	72
70	Naighjar ...	Khán Dūrán ...	52
50	Sáwán	Nawáz Khán ...	37
90	Arozai	Hájak Khán ...	63
60	Jadrai Mīanī ...	Khidr Khán ...	29
1,250		TOTAL ...	935

The passes into the Shīrānī country are the Shīrānī, Isparīkāt, Kūram, Shekh Hidar, Drāband, Guioba, Chaodwān, Gajistān, and Ramak.

To protect the Shīrānī border there are the following posts :—

		Sabres and bayonets of Panjāb Force.	*Militia horsemen.*	*Foot.*
Mānjhī	.	64	1	0
Lūnī	...	0	19	9
Zarkanī	...	0	20	9
Drāband	...	36	2	0
Shāh Ālam	...	0	8	5
Chaodwān	...	0	4	0
Kot Taga	...	4	4	9
	Total	100	58	34

These posts are placed in the plains, not at the debouchment of the passes, but at distances varying from two to nine miles.

The following information is extracted from a report by Captain Macauley. "The Shīrānīs enter British territory by the Drāband, Chaodwān, "Shekh Hidar, and Zarkanī passes.

"They import olive, gurgra-wood, nishtars, small and large; head-wash-"ing clay; quinces, walnuts chalgozes, honey, ghi, camels, bullocks, "iron-ore, turpentine, wool, goats' hair; and export piece goods, grain of "sorts, white and brown sugar, sugar-candy, molasses, salt.

"Some of the members of this tribe are traders, others agriculturists, and "some robbers. The principal towns they trade with are Kolāchī, Drāband, "Chaodwān, and Mūsazai. Important and effective seizures of this tribe "might at any time be made within British territory were the responsibility "of the chief of the Gandapūrs and his clan properly enforced.

"The Shīrānīs enjoy no political grant, nor do they actually own much "land in British territory. Members of their tribes, however, cultivate land "within the border to a considerable extent; the actual area is not as yet "ascertained, but is now under measurement.

"Azīm Khān, one of thechiefs of the clan, is allowed 5 sowars in the police, "and in this way a slight political hold is maintained over his portion of the "tribe."

Every authority allows that before the annexation by the British of the Derajāt, the Shīrānīs were the terror of the whole border, being at feud with the Daolat Khēl, Gandehpūrs, Mīan Khēl, and Bābars; they never lost an opportunity of making themselves felt. They were generally the aggressors, attacking towns, burning villages, carrying off prisoners and cattle. The plainmen made reprisals, and thus the feud became inflamed. The Shīrānīs were so much feared that the arable lands skirting the base of the hill were all left untilled, and the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation. After annexation, efforts were made by Major Reynell Taylor to conciliate them to peace, but from the first they made war on our subjects. In 1849 they attacked a place on the Kolāchī border, and one of their leaders was slain. Again, 1851, they came down to rob near Drāband, but were gallantly resisted by a British native police officer, who lost his own life; while the Shīrānī leader (named Katal Khān, who was molesting British territory in the hope of being bought off by a fief) and two sons were slain. The third remaining son applied for service in the Military police. The application was granted, but the man after all preferred to remain with his tribe and to plunder in British territory. In 1852 the Shīrānīs attacked a British post opposite Dera Ismāīl Khān, but were repulsed; they also made several unsuccessful attempts on Drāband, probably in revenge for the death of Katal Khān. Besides these more important cases, the minor raids perpetrated were numerous. Major Nicholson, who was Deputy Commissioner of the Dera Ismāīl Khān and was cognizant of all their acts, testified in 1853 "that the Shīrānīs since Dera came into our possession gave constant trouble."

About the commencement of 1853 the Shīrānīs plundered and burnt a village of the Dera Ismāīl Khān district. In February 1853 they again plundered and burnt a village near Drāband. These attacks becoming intolerable, troops were assembled. On the 10th and 14th March there were two affairs between the troops and the Shīrānīs, the hillmen attacking our troops in force.

The affair of the 14th March was a most dashing exploit, and deserves more special mention. I therefore append a copy of Captain F. F. Bruce's report of it:—

"I have the honor to report, for the information of the Brigadier Com-"manding P. I. Force, that yesterday morning (14th instant), I received

" ceived intelligence that the Shīrānīs had descended in force into the " plains, and advanced about two (2) miles from their position in the " Zām pass to attack a reconnoitering party from the Drāband outpost.

" I immediately mounted my detachment, strength as per margin, and " proceeded towards the enemy.

* *Scinde Camel Corps.*

1 Commandant.
1 Adjutant.
2 Native officers.
123 Rank and File.
133 Sirdars, camel estabts.
133 Camels.

5th Panjāb Cavalry.

2 Native officers.
6 Duffadars.
56 Sardars.
64 Horses.

Mounted Police.

5 Sardars.
5 Horses.

" The men of the Scinde Camel Corps being " mounted on riding camels, I was enabled to " keep them with the cavalry, so that the whole " force arrived at the pass together without " a single straggler; the distance of the " pass is about 7, or 8 miles from Drāband.

" On my approaching the enemy of course " retreated, and took up a strong position " on high rock at the narrow entrance of the " pass; this position was fortified with a " wall of stones, about waist high, behind " which the chief portion of the enemy was " concealed; as we advanced up the pass, a " picket on the left opened fire, but from too great a distance to do any harm. " After placing a flanking party on the lower hills, we proceeded up the pass.

" On arriving at the foot of the hills, I ordered a party to storm the " enemy's position.

" The storming party was headed by Ensign and Adjutant C. H. Palliser, " Scinde Camel Corps, who with his men dashed up in a most daring man- " ner, carrying all before them, and killing and wounding numbers. Among " the killed were three (3) Chiefs and Mūlah Gundah Khān, the principal " Councillor of the Shīrānī tribe.

" In the storm four (4) men of the Scinde Camel Corps were killed, and four- " teen (14) wounded; among the latter was Ensign and Adjutant C. H. " Palliser.

" I cannot ascertain the exact strength of the enemy, but from the very " heavy matchlock-fire kept up, their numbers must have been very consi- " derable.

The enemy was dislodged at the point of the bayonet, and left five (5) " dead within their entrenchment. They retreated over the hills, running " like goats before our men and leaving their dead, many sowars, match- " locks, &c., on the ground.

" When the position was taken, I sounded the assembly, and having col- " lected my killed and wounded returned to Drāband, the enemy not firing " a single shot, or daring to make any attempt to molest the detachment.

" I regret that many casualties occurred, but as the enemy held a very " strong position, they are not more than could be reasonably expected.

" On this occasion I am highly satisfied with the conduct of the officers " and men of the cavalry and infantry, and small party of police horsemen " who accompanied me.

" Before entering the pass I dismounted the infantry of the Camel Corps, " formed the camels into square, and left the sowars to defend the camels " and keep open my communication with the plains.

" When the skirmish was over, I found the camels most useful in con- " veying off the dead and wounded; without them I should have been de- " tained an hour in the pass.

"The rocky nature of the ground renders it impossible to give a very "accurate return of the killed and wounded on the part of the enemy, but "the following were recognised amongst the killed, and their loss of wounded "is stated to be very numerous." This was afterwards ascertained to be 17 killed and 39 wounded.

List of Shīrānīs killed.

Mūla Gundah Khān		Chiefs of different tribes.
Vazīr Khān	...	
Hūkm Khān	...	
Yakūb Khān	...	
Chandan Khān	...	Men more or less of note.
Ghojī Khān	...	
Allowāl Khān	...	
Ghūna Khān	...	
Khiderah Khān	...	

Return of killed and wounded of the Scinde Camel Corps and 5th Panjāb Cavalry in a skirmish with the Shīrānī tribe near Drāband, 14th March 1873.

Scinde Camel Corps—4 Privates killed.

1 Captain F. F. Bruce, Commanding Scinde Camel Corps, wounded slightly.
1 Ensign and Adjutant C. H. Palliser, wounded.
1 Subadar wounded severely.
2 Naicks (one severely) wounded.
10 Privates wounded.

5th Panjāb Cavalry.

1 Sowar, 1 horse killed.
2 Sowars wounded slightly.
7 Horses " "

Total five men, one horse killed, one Captain, one Ensign, one Native Officer, two Non-Commissioned Officers, twelve men, seven horses wounded.

After this affair it was resolved to follow the Shīrānīs into their own hills and punish them severely. Accordingly a force, as per margin, under Brigadier Hodgson was assembled at Drāband on the morning of the 30th March with the intention of effecting the objects contemplated by the Chief Commissioner, and no time was lost in arranging for an immediate advance.

	European Officers.	Native Officers.	Non-Commissioned Officers.	Rank and File.
Staff	3	...	...	...
No. 2 Light Field Battery with 1 24-Pr. Howitzer and 29-Prs. Lieutenant Hammond	1	2	5	48
Garrison Company, Artillery ...	...	1	1	12
Scinde Camel Corps, Capt. F. Bruce ...	3	6	81	573
5th Panjāb Cavalry, Capt. H. Bruce ...	1	8	14	98
1st Panjāb Infantry, Lieut. Keyes ...	2	8	47	374
3rd Ditto, Lieut. Henderson	2	7	48	386
2nd Police Battalion, } Lieut. Young-	1	11	40	308
6th Police Battalion, } husband ...	...	18	70	603
Brigadier's Escort, 4th Panjāb Infantry	...	1	2	10
TOTAL ...	13	62	308	2,412

The fighting strength of the Shīrānī tribe being believed to be from four to five thousand men, it became a matter of

serious importance to divide and distract it by threatening several passes at the same time, and occupying the attention of those collected to the southward, whilst we arranged to enter by the pass of Shekh Hidar situated some 12 miles to the northward of the Drāband Zām pass.

This was successfully accomplished by encamping the whole force opposite the Drāband pass and making the same evening demonstrations before it and the Chaodwān pass, 12 miles to the southward, where a body of the enemy had collected to oppose our entrance.

This point was repeated on the following morning at daybreak, the force in the meantime having marched during the night towards the Shekh Hidar pass, and which it entered a little after daybreak on the morning of the 31st ultimo.

The heights on both sides of the pass were immediately crowned by the 4 companies of the 1st Panjāb Infantry without any opposition, and the column advanced. Wherever the route of the column was commanded by heights, they were immediately crowned by Infantry.

Adopting these precautions, the force steadily progressed and reached the village of Kotkī unmolested at 5 P. M.

On making reconnoissance, the village was found deserted, and immediately taken possession of, and the troops bivouacked in its neighbourhood.

The very strong village of Kotkī, encompassed by a breast-work, defended by eleven towers, containing upwards of 300 houses substantially built, which gave shelter to 1,200 inhabitants, thus fell into our hands without firing a single shot. Two Zamburaks were found in the place. The whole march, a distance of 25 miles, took 17 hours to accomplish—such were the difficulties of ground encountered.

The very formidable character of the country and its great capabilities of defence rendered it but prudent that the advance should be made with utmost caution and deliberation.

The absence of opposition can only be accounted for by supposing the enemy to have imagined that we proposed entering by the Chaodwān or Drāband pass, and being thus totally unprepared to oppose the entrance so much to the northward. Had the force been properly met, there can be no doubt that much loss would have been sustained.

Early in the morning of the 1st April, Lieutenant Stokes, Commissary of Ordnance, proceeded with the left wing of the 3rd Regiment, Panjāb Infantry, under the command of Lieutenant Henderson, to the Drāband pass for the purpose of holding it and making a practicable road for Artillery, so as to enable the force to return after having achieved the objects of the expedition by a safer and more expeditious route.

At the same time the detachments, as per margin, were formed to proceed against the villages situated within a circumference of 8 miles of Kotkī, with strict injunctions to respect women and children, and all mosques and shrines.

1st Detachment.

100 men, Scinde Camel Corps.
100 „ 1st Panjāb Infantry.
200 „ 6th Police Battalion.
20 „ 5th Panjāb Cavalry.

2nd Detachment.

100 men, 6th Police Battalion.

The 1st detachment under the command of Captain F. F. Bruce effectually destroyed the villages of Lūndi 1st, Mūrga, Vazirkakot, and Lūndī 2nd.

The 2nd detachment under the command of Captain Younghusband, Captain of Police, secured the demolition of the village of Sharu.

3rd Detachment.
100 men, 1st Panjāb Infantry.
100 „ 6th Police Battalion.
20 „ 4th & 5th Panjāb Cavalry.
Brigadier's Escort.

The third under General Hodgson's personal command effected the destruction of the village of Dak, situated to the southward of Kotkī.

These several detachments all rejoined the main column before nightfall, when a report was received from Lieutenant Stokes that a road over the Drāband Zām pass had been rendered practicable for guns.

This, besides opening communications direct with the post of Drāband, ensured an easy and safe return for the force.

At 5 A. M. on the morning of the 2nd April, General Hodgson proceeded in command of the troops as per margin to attack and destroy the villages to the extreme southward of the Shīrānī territory, and situated to the westward of the Chaodwān pass.

100 men, Scinde Camel Corps.
100 „ 5th Panjāb Cavalry.
300 „ 1st Panjāb Infantry.
400 „ 6th Police Battalion.
20 „ 4th & 5th Panjāb Cavalry.

The column arrived on the crest of the ridge facing Lāndī, the village and stronghold of Rahmat Khān, a Shīrānī chief, about 9 A. M.

This was immediately taken possession of by a detachment of the Scinde Camel Corps and set on fire.

Detachments under the respective commands of Lieutenant Keyes and Travers of the 1st Panjāb Infantry, and Commandant Akbar Shāh of the 6th Police Battalion, were directed upon the villages of Spīna, Jangī, Chīna, and Shekh Mela, all of which were taken with scarcely any opposition whatever and entirely destroyed; small parties of the enemy moving about and firing random shots.

Simultaneously with these operations one hundred and fifty men under their chiefs Dado and Mahamad Gul, all of the Bābar tribe, and British subjects, entered the Chaodwān pass, and by direction of Major Nicholson co-operated by destroying the Shīrānī village of Saidal, situated about 8 miles within the pass.

They bivouacked that night within the Shīrānī country, and next morning returned to Chaodwān.

Every object having thus been attained, the column was reformed for its return to Kotkī. The enemy who had hitherto appeared perfectly paralized now followed in the rear, firing upon the rear guard under the command of Lieutenant Keyes, which, however, occasionally supported by flanking parties, was sufficient to deter their nearer approach and prevent any loss. Several of the enemy are supposed to have been killed and wounded whilst hanging on the rear guard.

As it was a great object to arrive at Kotkī before nightfall, the column did delay on account of these attacks, but arrived at Kotkī, having marched two and twenty miles *en route*.

During the absence of the column on this duty, Lieutenant Hammond, assisted by Lieutenant Stokes and a strong working party from the 2nd Police Battalion, had mined and blown up all the towers of Kotkī and razed the village to the ground. With the exception of one solitary building, a mosque, the destruction was complete.

On the morning of the 3rd instant, at 10 A. M., the column was formed for its return to Drāband. A strong detachment under the command of Lieutenant Moore, Scinde Camel Corps, brought up the rear.

Though a few of the enemy appeared in sight, they did not molest the retirement nor fire a single shot at the column which arrived at the Drāband pass about 1 P. M., and in two hours the whole had passed through over the road previously constructed, and arrived in Camp Drāband at about 5-30 P. M.

On this occasion the whole of the strong ground and the height in the neighbourhood of the Drāband pass had been previously taken possession of by the wing of the 3rd Panjāb Infantry under the command of Lieutenant Henderson, and which, after the main column had defiled, descended and formed the rear guard.

Though this force was in the enemy's country for three days, it returned, after having accomplished in a very unmistakeable manner the object of the expedition, without the loss of a single soldier or camp-follower. The extraordinary absence of all opposition was attributed by Major Nicholson to a jealousy between the northern and southern divisions of the tribe which prevented their combining.

Since this expedition the Shīrānīs have occasioned very little trouble comparatively. Katal's son, Azīm, is well disposed, and anxious to be considered a well-wisher to the Government. He undertakes to prevent any small expeditions being organized in his portion of the tribe, and not to suffer any marauders to pass through his country: one year he joined in the pursuit of some plunderers of the Sūltānzai Shīrānīs (the only section of the tribe which cause any trouble), who had carried off some cattle from Chaodwān, and assisted in recovering the booty. (*Elphinstone, Taylor, Temple, Nicholson, Raverty, Edwardes, Coxe, Hodgson, Bruce, Carr, Macgregor, Mahamad Gul.*)

SHIRZA KHĀN—

An old outpost on the Banū frontier, ½ mile east of Gūmatī, 2 miles from the hills, and 3½ miles from Banū. It is not now used, though formerly it had a force of 100 foot. (*Taylor.*)

SHIVA—

A campment in the Kābal Khēl Vazīrī country, on the right bank of the Kūram river, about 25 miles above Banū. There are roads thence to Biland Khēl, Maidānī, and Banū. (*James.*)

SHISHI—

A watering place in the bed of the Sūī river, Sind frontier, half-way between Hīran and Sūī. The water here is very good and plentiful. (*Macgregor.*)

SHINA TIGA

A pass leading from Totai to Mekhband in Bar Rānīzai, Swāt, Yāghistān. It is only practicable for footmen. (*Lockwood.*)

SHPAEL—

A pass which leads from the Gomal valley, Tānk, into the Ūrmān road north of the Tarobi. It is not practicable for animals.

SHOR—

A largish village, about 7 miles north of Dera Ismāīl Khān, and between it and Yārak. It has a serai and small enclosure for the police post. Behind the serai a road runs eastwards to the Band Rakh.

SHUH DARA—

A valley the river of which is tributary to the Panjkora river, and is perhaps the same as the river of Bajāwar. There are numerous small

villages on both sides of the river in this valley, the whole of which have numerous gardens and orchards. It is tributary to the Chief of Dīr, who appoints its headman. (*Raverty.*)

SHUKALAM—

A district of Yāghistān, which occupies the extreme head of the Swāt valley beyond Chararai. It is a narrow, long winding defile connecting Swāt with the Yāsīn country by a three days' journey over most difficult hills. It is occupied by Kohistānīs, who are not Pathāns, and is celebrated for its horses, which are here bred in great numbers and sold mostly in the Kāshkār country. (*Bellew.*)

SHŪNGLĪ—

A fort in Independent Tanāwal Hazāra, situated in a glen between the Chata and Pabl spurs on the south-east face of the Black Mountain. The Nawāb of Amb maintains a garrison here. It was captured in 1852 by the Hasanzais, and the operations of that campaign began by its re-capture by Major Abbott, who afterwards advanced from it to Panjī Ki Galī. (*Macgregor.*)

SĪĀF—

A valley in the Būgtī hills, situated some miles north of the Sind frontier, in which is situated the capital Dera Būgtī. It is a magnificent valley, of arable land, one of the finest in the Bāloch country. It runs almost due east to west, and is bounded south by the Zīn range, north by a range somewhat similar to the Zīn, a continuation of the range forming the southern boundary of the Marao plain, east by the Loti plain, from which it is divided by the Hingūr hill, whilst west it stretches away past Sangsila towards Kachī. From north to south it is about 5 or 6 miles, and has an area, says Johnstone, of 300 square miles. Dera Būgtī (or Dera Bibrock), the Būgtī capital, is situated in the Sīāf valley, about 7 or 8 miles from Hingūr, and 1½ from the Sīāf or Dahar Pass. There are some large plots of cultivation in the valley, the largest being that close to Dera Bibrak, and between that and the Sīāf Pass consisting of about 300 or 400 acres and yield a splendid crop (kharif and rabi), being watered by the Dahar stream, which is expended in cultivation.

To the west of Dera Bibrak, and at the foot of the two ranges of hills, there are several small plots of cultivation, of from 40 to 50 acres, each guarded by small towers of refuge, into which the cultivators can retire in case of their being suddenly attacked by their enemies the Marīs. The surface of the plain is very fairly level, slightly undulating here and there. There are some good sized trees scattered over the valley (jal and tamarisk), particularly towards its eastern end by Hingūr valley along the banks of the Sīāf water-course.

In the valley are a few very small hamlets of one or two mud houses, with wells, particularly a few miles west of Dera Bibrak.

The soil of this valley is very rich and fertile. Its climate is milder than that of the Vatākri or Bārkhān plain, but cooler than the Derajāt.

The Sīāf stream rising in the Hingūr hill carries the drainage of the valley to Kachī. It receives several smaller water-courses from the two ranges on either side of the valley, and after rain is a big river, though not a mountain torrent. It is from 50 to 100 yards wide, its banks fairly easy, bottom sandy and free from boulders, and scattered with trees along its course.

Wells have been dug in it here and there, water being found at from 15 to 25 feet. Water appears to be obtainable in most places by digging to 30 feet.

The outlets in the two ranges north and south are in the northern range, commencing from the east:—

1. Kishi—A few miles from Sangsila, 18 from Dera Bibrak; almost impracticable for footmen.
2. Habīb Rāhī—Very difficult for laden camels.
3. Trakī—All but impracticable for laden camels.
4. Pitokh—Fit for active footmen only.
5. Pohli—Ditto ditto.

All of the above lead to the Pātar plain.

6. Dahar or Sīāf, or Garmāf, practicable for mountain guns, but difficult; opens to Marao Plain, the chief outlet.
7. Mamani—Practicable for laden camels; leads to Marao.

The range in which these outlets are is most formidable. The hills are generally from 250 to 300 feet high, and rise almost perpendicular, forming a perfect barrier. They are of rocky formation, and can only be climbed by mysterious paths here and there. Their tops are jagged and sharp, and they are screened by a distinct range running parallel with them, and some 50 to 80 feet high, a few hundred yards from their base, shutting out the view of the outlets named above.

The whole range is of the same formation, till near Mamani, where it becomes less difficult and is practicable for Infantry.

The outlets in the Southern range, commencing from Hingūr—from east to west are—

1. Hargai. 2. Dūnānī—The chief pass leading to Jacobabād; practicable for camels laden. 3. Dakū—Practicable for laden animals; about the same as the Dūnānī. 4. Kashī—Impracticable for horses or camels. 5. Peshi—Can barely be called a pass. It is a water-course leading down from the range to the Sīāf valley; very difficult. 6. Khawardan—Practicable for camels, horses, &c. It is a few miles from Sangsila.

The Zīn range, like the northern range, is also covered by a screen of low hills, of various shapes, which look from the distance as if they had been cut out into the shape of ramparts and castles; they are of limestone, and run half a mile or so from the foot of its northern slopes. The Zīn range, as it runs up north-westerly to Hingūr, eventually melts away to a low range of this class. (*Davidson.*)

SĪĀF DAHAR—

A pass in the Būgtī hills leading from Marao to the Sīāf plain. Like many others in the range of hills in which it is situated, it is little more than a huge rent in the rocky mountains, admitting the exit of the drainage of the Marao valley. It is 500 yards long, and is altogether most formidable. From the Marao plain it is approached by the bed of a dry mountain torrent, which, as it approaches the Sīāf pass, is a regular basin, shut in by hills towering above it on all sides. The Sīāf pass itself runs between two sides of a scarped and perpendicular hill, towering about 200 feet high; presenting the appearance of a solid rock rent in two by a flash of lightning, somewhat the same as (though easier than) the Trakī. The bed of the ravine is strewn with huge boulders, making it impassable for field artillery, and difficult for mountain guns. It is about 15 to 20 yards wide at its base, but its sides almost close in at its summit.

At the southern outlet of the pass is a spring of sparkling water (impregnated with lime) which flows into the Sīāf valley, where it is expended in cultivation.

Dera Bibrak, the Būgtī capital, is situated some 1½ miles south-west of this spring. The spring is usually known as the Dahar, which is also the name sometimes given to the Sīāf pass. (*Davidson.*)

SĪĀH TĀNK—

A plain in the Būgtī hills, situated between the Mīr Dost-ka-Zard range and the Būlbuli ridge. It has, says Bell, a length of about 12 miles by a breadth of 8. There is a perennial stream of excellent water in it, and abundance of forage. It is completely shut in by lofty hills, the highest of which are those to the south-west called Bashkūshī. (*See* Sham). It is covered with dwarf palm trees.

The south Sīāh Tānk defile is described by Paget as very formidable from its extreme narrowness and the precipitous nature of its sides. Cavalry can go through in single file, but much work would be required before it was made practicable for field artillery. The defile could be held by a few matchlockmen against a front attack, but any positions these could take up might be turned by strong flanking parties. There is another defile called the north defile, which is similar in its nature to the south, described above. It is about 1 mile in length, and for about half its length is very narrow.

To the south of the plain of Sīāh Tānk is a small basin completely surrounded by high and precipitous hills, where there is a spring of water, and the defiles abovementioned are the north and south entrances of this basin, not of the plain.

The Sīāh Tānk ravine does not drain the Sīāh Tānk plain except in its south corner, but rises in a sloping high ground, which divides it from the Sorī (Mazārī) ravine. It then goes through both defiles, and with the Kalarī makes the Gūjrū ravine. (*Bell, Paget.*)

SIAR—

A glen in Yāghistān, situated north of the Talāsh valley. It is about 6 miles long and 1 mile broad, and is inhabited by Miāns, who received it from the Nasr-ul-dīn Khēl Khwāzozais. (*Lockwood.*)

SIBUJNAI—

A section of the Khwāzozai Akozai Yūsafzais, who inhabit a portion of Swāt in Yāghistan, and are bounded on the north by the Mālīzai country, south by the Naikbī Khēl, east by the Armū Dara, and west by Malīzai.

This name is a contraction formed from those of the two sections of the Khwāzozais, Saibat Khēl, and Jūna Khēl. These sections re-distribute (waish) their lands every 10 years.

They have the following villages: 1, Saibat Khēl, Shakradar, Pīrkalai, Guaraī, Shalpalam, and Jara, and 2, Jūna Khēl, Wainai, Arkot, Sherana, Gwalarai, Sijban, Rānīzai, Bian, Līlagam, Shawar, Biha, Lowinga, Raniāl, and Namal. Besides these there is Shangwataī, inhabited by the chiefs of the section, Bar Kānra and Gamser, inhabited by Shamīzais, Puicha by Mīans, and Swātai by Gūjars. The chief of the first section is Bairām Khān, and of the second Ashraf Khān. They communicate with the Naikbī Khēl, from whom they are separated by the Nīlāwī spur of the Laram range by the Bīa Khān pass; with the Malīzai they communicate by the Swātaī and Fazl Beg passes, which are both practicable for laden mules. (*Lockwood.*)

SIGAREN—

A village in the Salārzai division of Būner, Yāghistan. (*Aleemoola.*)

SIGĪ—

A pass through the Batanī hills from Tānk to Marwat, lying between the Katlar and the Bahīndara. It is only practicable for horses and camels. (*Edwardes.*)

SIG KACHĪ—

A small valley of the Vihowa Khetrāns, situated on the right bank of the Vihowa stream, and at the west entrance to the Sig defile.

Its land, though good, is not irrigated except by rain-water, it being higher than the bed of the stream, which is perennial. It is usually lying waste. (*Davidson.*)

SIKANDĪ—

A defile in the Bozdār hills, through which the Majwel Sham drainage escapes to join that of the Pathān Bel valley.

The pass is traversed in the route from Raknī valley in the Saora defile (Bozdārs), and is situated 9 miles from the head of the valley.

It is one mile in length, its width varying from 80 to about 100 yards. The bed of the stream is rocky, the hills to the right and left rising high and precipitous. The direction of the pass is north-north-west, and fairly straight. There is no water throughout the pass. (*Davidson, Pir Bakhsh, Macgregor.*)

SIKANDI—

A river in the Bozdār hills, being the part of the Majvel valley below the Sikandi defile, issuing from which the Sikandi is joined by the Pathān valley drainage, and running north-easterly is at first commanded by a high perpendicular spur, the Sikandi, on its right bank about a mile long. The bed of the Sikandi is rocky, and for a mile or so, after leaving the pass is covered with thorny brushwood. It is very difficult, and altogether impracticable for artillery.

Soon after leaving the Sikandi hill, it receives the drainage of the Hinglūn, a mountain torrent with high banks and rocky beds; also that of the Bil Bāloch from the east, of a similar nature.

At 5 to 6 miles from the Sikandi defile, the united stream of Sikandi, Hinglūn, Bil Bāloch and Bil Pathān, go by the name of Bān Sar or Sangarh. (*Davidson, Pir Bakhsh, Macgregor.*)

SIKHĀNA WĀLĀ KOTLA—

A small village, about 2¾ miles north-west of Dera Ghāzī, and on the road to Bātil. It is not walled; is surrounded by a large tract of cultivated land, which produces good wheat crops, and is rather picturesquely situated, being dotted about with fine large date trees.

It is divided in two by the road, the greater part of the village being on the south-west. It contains 2 mosques, one on either side of the road. (*Davidson.*)

SIKHĀNĪ—

A Bāloch tribe of the Dera Ghāzī Khān district, inhabiting the following villages: Kotta Sikhānī, Rikra, Hazāra, Yarawalī, Chatol, Tab, Bodominiān, Malkānī. (*Fryer.*)

SIKHEN—

A hill in the Marī country, the watershed between the Pātar, which runs towards the Sangsila, and the Palmi, which runs to Lehri. (*Davidson.*)

SILANEH OR SHILANEH—

A valley of the Khetrāns, about 6 miles in length from south to north, and varying in breadth from a few hundred yards only to 1 mile east and west; it is the easternmost portion of the Lanjānī lands, its drainage being taken by a small stream to the Badhī water-course, into which it falls close to Kot Lakū.

Its soil is fertile, and though not so good as the Bārkhān or Sani valley, it produces a more than average crop of wheat. In it are situated the 3 mud forts, or villages, of Lakī Silāneh, Dadūānī, and Silāneh. (*Davidson.*)

SILĪKHĀNA—

A village in the Pēshāwar district, 21 miles from Pēshāwar district, at the base of the Charāt hill, 5 miles from Charāt. Supplies ares carce here, but water is procurable; the encamping ground is limited. It is used as a halting place by troops going up to Charāt, to which there are two roads from this place, one by Sapari and the other direct. (*Macgregor.*)

SILIPATAI—

A low ridge between Totai and Swāt, connecting the Hazārnao mountain with that of Khānōra. It is a continuation of the Mora spur from the Ilam range. (*Miller.*)

SIMALKAND—

A village on the Gandgar mountain, Hazāra district. The statistics of this village will be found in the article Harīpūr. In 1847 Major Abbott and Lieutenant Nicholson attacked this place, the operation being thus described by the former officer:—

"Having in vain cited to my Court the chiefs of Simalkand to answer for "the most dastardly and deliberate murder of women and childern at "Bakhar, I begged Lieutenant Nicholson, in political charge of Sind Sāgar, "to move up his force to Hazrū, so that, in a single movement, he might "fall upon Simalkand.

"This being effected, and Lieutenant Nicholson finding it advisable to "assume a still more advanced position at Ghāzī, marched from Kot, at "10 o'clock on Monday night, the 2nd instant, at the head of about 350 "bayonets (Colonel Richpal Sing's regiment) over the Gandgarh mountain, "upon Simalkand, whilst Sirdār Jhanda Sing, under my instructions, "marched from Harkishangarh, by the same route, at the same hour, with a "wing of Dhara Sing's corps, some cavalry, and 15 Zūmboorahs.

"Lieutenant Nicholson's two columns arrived at Simalkand shortly after "sunrise. He found the place entirely abandoned, and took possession. The "rear companies of my column, owing to the straggling of their files through "the negligence of the officers, got separated from the van, in the ascent of "the mountain, and took, in consequence, the wrong path, so that I was de-"tained nearly two hours at the summit. I arrived, of course, later than I "had anticipated, and found the place occupied by Lieutenant Nicholson's "corps.

"Sirdar Jhanda Sing's column arrived about two hours after me; the "excessive negligence of Colonel Dhara Sing, in leaving his corps unprovided "with flints, until the very hour appointed for the march, having detained it.

"I had, for some time past, held but faint hopes of capturing the murderers, "for, since the submission of Khān Zemān and the majority of Tarkhels, it "was necessary to inform them of the operations proposed, lest they should "apprehend the invasion of their own possessions; and although I delayed

"this to the latest possible moment, there was space sufficient to warn men "who had already prepared themselves for flight, by sending their families "and cattle to other lands. In spite of the exercise of all my influence, and "although the murderers have blood feuds with those who must be privy to "their escape, I have not been able to trace their footsteps, and have little "hope of their apprehension.

"Meanwhile, I am occupying the place with Lieutenant Nicholson and "my own force, and am preparing to erect a castle to prevent the return of "the fugitives. The detention here of nearly the whole force will be neces-"sary for this purpose."

As a punishment for their rebellion, Major Abbott "excluded the Simalkand branch of the Tarkhel clan from the mountain Gandgarh, and built a castle in their village, to secure the peace of the mountain. This garrison, consisting of a company of Richpal Sing's regiment and about 70 or 80 matchlocks, on the outbreak of the Sikh rebellion in 1848, like most other troops in Hazāra, declared for Chatar Sing, and Simalkand again became the scene of warlike operations. Chatar Sing marched from Hasan Abdāl to relieve the garrison which had declared for him, and Major Abbott was anxious to stop him.

On the morning of the 18th Chatar Sing's camp moved up to Ghāzī upon the left bank of the Indus, to relieve Simalkand.

Simalkand being situated at the foot of the mountains, with a gun road from the plains, it was not possible for 1,800 matchlocks (the whole available force with Major Abbott, inclusive of the levies of the mountain) to prevent the relief of the fort by 6 regiments, with artillery and cavalry. But Major Abbott deemed it important that the evacuation should not be effected with impunity, and that no hope should be opened to Chatar Sing of ever ascending the mountain.

Long before daybreak of the 18th, the Sikh army was busy in cooking food for the day's work. At about 8 A. M. the force advanced in two columns, carrying 4 guns and 2 howitzers upon elephants. Being provided with excellent guides, and having a secret understanding with the villages of Kūndi and Ambār Khāna, the left column was enabled to avoid the fire of about 802 matchlocks posted upon a cliff above the gun road under Ambār Khāna. Their right column, under Chatar Sing, advanced, without opposition, at the back of the low hills, and took position upon the most considerable eminence southward of the castle. But, when they pushed forward their detachments, the fire became so hot and close that they were eventually driven back with loss.

The left column, about 3,000 strong, with 2 howitzers, commenced the ascent of the undulations, upon the crest of which was a post of Major Abbott's guarding a path leading to Srīkot. Here there were only 200 matchlocks to oppose them, but as the contest grew warm, about 400 matchlockmen came upon Ambār Khāna, the position avoided by the Sikhs to its assistance, and the hill was disputed from rock to rock and bush to bush, so that by 2 P. M. the Sikhs had won only the foot and easiest acclivity, and had still before them not only all the strong ground of the position itself, but the first undulation of the mountain's base; there they turned back, retreating, with much coolness, under the fire of Abbott's skirmishers. Could the reserve have been persuaded to charge sword in hand, the retreat might have been converted into a rout, but this Major Abbott found it impossible to induce them to attempt.

Meanwhile, the garrison had evacuated and fired the fort, and had joined the relieving army. Soon afterwards the powder magazine exploded, throwing down about 20 feet of the western wall, a beautiful sight, which caused a momentary pause in the skirmishing.

The Sikh army marched back in good order; being strong in cavalry and artillery, they were secure from molestation in ground so open. They consumed 15 of their dead, in a blazing thatch upon the field, and carried away, it is said, 60 dead bodies, and about 126 wounded. The reports, however, are various. Two officers of consequence were amongst the slain.

The whole affair was managed with skill and judgment, which proved Chatar Sing to be no contemptible soldier. The troops, if not very dashing, were cool and self-possessed, and were only once beaten back, when Ata Mahamad Khān and four of his people charged them sword in hand.

Abbott's matchlockmen behaved well, though not in the style of their fathers. The ground was not very strong, but they might, sometimes, have maintained their temporary posts longer owing to the large space to be covered with 1,800 matchlocks.

The number killed on our side amounted, about to 9 or 10, and about the same number of wounded. The slaughter on both sides would have been greater had the gallant offer of the Simalkandis to oppose the right column upon level ground been accepted.

The Sikhs, it is said, were a good deal disheartened at the result of this affair, in which they lost as many men as they have rescued, and this upon ground of no strength, admitting of wheeled carriages. Their loss is attributable to their advancing in masses against individuals scattered amongst the bushes. (*Abbott.*)

SĪNAWAR—

A pass leading from the Yūsafzai plain to the Būnēr district of Salārzai. The road starts from the village of Chārgolai, and goes along a ravine-cut tract of Pīrsai, at the foot of the hills, for 8 miles, then east, through the rocky defile of Khonadara, to the foot of the Alī Shēr mountain, in 6 miles; and south-east, round its base, to the Waikhbanda hamlet. This is not an easy road, but it is practicable for laden cattle, and has plenty of water from springs. The road divides at the foot of the hill. The path to the right is called Salār, and is only practicable for footmen; that to the left is called Sīnawar, and is traversable for camels laden. Both roads join at Sarbānda, a small village at the top of the pass, and descend to Chorbānda, from whence the road goes down the bed of a ravine for 3 miles to Kūī. (*Bellew, Lockwood.*)

SĪNAWAR—

A hill in the Pēshāwar district on the Būnēr range, and the boundary between that district and Pēshāwar. From this point a range runs out to the south called Paja, which divides the sub-division of Sūdūm from that of Baizai. From the summit a fine view can be obtained of the Salarzai division of Būnēr, part of the Tangai pass, and the villages of Ningargālī, Nanser, Bampūkhta, and Charai; the rest of that country being hidden by the Tūrsak spur. This range can be ascended either from Palodhēr in the Sūdūm side or Babūzai on that of Lūnkhwar, and the ascent takes about four hours' good walking. (*Lockwood.*)

SINAZAI—

A pass over the Hazārnao mountain into Swāt. From Gandēri, in Hashtnagar, the road goes to Totai by a ravine in 9 miles; then over the

Hazārnao mountain, and down to Sīnāzai 7 miles; thence there is a road to Targhao, in the Ūtmān Khēl district of Arang. It is the easiest and most frequented route between the above places. (*Bellew.*)

SINGLĪ—

A small hamlet of Do Mar Kākars in the Rahī valley, a short distance from Ismailān. There is little cultivation from the Rahī stream; no supplies. (*Davidson.*)

SĪNJĀN—

The name sometimes given to the upper portion of the Sawar stream, which, rising in the Bibar Tak Sham, runs south-west, joining the Bejī stream and carrying down the drainage of the Kohi valley. (*Davidson.*)

SIPĀH—

A section of the Afrīdīs, which consists of the following sub-divisions:—

1.—Abūbakar Khēl...	800	fightingmen, who reside on the north side of Bārā.
2.—Hormaz Khēl...	650	„ „ } on the south side of Bārā.
3.—Landī Khēl ...	60	„ „ } on the south side of Bārā.
TOTAL ...	1,510	

It is a small clan located in Bārā between the Kamar Khēl and Zakha Khēl. In mid Bārā they are separated from the Zakha Khēl of Bazār by a long range of hills called Sūrghar. There is a pass over this range at Mangal-bāgh Kandao. The road goes from Ghaibī Khēl to the Mairah defile, and on, through Bazār Valley, to Chūra, and thence by Tangī to Jamrūd. To the south of the Sipāh are the Alī Khēl (Orakzais), the Torghar range intervening. The winter quarters of the Sipāh are the caves in Kajūrai, in the vicinity of Gandao and Mehmanī. The Sipāh quota of the Khaibar Pass extends from the Bagiarai ravine to the Shagai bridge.

The Sipāh have the following fixed villages in Bārā, *viz.*:—

Ghaibī Khēl ...	150	houses	All on the north bank of the Bārā river, and belonging to the different sections of Ābūbakar Khēl.
Jawākī ...	40	„	
Kārā Khēl ...	100	„	
Sūran Khēl ...	250	„	
Malikgarhī ...	50	„	
Landī Khēl ..	35	„	... On the south of Bārā.
Baghdād Khēl	100	„	All on south bank of Bārā, and belonging to sections of the Hormaz Khēl.
Abdal Khēl ...	80	„	
Drewandai ...	80	„	

The Sipāh cultivate the soil and rear cattle and mules, and, with others, supply the Pēshāwar market with charcoal, wood for fuel.

In winter they come down to the south-west of Pēshāwar on the left of the Bārā river in the following villages: Spēroh, Ālamgūdar, Gandao, Momanai, Tandai at foot of Besai spur, and Dora. This tract from Besai south to Bārā is called Dasht-is-kajurai.

For an account of the agreement entered into by the Sipāh, *vide* Kajurai. (*Bellew.*)

SIPĀH—

A section of the Daolatzai Orakzais, who inhabit from the west of the entrance to the Bazoti valley, near Maraī tower, north of the Samalzai valley. They are Shīas and Gār in politics, but change to Sāmal when convenient.

Cavagnari says that their sections correspond with their villages, and are as follow:—Palosai, Asghar, Hosai, Zabtr, Landaghar, Madai, Saimela, Gholāmkī, Toīmela, Zabtr Alī, Kharkūshta, Dangarū, Daolat Mūsa, Shabgil, Zera, Alī Mardān. Plowden, however, divides them into (I) Mita Khān Khēl, with the following villages,—Palosai, Hosai, Landaghar, Toī Mela; (II) Lashkarī villages, Toī Mela, Kharkūshta, Madatī; (III) Salīm, villages—Zera and Daolat Mūsa. A portion of the allowance for the Kohāt pass, *viz.*, Rs. 500, is now given to the Sīpāhs. They have not more than 300 men; but they are well armed, and they have the character of being the best marksmen amongst the tribes. They are armed with long rifles of Kohāt manufacture, fitted with old English musket flint-locks.

The Sipāhs are not affected by blockade, as the little they require can be got from elsewhere. Alī Yar, of the village of Alīzai, is said to have considerable influence with them.

Their summer-seat is in Tira, at Anīposh, at foot of north slope of Landakaīsar. Each village of the lower Sipāh valley has its settlements in Anīposh; of each, some go up, some remain down, except Daolat Mūsa, who bodily go, leaving only a few hamsayahs behind.

There would not be much difficulty in attacking the Sipāh settlements from Maraī. Captain Henderson, when Deputy Commissioner of Kohāt, thought it could be done with levies only. They could also be attacked from Alīzai.

The roads leading into the Sipāh country are—1st, Tōrapkha, west of the Ūblān, goes from Mizrab Shāh's Garhī, a path very difficult; 2nd, Adi Samuch, a path; 3rd, north from Nasrat Khel, Prangtang, an impracticable path; 4th, from Do Bositang, practicable for camels; 5th, from Alīzaī, a road called Sardawar or Dableh a good road; 6th, Sarwe Khānā, a path from Ūstarzai; 7th, Zakū, a path; 8th, Torapkha, a path; 9th, Kūram, also from Marai, a path, but barely practicable; 10th, from Marai Zerā Ghasha, a good road.

In 1853, owing to the inability of the Bangash to hold the Kohāt pass, Major Coke entered into an agreement with the Sipāhs, among others, to assist in this duty. This agreement is as follows:—

"We, the undersigned, Ahmad Shāh, Zābita Khān, Morad Khān, Safdar "Alī Shāh, Rūstam Alī, Abdūl Hasan, Haidar Alī, Shāwālī, Zaīn Khān, "Jowāhir Alī, Ahmad Sher, and Gholām, all maliks of the Sipāh tribe on "the border of the Kohāt district, being present on the Kotal, after con-"versing with Captain Coke, Deputy Commissioner, and fully understand-"ing what is required of us, do hereby enter into an engagement with the "British Government as follows:—

"I.—The Bangash tribe having had a dispute with the Afrīdī of the "Kohāt Pass regarding boundaries, and having come into hostile collision "with them on the Kotal, we, of the Sipāh tribe, owing to ancient friend-"ship with the Bangashes, came, when solicited, to their assistance. At the "conclusion of the affair (on the Kotal), we made an agreement with the "Bangashes according to the four subjoined stipulations:—

"*1st.*—That two men of our tribe should constantly remain as part of the "garrison of the Bangash tower on the boundary.

"*2nd.*—That in all maters connected with the Kotal, and its protection, "we shall invariably side with the Bangashes, and bring our whole force "to their assistance in case of need.

"*3rd.*—That in the event of any loss of injury occurring on the Kotal, "we shall be responsible with the Bangashes in proportion to the quota of "men furnished by us.

"*4th.* That although we formerly gave verbal promises that "none of our tribe should commit theft, highway robbery, mur-"der, or other crimes within British territory, we now enter into this "written engagement, that if any of our tribe be guilty of committing "crimes of the above nature within British bounds, we shall be collectively "responsible, and shall moreover restore plundered property, punishing "the murderer or thief besides, according to Afghān custom, by burning "his residence and expelling him from his village; should the guilty "party be captured in British territory, he may be dealt with as the British "authorities deem fit; we shall make no intercession on his behalf. We "have fully and voluntarily agreed to these four conditions.

"To ensure observance on our part of the above conditions, we fur-"nish the security of Syads Hūsen Alī Shāh and Mirza Alī Shāh (of Marai, "British Territory), and of Malik Alayār Khān of Alīzai British Territory, "to this effect that if we fail to abide by the conditions herein made with "the Bangashes in presence of the Deputy Commissioner of Kohāt, the "sureties here named shall be responsible, and will see reparation made.

"The Bangashes have agreed to the sum of Rs. 500 per annum to "be paid to us from their share of the Kotal allowance in return for our "present agreement in the presence of the Deputy Commissioner.

"If any of our tribe commit an offence in the Kohāt pass, such as theft "or any other improper act, we undertake the responsibility of satisfying "the demands of Government. Our share of Rs. 500, as abovementioned, "to be regularly paid to us as long as the present Kohāt pass arrangements "endure." (*Coke, Cavagnari, Plowden.*)

SIPAL BĀNDA—

A village in Swāt, on the west side of the Jāwarai pass from Būnēr. It contains, with Mingoda village, 700 houses. (*Aleemoola.*)

SĪR—

A village in the Dana sub-division, Harīpūr division of the Hazāra district, 4 miles below Chānglagalī.

It has 290 houses 4 shops, and 14 mosques. The population amounts to 1,338 souls. The inhabitants are composed of 595 Dhūnds, 260 Gūjars, 190 Brahmins, and 345 others.

The water-supply is from springs in the ravines near the villages, and the water is good in quality, but not very plentiful. The produce consists of rice, Indian corn, and supplies are procurable here in small quantities after due notice. The stock of the village embraces 10 horses, 1,175 cattle, 375 sheep and goats, 6 donkeys, and 5 mules. The headmen are Shāh Nāwaz, Bahādūr, &c. (*Wace.*)

SIRAN—

A river of Hazāra, which rises at the head of the Bogarmang glen, under the Sona peak of the main range, dividing Bogarmang from Alāhī, and runs due south for 14 miles, when it is joined on its left bank by another branch of about the same length and size coming from the Khando Galī. Thence it continues for 14 miles to the junction on the right bank of the Kōnsh branch. This rises under the Bihishtī peak, and gathering the drainage of the Chatar plain, runs first south-west under the name of Tandai,

to the junction of the Kathaī road from Agrōr, when it turns south-east and changes its name to Batkas, and after a course of about 20 miles joins the Siran. Up to this point both branches have been confined between steep and rugged hills, but the river now enters the north-eastern bay of the Pakli plain, and continues its southerly course for about 5 miles more, passing Shinkiārī and Dodiāl, and it then turns west under the hills for 5 miles towards Malikpūr, whence it again bends to the south, receiving a considerable stream, the Sarodī, principally from the Gīdarpūr glen, on the right bank, and ½ mile below Bhair Kūnd, the Itchar on the left bank. Thence its direction is south-west for 5 miles to the confluence of the Dara stream from the Galī pass. It now again winds to the south, occasionally twisting to the south-west for 20 miles to the confluence of a large tributary, the Mānga, receiving besides in this distance the Pilakari and Jara rivulets on the left and the Gīdar Kūnd from Bahingra. From the above point it continues its south-west course for 14 miles, when it is joined by its largest feeder, the Dorh, whence in 5 miles it joins the Indus by several mouths. This river which has thus a course of about 85 miles is fordable throughout its whole length. Its source is probably not under 8,000 feet in elevation, and at Shinkiārī it is 3,268, so that in the first 30 miles, it falls not under 4,732 feet, or 157 feet per mile. In the next 55 miles of its course, the fall is 2,071 feet, or about 38 feet per mile. There is not enough water in it to make it possible to float down timber from the forests of Bogarmang, but though it is called on incessantly throughout its course for irrigational purposes, it never entirely dries up. After rain it is sometimes not passable for hours. (*Johnstone, Macgregor.*)

SIRĪ—

A water-course on the Lagārī border, Dera Ghāzi Khān, formed by the meeting of the Bazdi and Kūldan, two perennial streams from the hills of their names, at a point about 12 miles in a direct line, west-north-west of Sakhi Sarwar, and a short distance north-east of Gāgan Thal.

They are both hill torrents; their beds being covered with large rocks; they are all but inaccessible. Shortly after their junction the Sirī leaves the first ridges of hills which come down, ridge after ridge, from the high crests in which are Gāgan Thal Ek Bhai, and runs through the Sirī valley (*q. v.*): passing through this easterly, it enters the lower ridges of hills, which are of sandstone, usually low, measuring from bank to bank, from 100 to 300 yards. Its banks along the valley and inside these last ridges, are in places dotted with patches of cultivation farmed by the Kaloī and Hingwānī Baloches. Its bed is very stony and rough throughout its course. The perennial stream which it brings down, after fertilising several small plots of cultivation, is lost in the sandy and stony bed at about 2 miles below the valley.

The stream is about 2 to 3 yards wide and 9 inches or so deep: its water being excellent in quality.

The Sirī joins the Mithāwan close to where the latter debouches from the hills, and at about 5 miles from Sakhī Sarwar west-by-south. It is (as far as the valley) the favorite route from the Khetrān country to Dera Ghāzī Khān. (*Davidson.*)

SIRĪ—

A valley on the Ghāzī border *en route* from the Khetrān country to the Dera Ghāzī Khān district, being situated about 10¾ miles from Sakhī Sarwar.

The valley, which is here of a circular shape, measures in diameter about 1½ mile. It is stony and surrounded by hills; a small perennial water-course from which the valley is named, running through it west to east, affording a supply of excellent water. The valley is scattered with small trees, with brushwood and reeds: after heavy rains it is entirely flooded by the drainage of the hills surrounding it.

It contains a few acres of cultivation farmed by the Kaloī section of the Hadiānī Lagārīs which produce good crops. In the east of the valley, on a low isolated rocky mound or hillock, are the ruins of an old fort, about 80 to 100 yards square, which was formerly held by the Kaloīs and contained several houses. This valley has been the scene of many fights between the Baloches and Sikhs, and between the various tribes of Baloches.

A few encampments of Kaloīs are to be found in the neighbourhood. The high hills to the west are the residence of the Hadianis. They rise, ridge behind ridge, gradually up to the high range, in which are situated Gāgan Thal, Ek Bhai, Shahīdānī, &c.

Provisions are not obtainable in the valley, except a little live-stock and grain at harvest time; grass is scarce, and wood is procurable. The Mithāwan runs about a mile north of the Sirī here, and the Sebdī about the same distance south of it. (*Davidson, Macgregor.*)

SIRIA—

A watering place in the Sorī ravine on the Rājanpūr frontier, where it enters the plains 12 miles from the outpost of Shekhwalī, 14 miles from Kasmor. Good water is procured from wells dug in the bed of the river. This is a favourite resort of the Shambānī Būgtīs, who resort here in large numbers to graze their cattle. The camping ground is in the bed of the river, and is extensive; grass is not very plentiful. (*Davidson, Bell.*)

SIR KA GHASHA—

A pass on the Dera Ishmail frontier, which leads from the plains in front of Chaodwān into the hills, and thence to the Bābar Zam, or the Gajistān pass. It is impracticable for cattle. (*Macgregor.*)

SKĀKOT—

A village in Sam Rānīzai, Yāghistān, 4 miles north of Shergarh, 24 miles north-west of Mardān, and 12 miles south of the Malakand pass into Swāt. It is situated at the foot of a low spur, separated from the road by a precipitous ravine 30 to 50 feet deep, and is a considerable village containing 1,500 houses. During the Rānīzaī complications of 1852, this village first gave in and promised to pay a fine, but afterwards repudiated it. Consequently, it was burnt, by a force under Sir Colin Campbell, notwithstanding the opposition of a force of Swātīs. The following account of the action of Skākot is taken from Colonel Mackeson's report:—

"The enemy, whose numbers I should estimate at 5,000 Infantry and "200 Cavalry, held the strong ground in front of Skakot (where they "were protected from the fire of Artillery) very obstinately for an hour, and "were only displaced when the Goorkha and Guide Corps were sent against "them, and guns brought to a position from which a portion of the ravine "could be enfiladed; at length they broke off, and parties of horse were "sent in each direction in pursuit. The enemey's loss cannot be estimated "at less than 100 killed and left on the ground; our casualties amount to "about 30 killed and wounded.

"After burning Skākot a detachment was taken on to Dargai near the "centre of the valley, and that village was completely destroyed without "further loss. The troops were out from before day until 5 P. M., the distance "they had to march from and back to Shergarh being 10 or 12 miles." (*Lumsden, Campbell, Mackeson, Macgregor.*)

SMALĀN—

A village in the Kākar country, 30 miles from Thal, on the road to Kandahār, situated in a valley running north and south between hills. It belongs to the Domar Kākars, and consists of a number of small hamlets. It is a flourishing place. Its water is procured from springs, which are expended eventually in the cultivation of the village. (*Macgregor.*)

SODHER—

A village, in Yūsafzai, Pēshāwar district, situated in the open plain, 2 miles south of Yār Hūsen. It has 100 houses, of which 30 belong to Gūjars, and 20 to Khataks. It is supplied with water from three wells. The Balar ravine is distant about 1 mile north. It is properly Sehdher or "The three mounds." The headman is Būrhāndīn. (*Lumsden, Hastings.*)

SODĪ KHEL—

Vide Ahmadzai Vazīrīs.

SOHĀK—

A watering-place on the Rājanpūr border, about 9 or 10 miles north-west of the Dilbar post in the (Nathil branch of the) Zangī pass, near where the Shakalānī water-course joins the Nathil.

The ravine here is broad and open, with low banks. Water is usually found in 3 or 4 wells a few feet from the surface. (*Davidson.*)

SOHĀKĪ TOBA—

A small narrow plateau in the Khetrān hills on the Sohakī hill, used as a halting place for kafilas, *en route* from Raknī to the Derajāt, being the second halting place from the first named. It is only fit for a very small camp, and the water-supply is precarious. (*Davidson.*)

SOHAK KHAN THUL—

A village of the Chakrānīs Bozdārs, the chief men of which are Īsa Khān Sohak Khān, and Sona Khan. It is situated in the Phūglū, a small valley divided from the Drabli by a low hill. Sohak Thūl is a wretched mud enclosure, little more than a cattle shed, and contains but few families., Its water-supply is a small tank fed from the Saora (Sanghar) when overflowing, or by rain-water; should it dry, the hamlet has to get its water from the Sanghar. (*Davidson.*)

SOHBAN—

A wide high sandy beach at the mouth of the Sohban nala, which joins the Indus opposite Makhad. The Saghri Raīs of Makhad has a cattle establishment here. There are huts for the herdsmen, and thorn enclosures for the cattle, shaded by bher trees. The cattle graze on the Sohban "rakh" or preserve, which extends up the Sobhan nala to the plain along which the road runs from Chashma to Makhad. (*Ross.*)

SOHNĪ KĀ LŪT—

A small water-course in the Rājanpūr district, rising in the hills about 6 miles west of Sabzilkot. It is a very insignificant stream, some 10 yards from bank to bank; and runs into the Chuk after entering the plains. Its water is good. (*Davidson.*)

SOKAR—

A large village of Nūtkānīs, situated 4 miles south-east of Mangrota, in Sangarh division of Dera Ghāzī, 8½ miles south-by west Mahoi, 3¾ miles north-east Taosa, 2 miles west-by south Būghlani. South of it, and within a short distance, runs a branch of the Sanghar, and between it and Mangrota another branch, not much under a mile in width.

The town is not walled: its houses are built of mud. It contains 2 towers, 1 at the south-west angle of the city; 1 at corner of a large mud-built enclosure of Mahamad Bakhsh north of the town.

Its water-supply is from wells, and is good.

It is in the centre of a large tract of cultivation, producing chiefly autumn crops, watered by the Sanghar branches north and south of the village. No made roads lead to or from the village, but the country on all sides is practicable for all arms. (*Davidson.*)

SONDA or SONAM—

A pass leading into the Banū district, 2 miles north of the Ūrmūlī, and about 6 miles west of Daraka. It is a fine open pass, much frequented by thieves, and is a capital road for stolen cattle. Water is plentiful, and 6 miles up is the large Bobai village of Ālaf Shāh, the vicinity of which is richly cultivated, and which can turn out about 100 men. No thefts can take place without the connivance of these villagers. (*Norman.*)

SON MOL KOT—

A village, in the Raknī valley, Khetrān hills, situated 2 miles south of Moma Kot, and north of Raknī, on the left bank of the Raknī stream, which is here perennial, and at the foot of a low spur jutting out from the higher hills west of it. (*Davidson.*)

SORA—

A pass on the Tānk border, Dera Ishmail, situated between the Bāg Sora and Khūshk Kankara pass, west of the outpost of Mūlazai, which is responsible for it. It is formed by the drainage of the Batani 'bands,' to which place a good road, by which cattle can be taken up, goes. (*Carr, Macgregor.*)

SORĪ (DRĪSHAK)—

A ravine and pass on the Rājanpūr, leading from the Sham plain to the Dērajāt between Tozānī and Sabzilkot, and formerly much used as a pass by raiders. It has, however, been used, more to drive off a few head of cattle by way of theft, than for any raid on an extensive scale; the Pitōk pass being a more favourite one for operations on an extended scale.

The Sorī is, however, an important ravine and pass, being a direct route to the Sham plain. It is watched by the Sabzilkot post, situated about 5 miles, from where it enters the plains.

The Sorī rises in the Gokard hill, situated on the east of the Sham plain, and almost due east of its exit to the plains. It is joined at Garkan watering place, some 7 miles from its source, by the Shadeni, Būlbūli and Tholag. At first it is very winding, running between somewhat high and steep hills, and cut up with big rocks and boulders. The hills on its side sometimes on one, sometimes on the other, are often very precipitous, high and inaccessible, except by very round-about paths. There are several watering places in its course, at not one of which, however, is water fit for human use. The chief ones commencing from its source, are Gokard, Garkan, Arthain, 8 miles from Garkan, where it is joined by the Shyho, running from Zamū Zard (watershed between it and Chachar nala);

at 4 miles Garmāf, tepid but brackish springs; at 2 miles Shekh-ka-Sūrha; at 2 miles Khānbut; at 3 miles Thal (water fit to drink, but rarely found): Chirgird at 2 miles.

Issuing from the hills into the plains it floods the country, sometimes stopping traffic for a day of two between Sabzilkot and Tozānī, thence it flows south-west towards the country between Mūrgai and Āsnī, where it is known as the Gora Nārī. Its water is worse than useless for agricultural purposes. (*Davidson, Macgregor.*)

SORĪ-KA-KAHIR—

A watering place in the Jabārī ravine on the Rājanpūr border, about 9 miles north-west of Bandūwālā. Water is procured from a well. (*Davidson.*)

SORI (KOSA)—

A watercourse on the Dera Ghāzī frontier, rising in the low ranges of the Bhaga hills, at a point about 25 miles west of Bātil in the hill known as Jango. It is at first very stony and rough, running between very difficult and jagged hills. It runs generally east, and its course, though winding, does not take any direct turns right and left. It enters the plains about 9 miles west-by-north of Bātil, where it is shortly after lost in the plains.

Water is found in it in many places, but it is brackish, except in two places, one at the juncture of the Gorok (a small watercourse which joins the Sorī from the south at a point 17 miles due west of Bātil), and the second one at a spot about ¾ mile from the mouth of the pass, at both of which places there are small wells and pools.

Numerous footpaths lead from the Sorī bed, north and south to the Laghārī and Bozdār country; all, however, are very difficult. The Sorī, though practicable for led camels, is never used as a route for traffic owing to the stones and boulders in it.

The hill in which the Sorī rises is considered the boundary between the Kosas and Bozdārs. When swollen with rain-water, it irrigates 2 small "Kachis" or plots of cultivation on its left bank, situated a few hundred yards east of where it is joined by the Gōrōk watercourse. (*Davidson, Macgregor.*)

SORĪ KŪMB—

A ravine on the Rājanpūr frontier, draining into the Sorī, 5 miles below Kharbūt, and running north to south. There is a pool of good water in it near its junction with the Sorī, but it does not remain long after rain. (*Davidson, Macgregor.*)

SORĪ KŪSHTA—

A watering place on the Jacobabād frontier, in the bed of a ravine formed by the junction of the Gandūī and Zarānī ravines, 10 miles south-west Gandūī, 18 miles north-east Goranārī. The water here is good, and there are many small trees about which afford fuel. There is also grass in the vicinity at some seasons of the year. The place is called after a Būgtī robber Sorī, who met his death here. (*Macgregor.*)

SORĪ (LŪND)—

A watercourse on the Dera Ghāzī frontier formed at Sorī-ki-Marki, some 30 miles west of Nūrpūr outpost, by the meeting of the Joghānī, Surouh, and Bel Bhāter hill torrents.

Where these three meet there is an abundance of water brought down by the Jaghānī, which, however, is here absorbed.

From Sorī Markī for some 7 or 8 miles the Sorī is dry; pools and wells only being found here and there, varying according to the season.

At about 7 miles from the Sorī Markī is the watering-place, spring, and camping ground of Koranjī. [From this point the Sanghar can easily be gained, a march of a few hours.]

Passing Koranjī the Sorī suddenly narrows, its channel for some miles being too confined to admit of horsemen passing only in single file (this is known as the Sorī Dand, but beyond its confined channel it presents no difficulties). Shortly after the channel widens out, the Sorī takes two or three abrupt turns; this part is known as Chot, and on the north bank is the Chot Kachi cultivated by Jalālani Bozdārs.

Passing through this valley the Sorī crosses the Shahīd Kūnd Kachī, a valley extending some hundred yards to the south, and a few yards to the north. It is the boundary of the Bozdārs and Kasrānīs, all east being Kasrānī property.

Leaving Shahīd Kūnd, the Sorī cuts through the Baga range, by a very difficult defile known as the Pīr Zinda about 2 miles long, and all but impracticable. Shortly after issuing from this defile, the Sorī passes through the Kashārī Sand Kachī cultivated by Kasrānīs. From Kasharānī Sand to where the Sorī debouches from the hills, about 9 miles west of Nūrpūr, it contains no running water, nor are there any wells except at Kakī Kū, the spot where it leaves the hills.

Debouching from the hills the Sorī opens out to an enormous sandy expanse, and a few miles north of Nūrpūr divides into several branches, which are lost in the cultivation around Nūrpūr, Kandīkot and Lūnd.

From Sorī-ki-Marki, the Sorī may be said to have a sandy bed; it has large boulders here and there, but nothing sufficient to form a serious obstacle.

From near Koranjī to the Kashārī Kachī, a perennial stream of water runs through its channel, which is there absorbed. The supply of water is good between Karanjī and Shahīd Kūnd, beyond which it is unfit for drinking purposes.

The Sorī was formerly used by the Bozdārs on their plundering expeditions; numerous roads lead right and left of it to the Bozdār country over low hills.

The two best known roads which cross the Sorī nearly at right angles, running about parallel with the frontier road, are the Rāh nīlag and Rāh Thok, with both of which the guides of the hills are conversant. (*Davidson, Macgregor.*)

SORĪ (MAZĀRĪ)—

A ravine of the Rājanpūr frontier rising in the Mir-Dost-Ka-Zard hill in the Būgtī hills, to the west of the Sham plain. It has two branches, the Triman and Bambal, the first of which must be regarded as the main source, carries the drainage of the Sham into the plains near Shekhwalī. It is usually dry, but contains several watering-places. Its bottom is sandy, the hills through which it runs after leaving the Sham are in places very stiff and difficult, with deep pits and fissures, but, as a rule, they are easily accessible to infantry and light mountain-guns. Its breadth varies from 50 or 60 to 250 yards; its course is winding and tortuous; after heavy rains it brings down a large volume of water, which floods the country south-west and west of Shekhwalī, where the Mazārīs cultivate.

The Sorī running through the Sham is joined by the following principal branches: Gūjrū, Thola, Andravar, Kajūrī, Bijar da Rod, Jatrū (*q. v.*).

The chief watering places are Abband, Kūmrēlī, Mūndūkūnd, Kabūdrānī, Hūran or Howrun, Jagardh, Jongo (or Jago-da-Thyla), Chiraujī and Sirīa.

The low hills through which the Sorī runs are in many places the resort of Mazārī herdsmen, since the new relations established between the Mazārīs and Būgtīs. Formerly the Sorī was used as one of the favourite exits of the Marīs and Būgtīs in their raiding expeditions to the Derajāt, but for some 5 or 6 years, very few cases of cattle-lifting even have occurred here. A portion of the ravine forms the boundary of the Marīs and Būgtīs, that portion of the country lying east of Mūndūkūnd and Kūmrelī being Mazārī land, that west of it, Būgtī. (*Davidson, Paget, Macgregor.*)

SOR THAL—

A watercourse on the Rājanpūr frontier, rising in a low watershed of this name, between the Baghārī and Chāchar ravines, and running between low hills, joins the latter a few miles before it enters the plains. It contains no springs or wells, but near its source are generally a few pools of fair water. (*Davidson.*)

SORŪ—

A valley in the Būgtī hills which drains from the Chandarānī spur of the Barboj range to the south-west towards Machrū, Tasū and Lotī. The valley is about 6 miles long and averages about ¼ to ½ mile in breadth. It is separated from the Marao plain (distant about 2 miles as the crow flies) by a very high and precipitous range. There is another pass into the Marao plain, *viz.*, the Raī pass, practicable for cavalry. The right of the valley near Machrū is bounded by very high and steep hills called Chandarānī. The vally is intersected throughout by a ravine rising as above. (*Paget.*)

SPAI DARA—

A pass leading from the Hashtnagar district of the Pēshāwar valley to the Ūtmān Khel country. The road starts from Tangī, and leads over a plain but ravine-cut country for 8 miles; then into Rang Mena in 4 miles; to Naswar in 4 miles; to Ziārat Yūsaf Bābā in 8 miles; and to the bank of the Swāt river in 8 miles, between and over low hills all the way. From Ziārat Yūsaf Bābā the road leads along the right bank through the Spāi Dara, 7 miles, where there is a ferry for crossing the river by swing ropes; and then it goes into Targao, 9 miles, and to the base of the Kohī-Mohr mountain, 12 miles. This road is not much used even by men of the country on account of its only being practicable for footmen, and destitute of shelter and supplies. (*Bellew.*)

SPARIKA—

A pass on the Dera Ishmail frontier, situated between the Gidr and Kuram passes, west of the Lūnī outpost.

A road through this pass, by which cattle can be taken up, only goes behind the first range of hills and then branches to the right and left. (*Carr, Macgregor.*)

SPASTA—

A district of Yāghistan, at the head of the Deraband river, yet divided from the Shīrānī country and the Zhobe valley by a range of hills. It is an undulating plain, covered with wild olive. It is high, cold and barren, and

is inhabited in summer by the Marhels, a pastoral tribe, who move in winter into the Dērajāt. *Vide* Marhels. (*Elphinstone, Macgregor.*)

SPĪNA—

A village in Chaontra, Kohāt district, situated in an upland valley in the steep limestone range of Spina, north of Chaontra. It belongs to the Akor, branch of Mandan Bāraks, and consists of scattered groups of huts round the edges of circular basins, among low hills. These basins are like dried up lakes, and their hollows are all cultivated. Mulberry, wild fig, bher, wild olive, 'ghurgharrah,' and 'phula' abound, and of these the wild olive and 'phula' are fine trees. There used to be a marsh at Spīna like that at Daūd Edal Khel, but it is now dry and under cultivation. Spīna is approached from the north, from the Shāhbāzgarh valley, by a pass called the Khizi Augashi. This pass is easy at the foot of Spīna, but gets gradually rough and steep, and near the crest the path is narrow, uneven and over slippery rocks. Mules ascend it well, but camels only if unladen and accustomed to hills.

A road in the valley above this crest comes in from Bahādar Sam on which is another pass. It is 2½ miles to Spīna, from where the Spīna road branches south from the road from Sanda to the Kūn-i-Gaī *nala.* The descent is by a short but very steep pass called the Angashī Sir between sloping rocks of sandstone. The roadway is very rough and broken and obstructed by large rocks, round which the path winds, with several small slippery drops from ledge to ledge. This pass is not practicable for camels, and would be trying for a mule with either a heavy or awkwardly large load, as it is but a widish cleft in a steep wall of sharp-ridged sandstone. The Kuni-Gaī cleft is in the same range further west. From the foot of the pass the road to Tabi Khwa is easy for any animal. (*Ross.*)

SPĪNA TANGĪ—

A pass on the Banū frontier north of the Kūram. It is a large open pass, and roads practicable for cattle lead from Takhoba in it to Gūmatī and also to the Barganatū. The Hatī Khel occupy land from this pass to the Barganatū. This pass is occasionally used for raiding, as no one is responsible for it. (*Macgregor.*)

SPINAWAR—

A village in Vazīrī country, 22 miles north-west of Banū, on the left bank of the Ketī river. Water is abundant here, and the camping ground is good and easily protected. A portion of General Chamberlain's force halted here during the Kābal Khel Vāzirī campaign. (*James.*)

SPĪN KA GASHA—

A pass on the Tānk border, Dera Ishmail, situated between the Ghoraisi and Tānk Zām passes, north-west of the Tānk Zām post. It joins the Kaorah pass behind the range of hills. Cattle can be taken up it. (*Carr, Macgregor.*)

SPĪNKĀHK—

A village in the Ishmail Khel sub-division of the Khatak division, Pēshāwar district, 14 miles south-east of Pēshāwar, on the road to Charāt. It has 80 houses, is walled, and has extensive fields of lalmi cultivation and a spring of good water. The inhabitants are singularly independent in their manners. To the north-west of the village is a low hill called Spīn Khāk, 1,640 feet in elevation. (*Lumsden*).

SPĪNKHĀNAI—

A village of 42 houses in Yūsafzai, Pēshāwar district, situated in the open country, 2 miles north-west of Nāwakala. Its lands are badly supplied with water from 19 wells. A dry sandy ravine runs past the north side from Shīva, and towards Shekhjānā. (*Lumsden.*)

SPĪRGAI—

A village in the Gharebi Dara, Hasan Khel Afrīdī country, 16 miles south-east of Fort Mackeson, containing 30 houses, and watered from a tank and one well. (*James.*)

SPĪRKAI—

See Ahmadzai Vazīrīs.

SPĪRSANG—

A village in the Khalīl division, 13 miles north-west of Pēshāwar, in front of the debouchment of the Tārtara route. It is a flourishing village, but its inhabitants are in close league with the Mulagori tribe of the Tartara mountains, an understanding generally existing between the two in regard to the cutting of grass and fuel in the hills. There is a police station near Spīrsang subordinate to the Mathra thana, which, to a certain extent serves as a watch-post in the direction of the Tārtara pass, much used by caravans to avoid the Khaiber. (*Macgregor.*)

SPODARA—

A village in Ūtmān Khel country, 12 miles from Nāwa Dand. It can turn out 70 fighting-men. (*Turner.*)

SRĪKOT—

A tract of the Hazāra district, consisting of the northern portion of the Gandgarh range. It contains only 3 villages: Srīkot, Kūndī, Ambarkhāna. The elevation at the top is about 3,600, and the western base of the hill here nearly touches the Indus. The climate of Srīkot is cool, but the other 2 villages are very hot. According to the settlement of 1868-69, the cultivated area is 2,214 acres; waste or uncultivated 13,646; Total area 15,860. The proprietors are Mishwānīs, a remarkable tribe; by descent Syads, they are not originally proprietors, but being a fighting race, whose swords were to be bought by land or money, they sided alternately with Ūtmānzais and Tarkhelīs. They are of fine physique and brave and truthful, and were resolute opponents of the Sikhs in Hazāra. They are good cultivators, but the population is very dense. The principal crops are wheat, barley, maize, bajra and kangri. The tribe possesses 1,392 kine and 4,431 sheep and goats, and the population is 3,354 souls, giving 171 head to 100 souls. The tribe has been uniformly well disposed towards our government. Their country is strong and rugged, and lies in an exposed corner of our border. (*Wace.*)

SRĪKOT—

A village in the Gandgarh sub-division of the Harīpūr division of Hazāra. It has 595 houses, 9 shops, and 12 mosques. The population amounts to 1,932 souls. The village consists more of a collection of hamlets scattered about, than one large village. The inhabitants are composed of 1,325 Mashwānīs, 124 Gūjars, and 483 others. The water-supply is from springs in the vicinity, and is excellent in quality, but all but two dry up in hot weather. The produce consists of Indian corn, wheat, barley, &c. and supplies are procurable here in small quantities after due notice. The stock of the village embraces 4 horses, 948 cattle, 1,733 sheep and goats, 10 donkeys, and 4 mules. The headmen are Syad Ahmad, Abdūl Jabar.

In the time of the Sikhs, a force was sent against Srīkot, but there was not much fighting, and the Mashwānīs fled and the Sikh leader then built two forts close to the village. One of these has fallen to ruin; the other is now used as a police post. (*Wace.*)

SUBHĀNĪ—

A watering place within Būgtī limits *en route* from Dera Bibrak to Kāhan, about 10 miles from Kāla Kūhi, 23 miles from Dera Bibrak, and 10 miles from Barboj. The country here is open and the water good. (*Hittu Ram.*)

SŪBŪJŪNA—

See Khwāzozais and Sibujnai.

SŪCH GALI—

A pass in Swāt over a south spur of the west watershed of the Swāt river, on the right bank. The length of the pass is about 12 miles, the first 3 of which, from the east side, is a pretty good road; the next 3 miles are very difficult; and the remaining 6, being the descent on the west, are not so difficult, though they would be to ascend. Two and a half miles from the crest on the north side is a shrine, with a rivulet running past it, shaded by fine wild olive trees. (*Davidson, Raverty.*)

SŪDŪM—

The usual name for the valley of the Mokam Rūd, in Yūsafzai, Pēshāwar district, inhabited by the Daolatzai section of Yūsafzai. The chief villages are Chārgolai and Rūstam. This little district is surrounded on three sides by mountains, and is a good deal cut up by ravines. It is, however, exceedingly well cultivated.

Macnabb calls this valley "a haven for adulterers," because the Khāns were in the habit of receiving Rs. 40 from each man running away with a woman from Būner, giving him asylum in return. The Salārzai complications of 1868 arose from this practice.

In January 1872 Ajab Khān, the chief of the Sūdhūm valley, quitted British territory with all his family, and took up his residence with the Salārzai Bunerwals. This action only derived importance from the fact of his being a man of great influence, who had formerly done service to the Government, for which he had received 'jagirs' and allowances. The cause of his flight was the murder of his nephew in his village under circumstances which rendered it probable that the crime was committed with his knowledge and connivance and anticipating prosecution, he fled to foreign territory. An investigation of the case, however, was made, and no proof whatever being found against him, he has lately been induced to return to his village, although as a punishment for his conduct the income of his service 'jagirs' which had accrued during his absence has been confiscated. (*Bellew, Macnabb.*)

SŪDAN KHEL—

See Ahmadzai Vazīrīs.

SŪFED BĪNĪ—

A hill in the Mohmand hills, above Goshta, in the valley of the Kābal river. (*Masson.*)

SŪFED DHERĪ—

A village in the Khalīl division of the Pēshāwar district. It has 665 houses, the population amounts to 2,369 souls, composed of Pathāns, in 2 sections, Mūsa Khel and Yār Khān Khel.

The produce consists of wheat, barley, maki, cotton, and supplies are procurable here in quantities after due notice. The stock of the village embraces 4 horses, 207 cattle, 342 sheep and goats, and 299 others. The headmen are Hūsen, Sarbūland, &c. (*Hastings.*)

SŪFED SANG—

A village in the Khalīl division of Pēshāwar, 8 miles north-west of Pēshāwar, containing 201 houses. (*Lumsden.*)

SŪFED KOH—

Spurs from the Kālā Roh range of the Dera Ghāzī frontier, which run north and south, and which seem from the plain to be continuous, but which are cut by the drainage of the Sanghar, Lūnī and Drūg rivers, at Saonhra and Gand by the two former respectively. The nearer ranges on the frontier are often termed Sūfed Koh, or Sawet Roh, or Baga Koh, in distinction to the more distant ones called Sīah Koh or Kālā Roh. (*Macgregor.*)

SŪĪ—

A post of the Sind Horse on the Jacobabād frontier, 25 miles north-west of Kasmor. It has the usual open lines peculiar to this border for 120 cavalry and 150 infantry, but at present its garrison is only 80 sabres. It was established by Sir Henry Green in 1866 as a check to the raids of the Shambānīs. The water here is good and plentiful. The site, however, is the most desolate that can be imagined, and produces nothing, supplies of all kinds coming from Kasmor and Toj. The site is badly chosen, being in a basin surrounded by sand hills with no look out anywhere. It does not command any road, though there are numerous paths in the vicinity. Its lateral communications are very bad, leading over heavy, difficult sand-hills. It seems to be at least 6 to 8 miles too far forward, or 10 miles too much to the rear. A post placed further forward at Hyran would command three main roads over the Zīn, or if it was put further back and divided into two posts, one being in rear of Gū and the other in rear of Sūī, while the Kasmor post was placed more to the east, it would be more useful. (*Macgregor.*)

SŪLEMĪ KHEL—

A once powerful section of the Mānzai branch of the Alī, Mahsūd Vazīrīs, but since the death of Manzī Khān, who led the attack on Tānk in 1860, their power has declined. The chief village is Mānzī Khān-Ke-Kot, which was visited and destroyed by Sir N. Chamberlain's force in 1860, but has since been rebuilt.

The following are the villages of the Sulemī Khel section with the number of fighting-men they can turn out:—

1.	Gajgi Khel	... 50	Men.
2.	Khaesadīn Khel	... 200	Men, the residence of Umar Khan, eldest son of Jhangi Khan, and chief of the clan.
3.	Nūr Khel	... 100	Men.
4.	Minial Khel	... 100	Ditto.
5.	Agzar Khel	... 150	Ditto.
6.	Shekh Īsa Khel	... 100	Ditto.
7.	Badar—or Bahadar Khel	... 150	Ditto. (*Norman.*)

SŪLESAR—

A pass leading from the plain of Yūsafzai to Salārzai Būner. The road starts from the village of Chargolai and goes by Pirsai through the Khona Dara, to the foot of the Alīsher hill, in 14 miles; then it leads up the

Sūlesar spur to Sarbānda, at its top, 5 miles; and then down to Waikhbānda, 3 miles. It is a steep mountain path, only used by footmen. From Waikhbānda the road winds along deep ravines to Kūī, in 4 miles. (*Bellew.*)

SŪLTĀN KHEL—

A large Niāzī village in the Īsa Khel division of the Banū district, situated on the eastern foot of the Maidān hill, containing 400 houses, 8 Hindū shops. Moderate supplies of grain, and large ones of cattle, sheep, goats, &c., are procurable. Upwards of 300 camels are owned by the villagers, who breed them largely. All water has to be obtained from the Mita stream, distant about 5 miles. The village is 14 miles from Īsa Khel, to which there is a road fit for field artillery. (*Norman.*)

SŪLTĀNZAI—

A village the Orakzai country, situated on the southern side of the Lower Tīra Valley. It belongs to Mahamad Ūsmān Khān, a Jagīrdār of the Pēshāwar district, and chieftain of Lower Tira. Captain Tucker, who is the only European who has visited it, says: "It is a lovely spot with every attraction for an Englishman, easy of access, full of game, a superb climate, and luxuriating in fruits and flowers. There is a beautiful gorge behind the fort at the entrance to which the chief has built a village and placed a colony of some 10 families of Mānī Khel as laborers." (*Sucker.*)

SŪNĪ KHEL—

A village in the Zargun Khel valley, Galī Afrīdī hills, 11 miles north of Kohāt, 3 miles west of the road, at 8 miles from Kohāt. It has one tank, and can turn out 40 fighting-men. On the 25th March 1869, a party of 20 men from this village had the impertinence to rescue a female prisoner who was being taken to Kohāt by the police. All the members and property of this village and Zargūn Khel then in British territory being at once seized, they agreed to the punishment imposed, *viz.*, a fine of 20 per cent., and the burning of a tower and two houses. (*Cavagnari.*)

SŪRA—

A village in Chamla valley, south side, 2 miles from Koga, and close to Agarai. The valley is here 4 miles wide.

SŪRAJ KHEL—

A village in the Kohāt district, about 7½ miles above the village of Kamar. Including those on both banks of the Loighar, and those scattered over the low hills. It has 100 houses. It has 8 wells with Persian wheels. The people are called Suraj Khel, being descended from a 'fakīr' called Suraj, whose shrine is famous among the Bāraks. It is a small building, like a mosque, across the Loighar on its right bank, and marked by two palms, and some jhal and tamarisk trees. It was this fakir who gave the names of Uzshdah (the long) and Land (the short or little) to two of the clans of the Bāraks. The shrine is in great repute among the Khataks, Niāzīs of Īsakhel, Banūchīs and Vazīrīs, and is attended by people of the Derajāt also.

It is ¾ of a mile from Tatī of the Nasratīs. The Loighar, 2 miles above Suraj Khel, has water in it always. It rises in the Loeghar range near Chanū Khel, of the Mānzais. Its valley is the great highway to eastern Chaontra from the Vazīrī Thal, Land Kamar and the Nasratī territory, and is also the route for reaching the Chichālī pass below the Angashi crest. (*Ross.*)

SURANI—

An old division of the Banū district, which contained the villages of Daūd Shāh, Manda Khel, Valadīn Khel, Haibak and Misakhī. The fighting-men amounted to 3,000, and the revenue to Rs. 25,000. (*Agha Abbas.*)

SŪRBAT—

A village in Dīr on the road between Mīankala and Dīr. (*Sapper.*)

SŪRATĪ KILI—

A village in Land Kamar, Banū district, 7 miles south-west of Karak, and between the Zingana and Narī nalas, from the latter of which it is ¾ mile distant. It has 45 houses and 1 shop, and is quite open, the houses being scattered about in various directions. The court-yards are enclosed by thorns. The houses are low, have rough stone and mud walls, and are heavily thatched. Water comes from a tank, and when that dries, from wells dug in the bed of the Nari nala. The people are of the Pīr Khel and Būdha Khel sections of the Ghari Khel clan of Land Bāraks. (*Ross.*)

SŪRDĀGH—

A pass in the Kohāt district, called also Trakhai Malgin between Bahādūr Khel and Latamar.

The road over this pass is now made practicable for field artillery, and it is an easy pass generally speaking. In 1852, an order was issued prohibiting English travellers from going through this pass without the permission of the Deputy Commissioner, Banū: this was afterwards cancelled; but now no one is allowed to go through it without an escort of 2 sowārs, as the road is very open to the attack of the Vazīrīs. There are a number of badly placed towers at different points in this pass held by Khataks, which are not of the slightest use.

On the morning of 30th December 1851, a detachment of Colonel Sobhān Khān's regiment, consisting of 1 jemadār, 1 havildār and 30 men were returning from the Sūrdāk village to Bahadur Khel, after having escorted Lieutenant Pollock through the pass, and had proceeded about 2 miles into the gorge of the hills, when they were attacked by a party of nearly 200 Vazīrīs. The assault made on them was sudden, and from the nature of the ground, they were unable to see the enemy until the onset commenced. Jemadār Sharafdīn, with a sowār of Shāh Bāz Khāns, was riding in the rear. The men when attacked fired and drove the Vazīrīs off, following them along the road to their front. In the meantime, some of the enemy coming down from the hills in rear of the party struck the jemadār on the head with a stone; he fell stunned from his horse, and before he could be assisted, was surrounded and killed. The detachment recovered his horse and body, and held their ground till the villagers of Sūrdak hearing the firing came to their assistance, when the Vazīrīs retired.

The Vazīrīs lost 5 men killed; the head of 1 was brought away by the villagers; the other 4 were carried away by the Vazīrīs, but of their death there is no doubt, as also that many others were wounded. The loss on the side of the detachment was 1 jemadār killed, 1 sepoy wounded. The villagers of Sūrdak received a reward of Rs. 200 for their conduct on this occasion. (*Pollock, Macgregor.*)

SŪRDĀGH—

A village situated at the southern or Banū end of the Sūrdāgh pass, the main thoroughfare between the Kohāt and Banū districts, about ½ mile to the south of the main frontier road, distant 3½ miles from the Latamr outpost.

The village contains 93 houses, scattered about in the usual Khatak style, and is divided into two hamlets, separated by a road which runs from the pass to the hamlet of Ūriānī; the eastern portion is the larger, and contains 53 houses, inhabited by the Kamī Khēl section of the Bārak Khataks. Its headmen are Sher-dil and Azghar. The western portion is inhabited by the Kharmī Khēl section, also Bāraks, and contains 40 houses; the headmen are Mazodīn and Azat. In neither of these hamlets are there any shops, the people being purely agriculturalists.

Water is only obtained from small wells dug in the sandy nalas of the pass; the women of the village are employed in scooping these holes and in driving the donkeys laden with waterskins to and from the village.

The neighbouring country is not fertile, though in the immediate vicinity of the village, on the right bank of the Kashai nala, some 120 acres have been put under cultivation; as the fields, however, are solely dependent on rain, the crops are not always luxuriant.

In January 1852, the inhabitants behaved very well in affording assistance to a party of troops which had just escorted Lieutenant Pollock through the pass to Bahādur Khēl, when attacked by a body of Vazīrīs, on the return journey; for their conduct on this occasion, Rs. 200 were distributed amongst the most forward of those who offered help. (*Norman, Macgregor.*)

SŪRDĀGH KĀ BŪRJ—

A small circular tower, situated on a knoll, about 40 feet above the road, and within 10 yards of it, at the southern end of the Sūrdāgh pass.

The tower is 33 feet in circumference, and 15 in height, loopholed, and built of stone and mud. The garrison consists of 4 Kohāt police, who obtain their supplies from the neighbouring village of Surdagh; it is one of three, built by Khoja Mahamad Khān, for the protection of travellers between Banū and Kohāt. Water is found by scooping small holes in the sandy bed of the nala, just below the tower. (*Norman, Macgregor.*)

SŪRGŪL—

A village in the Kohāt district, situated 7 miles south-west of Kohāt. It has a population of 711 souls, of which 229 are men and 190 are women. It has 151 houses. It was founded by Yār Mahamad and Mahamad Sher Awāns, who came from the Jhelam district and settled here. It has 3 wells and tanks; water for irrigation is obtained from the Toī. Its revenue is Rs. 1,000. It can turn out fifty men. (*Plowden.*)

SŪRKHĀWĪ—

The proper name for the Ambēla pass, which see.

SŪRKHDHĒRĪ—

A village in Yūsafzai, Pēshāwar district, situated in the open country, about 10 miles east of Mardān Fort. It is an offshoot of Shlmaila and has 136 houses. The water-supply is from 3 wells, close to it. The headman is Barhānūldīn. Opposite to it there is a pass through the Karamār range connecting Ako Khēl with Sūdūm. (*Lumsden, Hastings.*)

SŪRKHDĒRĪ—

A village in Sūdūm, Yūsafzai, Pēshāwar district, about 2 miles to the south of Chārgolai ½ mile north of the Doda hill. It is situated in the open country. Its sections are Balar Khel, Baur Khel, Bao Khel, who have 25 houses each. The lands are irrigated from 20 wells, and the water-supply is from the same. (*Lumsden, Hastings.*)

SŪRKHĪ—

A village in the Jawākī Afrīdī country, 12 miles east of Kohāt. It has 20 wells, and can turn out 240 fighting-men. (*Edwardes.*)

SŪROH or SURONK—Lat. 70·10·10. Long. 30·21·25 Elev. 7,637.

A high peak on the Kālā Roh range, inhabited by Sihānī Bozdārs, who graze their cattle on its slopes east and west.

Its west slopes are dotted with fine trees: 'kahū,' 'phula,' 'shihani.'

In winter it is entirely deserted, owing to the intense cold, snow falling here, usually half a dozen times during the winter, though it never lies, except in ravines, for more than a day or two.

It is approached from Vidōr as follows:—

1. Semū.
2. Gurank, 12 kos. — Watering place in the Vidōr; bed of the Vidōr very stony.
3. Suroh, 10 kos. — Ascent to the higher range commences here: it is extremely difficult for footmen; horses if taken would have to be led, and that with the utmost difficulty.

[This route was the one taken by a large band of Bozdārs, of upwards of 300 men proceeding on a plundering expedition to the Khetran country some years ago: of this large number—all horsemen, not a single man took his horse, all being left in charge of a few men at the foot of Suroh, east.]

From Suroh Manjwel-ka-Sham is reached in some 6 or 7 hours, but it is practicable for horsemen in less than that, the descent being easy, compared with the ascent from the east.

The approach to this hill from the plains, which would appear the easiest, is from Mangrota, up the Sanghar pass as far as Kahir Kachī, hence up the Khalī Galī affluent (which see) and by which it is accessible for mules and very lightly laden bullocks, &c. Pīr Bakhsh Bozdār says that Bel Bātr, a piece of ground on its summit, is quite level and is occasionally cultivated. About a mile down the east side, there is a spring of good water, and further down on the south-west there is a larger spring. This hill might prove suitable for a sanitarium for Ghāzī and Dera, Mūltān, &c., as the climate is no doubt excellent, and not much likelihood of political complications. (*Davidson, Pir Bakhsh, Macgregor.*)

SURAZAI—

A village in Mīranzai, Kohāt district, 20 miles Hangū, 16 miles Thal, situated on rising ground near the hills on the south of the valley. It is an offshoot of the village of Nariāb. Water is here 50 feet from the surface. It has 154 houses, 308 adult males, partly Bangash, partly Saruzai. There are 3 Kandīs, Khar Khel, Alī Shēr Khēl, Suruzas, and Kha Khēl, Bada Khel Bangash. This is a an ill-conditioned village; they behaved badly on several occasions of raids by Tūrīs in 1853, and are always impertinent.

Major Coke wished the fort, which was afterwards built at Gandiāor, to have been erected here, because the ground here is open all round, and the valley wider, and the villages of Kaī, Nariāb, Torawarī, and Darsamand close to it. The water-supply, however, is limited, being drawn from four wells, the depth of which is as deep as 58 feet, but the water is good. (*Coke, Macgregor.*)

SŪSAL—

A pass in Hazāra over the main range, which divides the Paklī from the Agrōr drainage. It is 12 miles from Mānsera and 6 miles from Oghī. The range here dips very low, and forms the best entry into the Agror valley. A capital road was made over it by General Wilde's force in 1868, and this was afterwards improved by the 23rd Pioneers; it is practicable for guns if driven with care. The pass is very completely commanded on both sides. It takes its name from the village of Sūsal, which is to the east of the range, 1 mile above Khākī. (*Macgregor.*)

SWĀBĪ—

A village in the Ūtmānnāma division of Yūsafzai, Pēshāwar district, situated 1 mile south of Manēri. The Badrai ravine runs west of the village about 700 yards, but is generally dry. It is about ½ mile from the north-west foot of Panjpīr. Its sections are Karm Khēl, Nazr Khēl, Fayzal Khēl, Muazam Khēl, Kāsim Khēl, Ināyat Khēl, Kinaan Khēl, and there are 167 houses of Pathāns and 135 of others, 6 shops, and 10 mosques. The headman is Sher Mahamad. There is a police post here in a small enclosure on an eminence 35 yards square and 20 feet high, and it contains two good rooms for travellers and stabling for horses, and a well. This village could formerly turn out 80 fighting-men. The garrison of the enclosure is 16 foot and 2 horse-police. (*Hastings, Macgregor.*)

SWĀBĪ—

A village in the Badnak division of the Hazāra district.

It has 341 houses, 2 shops, and 7 mosques. The population amounts to 1,580 souls; the inhabitants are composed of 241 Tanāwals, 103 Syads, 380 Abdāl, and 850 others. The water-supply is from wells in the village and the Siran river, and the water is good and plentiful. The produce consists of sugarcane, vegetables, cotton, bajra, &c., and supplies are procurable here in small quantities after due notice. The stock of the village embraces 7 horses, 656 cattle, 152 flocks of sheep and goats, 3 camels, 3 donkeys, 1 mule. The headmen are Shūkarūla Shah, Daorān Shāh, &c. (*Wace.*)

SWAE GHWAGH—

A halting place in the Vazīrī country, in the bed of a stream, about 8 miles from Waneh, on the Vazīrī road to Ghāzni. Broadfoot says the stream is said to flow to the Bangash country, but this is impossible. (*Broadfoot.*)

SWĀHN KHĀN-KĀ-BŪRJ—

A tower on the Banū frontier, situated where a large nala runs off from the Ghlosan to the Kūram. It is garrisoned by men from Bazīd Khēl. (*Macgregor.*)

SWĀNAĪ—

A hill above Tīrī, 4,735 feet in elevation. Hindūs go up it to worship on it; it is a somewhat rugged hill with water. There are some bushes on it. It is accessible from the village of Īsa Khel Khūmārī. (*Macgregor.*)

SWĀT—

A district of Yaghistan, which comprises the valley of the Swāt river from Charorai in about latitude 35°26′ to the junction of the Swāt river with that of Panjkora. Above Charorai is the Kohistān of Swāt, inhabited by a different race. On the north and south the crest of the bounding ridges are the boundaries.

The length of this district is about 70 miles, and the breadth varies very much, according as the mountains run down close to the river; but it is probably, on an average, not under 4 miles. In some places it is 10 miles broad, and in others only a few hundred yards.

Swāt is divided into, *1st*, Rānīzai from the junction of the river to Aladand; *2nd*, Kūz, or Lower Swāt, which extends from Āladand to the village of Chārbāgh; and *3rd*, Bar, or Upper Swāt, extending from Chārbagh to Charorai.

Lumsden describes another division of the lands in Swāt:—The portion which was allotted to the Afghāns at the time of the conquest was termed "Daftar," and that given to Mūlas, Syads, and the foreign confederate clans who joined in the conquest was called "Tsirai," by which names these lands are still known. And it was also divided at the same time into two other nominal parts, *viz.*, that portion lying between the right bank and the mountains towards the north and west was given the name of "Landa," in Pashtū signifying moist, from enjoying a greater portion of water than the other,—for where the river separates into several branches is part of this moist tract; hence the name,—and to the land lying between the left bank and mountains on the south and east was called "Wuchah," or "dry." The bounds of the "Landa" half of the valley was fixed to be from Barāngolai, the boundary village of Lower Swāt, nearly facing Tūtakan on the opposite bank of the river, to Landa, the last village to the north just opposite Pīa, and extending in length about 60 miles. The "Wuchah" portion extended from the village of Tūtakān, in Lower Swāt, to Pia, the boundary village of Upper Swāt, a distance of 63 miles. The width of both these divisions was from the respective bank of the river to the mountains on either side.

Swāt is again divided among the two branches of the Akozai Yūsafzais, who are again sub-divided into two smaller ones. The "Wuchah" was given to the Baizai division, and the "Landa" to the Khwāzozai division. These two divisions branch out into several clans, or Khēls, who again occupy separate portions of the valley. Thus, from Tūtakan to Thāna are the Rānīzais, who also hold some country to the south of the Malakand range. Then come the Khān Khēls, Mūsa Khēls, Āba Khēls, Bābūzais, Matūrizais, Azī Khēls, and Zinkī Khēls. On the right bank of the river the Khwāzōzaī sections come in the following order coming from the north:—Shamīzaīs Sibūjnai, Ashazai, Naikbī Khēl, Shamūzais, and Adīnzais. A standard-bearer of the Akhūns gave the following estimate of fighting-men of the Swāt clans to Captain Lockwood, of the Guides: —Mūsa Khēl 240, Aba Khēl 800, Matūrīzaī 130, Azī Khēl 400, Zinkī Khēl 600, Shamūzaī 160, Naikbī Khēl 600—total 2,930.

The district of Swāt consists of one long main valley, which is intersected by ravines and glens bringing down the drainage of the bounding ranges. This valley is intersected by the river, which, however, does not run through the centre, but changes from one side to the other,—the side opposite to where it hugs the mountains always consisting of a space of level. These level plains on the banks of the river are cultivated, as are the hill-sides, as far as is practicable, and above is a pine-clad range.

Raverty also describes the lie of the Swāt valley; on descending from the Mora pass, and issuing from the narrow valley in which Nalbāndah lies, towards Thāna the Swāt valley appears to lie almost

east and west. It then makes a bend in a north-easterly direction as far as the pass of Shameli; and from thence to Pīa the direction is almost due north; and beyond Pia again, up to the source of the Swāt river at the Jalgāh, it diverges slightly more in an easterly direction. It will therefore be seen that the Swāt valley is divided, as it were, into three natural divisions; and where the three turns above mentioned commence the valley is gradually narrowed by the mountains on each side converging together, and then opens out again by their receding. The river intersects the valley throughout, with occasional considerable bendings; but in most maps it is incorrectly shown,—indeed almost wholly so as regards the country beyond the Mora pass. The mistake is that the valley is made to run almost in a straight line north-east and south-west; and from them it would appear that a person standing at the highest part of the valley could see down straight through it, which is far from being the case. The range which bounds Swāt on the north is the Laram, dividing it from the Panjkora valleys; on the south it has the Ilam range, dividing it from Būnēr, Ghorband, and valleys draining to the Indus. These throw their spurs inwards to the river which thus receives their drainage. In some places the river leaves spaces of comparative level, but, as a rule, there is a considerable slope to the river.

The principal tributary glens of Swāt are, on the south, the same as the sections of the Baizai; and on the north, Ūchūna, Shamūzai, Naikbī Khēl, Galoch, Tal Dardiāl, Amūi and Lalkū.

The only river of any size is that from which the district takes its name, but numerous torrents join it on either bank. These are, however, of no importance whatever.

The only canals are those for irrigation purposes.

There are no lakes in Swāt.

The climate of Swāt, though differing from that of the Yūsafzai plain, is described as resembling that of Būnēr in most points. The hot weather sets in later than on the open plain, but it is more oppressive and continuous, owing to the mountains around preventing the free circulation of the winds. The frequent storms that burst over these hills do not cool the air, but, on the contrary, produce a hot, steamy atmosphere in the valleys below.

Swāt is unhealthy in summer, for, owing to the extensive surface there under cultivation of rice, malaria is exhaled in great abundance. This circumstance has given the country an unenviable notoriety for its peculiar and obstinate endemic intermittent and remittent fevers, which affect all ages alike. The malaria, it appears, is of universal distribution throughout the valley, and very poisonous in its effects. It has impressed its mark on the people, who, in their general physical condition, are more or less fever-stricken and unhealthy.

In Swāt, shut in as it is, by lofty snow-clad mountains, the winter is a milder season than on the open plain; for the air is less disturbed by winds, and the frosts are also less severe. Snow does not always fall on the lower levels. At intervals of three or four years the valleys everywhere receive a coating of snow; but it seldom remains longer than a week or ten days. On the whole, the winter in these valleys is a less severe season than in the plain country; but it is more pro-

longed, and the atmosphere is much more humid, and persistently so, than on the open plain.

There are no camels to be found in Swāt; but there are horses, mules, asses, bullocks, oxen, cows, and buffaloes: oxen, mules, and asses are the beasts of burden. There are also dogs, cats, rats, mice, pigeons, and fowls,—which latter are bred in great numbers. There are no sheep of the *dumbah*, or fat-tail, species,—only the common description of that animal; but there are goats of a superior kind. The rivers also contain fish, which, however, do not appear to be used for food.

The feathered game consist of water-fowl in great numbers, partridges, both gray and black, and quail.

There is no waste land to shelter game in Lower Swāt, except in the hills on either side, where game abounds but in Upper Swāt, and in the Kōhistān further north, the case is different.

The only wild animals in Lower Swāt are jackals and foxes, which are not numerous.

The chief reptiles and insects are snakes, scorpions, sand-flies, bugs, mosquitos, and fleas, which are more numerous than the flies of Pēshāwar. The *brarrah* is a species of worm or insect, a sort of wood-louse, something in the shape of a bug, but larger, generally infesting mosques and houses where there are old mats lying about; the place bitten by them becomes red and inflamed.

The population of the Swāt valley consists almost entirely of Baizai and Khwāzozai Akozais. Bellew says these could turn out 10,000 fighting-men between them.

The total population of the Swāt valley, taking the three districts together, is estimated at about 96,000 souls. The bulk of the population are husbandmen, who live on the produce of their cattle and fields, and whose domestic wants are supplied by a minority of merchants, petty traders, mechanics, and artizans.

It is interesting to note the following from Raverty:—

"The Pathān tribes generally have a great respect for the last resting-places of their own dead at least; but the Swātīs seem to feel little compunction or respect on this head. The strip of land lying between the villages and the rise of the mountains is set apart for the cultivation of wheat and barley, and in that land also their burying-grounds are situated. After a few years they allow these fields to lie fallow for some time, and plough up all the burying-grounds, and in future bury the dead in the fallow land. This may be consequent on the small quantity of land available for purposes of agriculture; but still it appears a very horrible custom.

"When fighting amongst each other, the Pathāns of these parts never interfere with or injure the helots of each other; nor do they injure their women, or children, or their guests, or strangers within their gates; and such might serve as an example to nations laying claim to a high state of civilization.

The people of Swāt are said sometimes to observe the same custom as practised by the Afrīdis, *viz.*, that of selling, or rather bartering, their wives,—sometimes for money and sometimes for cattle or other property

they may require or desire. But as they live to a considerable extent under the influence of their wives this is improbable. The women in this valley enjoy more liberty, and rule the men to a far greater degree than is known amongst other Pathāns, who are so very particular in this respect.

The Pathāns of Swāt, like others of their countrymen, are very hospitable. When strangers enter a village, and it be the residence of a chief, he entertains the whole party; but if there be no great man resident in the place, each stranger of the party is taken by some villager to his house, and is entertained as his guest.

As respects the physical constitution of the people of Swāt, the men, for Pathāns, are weakly, thin, and apparently feeble; whilst the women, on the other hand, are strong, stout and buxom.

The Pathāns of this part are dark in color, short in stature, or rather of middle size, generally thin, and, if stout, they have usually large puffy stomachs and buttocks like fat Hindūs.

The females of Swāt are not veiled. When they meet a man advancing along a road, they look down modestly and pass on; but the younger women generally turn their backs, and come to a stand-still, until the man has passed by. They are, however, very plain, but still look like Pathāns. But the men bear little resemblance to that race in form and feature, for they are dark in complexion and emaciated in appearance,—indeed, they appear more like the Gūjars of the plains.

In the morning the Swātīs breakfast on a dish (called "aogrrah" in Pashtū,) which is made by boiling rice to a dry state, and then mixing butter-milk with it, until it assumes the consistence of porridge. It is eaten with a spoon. In the middle of the day they make their dinner off unleavened bread and greens sprinkled with a little salt, but use no clarified butter.

In the evening they again take "aogrrah" for supper. Clarified or other butter and meat they do not eat, unless a guest or a stranger should drop in, and then only a mouthful; and generally only "aogrrah," dry bread, and greens without butter can be expected at the board of the humbler villagers. This may account for their weakly-looking appearance.

The houses of Swāt generally consist of walls, built of mud; on the top of this a few rafters are laid, and dry grass spread over them; and over this a layer of plaster is laid of the same materials as the walls. They rarely last more than a few years; but this is of little consequence when they have to vacate them about once every three or four years.

The houses of the Hindūs are built of stone in a substantial manner; but those of the Pathāns are all alike. From Alādand to Chārbāgh, on the "Wuchah" side of the valley, and from Chak-Dara to Bāndī, on the "Landwah," which places face each other; the villages are small and very close together; while lower down the valley towards the south-west, and higher up towards the north-east, the villages are larger, and at a greater distance apart,—often from 2 to 3 miles.

The Swāt valley is highly cultivated and densely populated throughout its extent along the course of its river; whilst each glen and gorge has its hamlets or collections of shepherds' huts. The general surface of the ground is rough and stony, and there is a considerable slope from the foot of the hills to the bed of the river. Owing to this slope of the surface, the fields are laid out in strips of terraces one above the other,

the boundary walls being formed of the stones collected from the surface. By this arrangement the soil is cleared of stones and made level to retain the water led on to it for irrigation.

Cultivation is general throughout the valley. The chief crops are rice and wheat, lucerne, peas and beans; but sugarcane, barley, Indian corn, cotton, and tobacco are also cultivated. Generally all the cultivation is irrigated, water being plentiful, and easily led off in canals and cuttings both from the river and the numerous hill streams flowing to it; and, in order to facilitate its retention in the soil, the land is laid out, as above mentioned, in terraced fields that extend from near the river's bed to the foot of the hills.

Along the course of the river the valley is crowded with villages, hidden amongst groves of stately trees, and surrounded on all sides by an unbroken stretch of cultivation.

In Lower Swāt rice is extensively cultivated; whilst in Upper Swāt wheat, barley, and bajra are the chief grains. As regards temperature and excellence of climate, picturesque beauty, fruits and game, Upper Swāt, from Manglōr to Charorai, is by far the best. The Kohistān beyond is much the same. The whole of the upper portion of the valley is intersected at right angles by the most picturesque little vales of about half a mile or less in extent. Each has its own clear stream running through towards the main river; and their banks on either side are shaded with fine trees, many of which bear the finest fruit, and beneath which, here and there, there are fragments of rock where one may sit down. The hills on both sides, up to the very summits, are clothed with forests of pine, whose tops yield a most fragrant smell. Dust is never seen.

The Swātīs of Lower Swāt sow all the available land near the river with rice, and that nearer the hills with jowar, cotton, tobacco, melons, and the like. The higher ground, still nearer the hills, they have appropriated to their villages and burying-grounds; and numbers of villages, for this reason, have been built close to the hills. However, where the river, in its windings, encroaches more on one side than the other,—that is to say, when the river approaches the hills on the right, or "Landwah," side of the valley,—the left, or "Wuchah," side is more open and expansive; and here the villages will be found lower down towards the centre of the valley. These villages lying lower down have, from the windings of the river, and the different branches into which it separates, as already stated, streams of water running through them,—very often, indeed, more than is wanted.

The patches of land about the lower ranges, if fit, they also bring under cultivation; and where they cannot bring their bullocks to work the plough, this is is done by hand. In fact, there is scarcely a square yard of tillable land neglected in the whole of Swāt; for all the valley is capable of cultivation if there are no stony places, or sandy tracts, or the like, to prevent it.

There are few or no trees in the lower parts of the Swāt valley, save in the smaller valleys running at right angles to it. Here and there one or two may be seen in fields near the banks, under which the peasants rest themselves and take their food in the hottest part of the day. It is in the mountains, on the sides of the valley, that trees are numerous. The

mountains on either side, as seen from the broadest part of the valley constituting Lower Swāt, are of different degrees of elevation. The first or lower ranges are of no great height and of gentle ascent; and the second are rather more abrupt; and on these there are comparatively few trees, but much grass. The third or higher ranges appear like a wall; and that to the north is densely covered with pine forests, which are seen overtopping all.

Firewood is scarce in the lower parts of the valley, and the dry dung of animals is used instead; but in those smaller valleys at right angles to, and opening out into that of, Swāt there are woods and thickets enough.

There are no shrubs or wild trees, such as is called jungle in India, in any part of Lower Swāt, save in these smaller valleys and in the higher ranges.

The hills on either side are well stocked with forest trees. On the southern range they are principally pines, but on the northern are magnificent forests of the deodar cedar.

In the valley itself the trees commonly met with are the plane, poplar and willow, the mulberry, sirrus, sissoo, bukain, acacia, olive, and jujube; and in the higher parts of the valley are also found the walnut, diospyrus, or amluk, &c. Swāt is famous for its timber, rice, and honey, all of which are exported to Pēshāwar in exchange for salt and cotton fabrics, &c.

The lower ranges of Swāt destitute of trees, are covered with a beautiful velvet-like turf. The next, or highest, ranges on either side are covered with forests, which may be seen from the lower part of the valley every here and there overtopping the lower hills. These forests chiefly consist of the "chalghozah," a pine, and the wild olive. The plane flourishes also. The trees are generally of large growth, and bear marks of great antiquity. In fact, there are planes on the banks of the main river and its tributaries, about the mosques, in the fields, and in the villages,—indeed, in all directions, save the lower part of the valley, where they are few. The husbandman's home, from morning till night, when working in the fields, is the plane tree, under which, in the cool shade, he rests himself, and where his family bring him his food. The other trees are the willow, the "bakayarra" (*melia sempervirens*), and the Palma Christi.

The principal fruits consist of grapes, green, and not very sweet; figs, dark in colour and small in size; apples, of large size, and fine flavour and colour; the tangu, a fruit in shape like an apple, but in flavour like a pear; the mamusai, a species of pear, a winter fruit; the amluk (a species of diospyrus), also a winter fruit, but not produced in any quantity; the danbareh, another winter fruit; the chalghozah or pine-nut, in immense quantities; the sunjit or makhrurrnai, a species of elauguis, but growing generally near burying-grounds along with the wild olive; peaches in great quantities; mulberries; and pomegranates.

The pine is chiefly used for the purpose of fuel, and pine-slip torches are generally used in place of lamps or candles; but shop-keepers and students who have to read at night burn oil. There is a primitive description of lantern in Swāt, something on the plan of English ones, although, of course, not copied from them. It consists of a wooden frame covered with buffalo bladder, or the skin of the purdah, or membraneous covering, of the stomach of animals, stretched over it whilst damp, with a place for oil in the centre.

The principal articles imported into Swāt are salt,—which Khataks bring there from the Salt Range for sale,—and a few articles of British manufacture, consisting of cotton goods generally, such as calicoes, twills, and muslins, together with little coarse blue cotton cloth, the manufacture of Pēshāwar, and copper and brass cooking utensils, but only in very small quantities; for the people are so constantly at feud with each other that they have often to abandon house and property at a moment's warning, and therefore, to prevent the loss of such expensive articles, they generally content themselves with earthen vessels.

The exports are more considerable, and consist of rice, clarified butter, 'urud' (phaseolus mungo), wheat, barley (in great quantities to all the districts round about), walnuts and amluk, honey and wax, turpentine and charas, scarfs woven from the wool or fur called 'pashm' (varying in price from 1 to 6 rupees each, the manufacture of Upper Swāt, often the work of Kashmīrīs who have settled permanently in the country; but these articles are not to be compared with those brought from Kāshkār).

The 'shalakai' of Kāshkār is that worn by the Hindūs of Kandahār as their peculiar distinguishing mark; but at Pēshāwar Mahamadans and Hindūs wear them without distinction. Bullock and buffalo hides are also exported, but chiefly to Bajāwar. Buffalos are few in the latter district; and, although numerous in Swāt, they are not so much so as to enable the Swātīs to send them for sale to Pēshāwar.

There is no trade in wool, as sheep are few, as well as goats; and the pashm or wool, such as they have, is required for home consumption.

Mr. Beckett in his Memorandum says the exports from Swāt to British territory are rice in large quantities, fruits, honey, glue, and timber, and the imports are salt, cotton goods, indigo, spices, sugar. The people of Swāt are quite independent of the British districts for the necessaries of life, but they dread a blockade on account of the loss their trade would incur. A sudden seizure of their property might be made any day in the city of Pēshāwar or in Lūnd Khwar to a large amount.

The best road from Yūsafzai to Swāt is over the Malakand pass, and the next best is by the Mora pass, which is a shorter cut than the Malakand, but the ascent is much steeper. There is also another by Shāhkot, which is still more dfficult.

In the valley there are roads tolerably well defined, which lead from village to village on both sides of the river, which during the cold season is fordable almost everywhere, but during the hot weather it is not so; it is then crossed by the natives in rafts of inflated skins. During the latter season they can flood the whole valley, which is thereby splendidly irrigated, and is a luxuriant sheet of rice cultivation; but the noxious exhalations caused thereby make the whole country extremely unhealthy, and consequently for operations in this valley the cold weather is the season in which they should be carried on.

Guides are always procurable in this valley to almost every corner of adjacent districts, as the family feuds existing in nearly every village have caused the fugitives to seek shelter in British territory, and these men are only too glad to revenge themselves by paying off scores.

The Swātīs are all Sūnī Mahamadans, and they have earned the reputation of being the most bigoted of all the Pathān tribes. This is, no doubt, owing chiefly to the presence of the Akhūn, who is revered by the tribes from the Indus to the Kūram.

Some peculiar customs are observed in Swāt, which appear to be very ancient. In all suits and disputes contrary to the 'Shara,' or Mahamadan law, in Swāt the plaintiff is put on his oath. When a person may have had anything stolen from him, he calls upon the person or persons whom he may suspect to give him a 'syad;' that is to say, as they understand the word, to produce a respectable person who knows him (the suspected party) and get him to swear that he (the defendant) has not stolen the property in question. If the suspected party can produce a 'syad' who swears to the above effect, he is considered innocent; but if a 'syad' so produced will not take the required oath in favor of the suspected thief, he is considered guilty, and has to make good the property stolen. These two customs have been handed down from the time of Shēkh Malī.

Another curious custom, and a very good one for such a primitive state of society, is that when two Maliks chance to fall out, or have any dispute, the people expel both parties from the place. The two disputants are then termed 'Sharuni,' or the driven-out, or expelled; and in this state they are compelled to seek shelter in other villages, and are obliged to live on the charity of those who will take them in; for they lose all civil rights on such occasions, and have no claim to wife, or children, dwelling, cattle, horses, or anything whatsoever. Some continue in this helpless state until they can come to an accommodation or reconciliation, which often does not take place for years. In Upper Swāt they are even more severe than this; for there they expel the families also, and confiscate the property of the disputants altogether.

One would imagine such stringent rules would tend to keep the peace, if anything would; yet these people seem to be always at feud notwithstanding.

Whenever two headmen of a village quarrel, the strongest, or the victorious one, if they come to blows, drives the other out of the village. After some time the fugitive manages, by bribes and other means, to gain over his side some of the friends and supporters of the successful party, and all the discontented flock to him. After a time he finds an opportunity, when his own party is strong and the other is weak, to enter the village and drive his rival out. This is enacted over and over again,—now one is a fugitive, now another,—and this it is that causes such contention in these parts.

The government of Swāt is like that of all Pathan tribes,—a most complete democracy. The country is split up into as many factions almost as there are villages; and even in these there are often several sections.

Each sub-division of each section of each tribe of villages has its separate quarrels, and supports its own chief, who is generally at mortal feud with either his own relations or his neighbours, and who is seldom obeyed one instant longer than is convenient; so that nothing short of pressing danger to the whole community from without could ever bring together all the Khwāzozais and Baīzais. But that which could not be effected by ordinary means has in a measure been brought about by the influence of one individual working on the religious feelings of the mass of

grossly ignorant proportionably bigoted Swātīs, *viz.*, by the Akhūn of Swāt.

The Akhūn Sahib is the son of a poor Syad of Būner, and was born in the village of Syadasam, in that country. His name was Mūla Abdūl Gafūr, when he studied for the priesthood in the village of Beka in Yūsafzai, and he subsequently became a disciple of the Mīan of Kākā Khel.

For 12 years he prosecuted his studies in the Pēshāwar district, living on "shamak" (the seed of a sort of grass) and milk, and strictly performing all the observances imposed by the Koran. Having thus obtained a character for sanctity, he returned to his native Būner, and shortly afterwards emigrated to Swāt.

This saint is now about 70 years of age, and has gained such an ascendancy over the minds of Mahamadans in general that they believe he is supplied by supernatural means with the necessaries of life, and that every morning, on rising from his prayers, a sum of money sufficient for the day's expenditure is found under the praying carpet. He keeps open house for the pilgrims who throng to consult him, and has never been known to receive a present since his arrival in Swāt. His goats even are said to be muzzled when driven out to the jungle, lest they should take a sly nibble at a neighbour's crop in passing.

The Akhūn is consulted in all difficulties, though frequently, after his opinion has been given, a chance of procuring plunder proves too powerful for religious reverence, and leads the chiefs to follow the bent of their inclinations, though opposed to the expressed command.

The following are strong instances of this sort:—When the inhabitants of Bābūzai and Palī first drove Colonel G. Lawrence, in charge of the Pēshāwar district, to destroy those villages, the Akhūn strongly advised the Swātīs not to support the rebels; nevertheless they flocked to Palī in great numbers.

Again, in 1849, the Akhūn exerted his utmost influence to persuade the Khāns of Palī to discontinue their depredations and to discharge the gangs of professional highwaymen then in their pay; this counsel being disregarded, those chiefs brought on themselves the punishment inflicted by Colonel Bradshaw's detachment.

There is probably a little good-will, as well as sound judgment, in the Akhūn's frequent endeavours to prevent a collision with the British Government; for the Amīr Dost Mahamad Khān of Kābal, while in temporary possession of Pēshāwar, was most anxious to persuade the Akhūn to preach a religious war against the British, but was flatly told that he (the Amīr himself) was doing more injury to the Mahamadan faith than any just infidel could do possibly.

The rapidity and success of Colonel Bradshaw's operations opened the eyes of the Swāt chiefs to the possibility of a British force one day visiting their own valley, and filled all classes with alarm. In this exigency, the oracle was again consulted, and advised that the only chance of making a stand would be by appointing one chief to command the whole disposable forces, and all others sworn on the Koran to implicitly obey him, and that the land-tax of one-tenth produce, authorised by the Mahamadan law, should be at once collected to provide the sinews of war.

This proposal being agreed to, the chiefs commenced a scramble for the command, which threatened to involve the whole of the troops in a general

mêlée. Ghazan Khān of Dīr left the council, declaring that he could never obey any man save the Akhūn.

To end this broil, the Akhūn proposed that a chief hitherto unconnected with Swāt should be chosen, and, among other nominations, pointed out Syad Akbar of Satāna as a man of energy, head, and true Mahamadan principles, qualified for the position, with the advantage of being a Syad.

Syad Akbar was accordingly invited to become king of Swāt under the patronage of the Akhūn, and shortly afterwards was duly installed, with the usual accompaniment of prayers from priesthood, and "nazarana" from the chiefs.

This chief appears to have been a follower of the famous Hindūstānī fanatic Syad Ahmad, and when he held temporary possession of Pēshāwar, Syad Akbar joined him in the double capacity of treasurer and prime minister. He was thus thrown in constant contact with the Hindūstānī soldiers in that chief's camp, and formed a friendship for them which has lasted ever since.

The moment his authority was a little established by the Akhūn's good offices over the Swāt chiefs, and the first year's revenue collected, Syad Akbar sent for his Hindūstānī levies; but they refused under some pretext to join him, and he set about collecting a standing army and guns, by the aid of which to put down any chief who should afterwards dispute his authority. He so far succeeded as to collect 5 or 6 guns of sizes, 800 sowārs, and 3,000 footmen, all receiving pay in grain directly from himself.

Syad Akbar died in 1857, just as the mutiny broke out.

After the annexation of the Pēshāwar district in 1849, the Swātīs uniformly proved themselves bad neighbours to the British. They seemed to regard the plains of Pēshāwar, and especially the Hashtnagar tract, as a hunter does his hunting-grounds. Plunderers and marauders,—sometimes in bands, sometimes in twos and threes, sometimes on foot, and sometimes mounted,—issued forth from Swāt, passed through Rānīzai, and proceeded to the plains of Hashtnagar or Yūsafzai. They would not usually make regular raids, and they would refrain from molesting Pathāns, their fellow-clansmen; but they would attack persons of all other classes—cultivators, petty traders, cattle-grazers, wayfarers, and the like. They would carry off Hindūs in particular for the purpose of putting them to ransom. Again, the Swātīs harboured renegades, refugee criminals, internal malcontents, and external enemies, the names of whom might be specified were not the list too long. For years the valley was a rendezvous for any and every person hostile to the British Government; and among them were several persons who had been dismissed from British service, and one man, named Mokaram Khān, formerly a police officer in the Pēshāwar district, in particular, who was received with great favor and enjoyed a large grant in Swāt. Not only did Swāt receive and support enemies of the British, but it encouraged them to commit depredations in British territory. Further, the Swātīs took every opportunity of inciting British villages to set authority at nought. They invited their fellow Pathāns to throw off British yoke and acknowledge a nominal allegiance to Swāt. For this purpose they would not only assemble troops in Rānīzai or Ūtmān Khēl, but they would even send horsemen into British villages, partly as emissaries, and partly as representatives of authority. Immediately after annexation in the autumn of 1849, they incited the Lūndkhōr people to

refuse payment of revenue. When an expedition under Colonel Bradshaw marched into that valley the Swātīs appeared in arms against our troops. Towards the end of 1851 they moved bodies of troops, several thousands strong, to the foot of the Mora mountain, and into Rānīzai, for the purpose of creating disaffection on our border.

On the night of 6th March 1852, a party of 180 horsemen, under the leadership of Mokaram Khān, assailed a detachment, consisting of 43 men of the Guide Corps, stationed at the British village of Gūjar Garhī, in Yūsafzai, as a personal guard to a party of the Great Trigonometrical Survey. The detachment gallantly repelled their assailants, and suffered but slight loss themselves. This outrage being clearly traced to the Rānīzai people, a fine of Rs. 5,000 (a sum about equal to one year's revenue had Rānīzai been a British tract, and, therefore, not more than the offending tribe could pay) was imposed upon them, and a force, under Sir Colin Campbell, was despatched into the valley. The spring harvest was standing ripe for the sickle; the crops and villages were, however, spared. Some Swāt troops presented themselves before our troops, but speedily disappeared. The Rānīzai chief seemed overawed, and tendered submission, undertook the payment of the fine, and gave hostages as security. The force then withdrew across the frontier. A conciliatory message was sent to the Swāt Governor, but no reply was received. This affair was so far concluded by the end of March.

On the night of the 20th April, the native Tehsīldār, or Revenue Collector, of the British tract of Hashtnagar, resident at Chārsada, was murdered in his bed: 2 of his subordinate employēs and 1 servant were also killed. The attack was made by a party of 400 men without meeting any opposition from the people of Chārsada,—a circumstance which argued disaffection on their part; and it soon became apparent that a bad feeling had been excited throughout Hashtnagar. Inquiry brought the murder home to a chief named Arjūn Khān, who belonged to Tangī, in Hashtnagar, and had fled into Swāt territories, and on this occasion had emerged from Ūtmān Khēl. It was ascertained that this man was well received by the Swātīs, and had been presented with a fief, and, in short, that the Swāt Government, if it had not instigated him to the deed, had encouraged and abetted him after its commission. He took up his quarters at Prāngarh and Nāwadand, Ūtmān Khel villages, and placed himself in an attitude of overt hostility. A force accordingly, under Sir Colin Campbell, moved into Ūtmān Khel, and destroyed Prāngarh and Nāwadand. On this occasion some letters, believed to be genuine, were taken, which proved the complicity of Swāt. One letter from the Akhūn authorised him to destroy all Europeans and Hindūs in the Pēshāwar valley, and all Mahamadans in the British service; but enjoined him to spare all other Mahamadans.

It is evident that the rulers of Swāt were the head and front of all this offending, and after the punishment of the Ūtmān Khel and Rānīzai in 1852, Colonel Mackeson was very anxious that an opportunity should be taken to punish them, but beyond Sir Colin Campbell's visit to Rānīzai, nothing was ever done. (*Lumsden, Bellew, Lockwood, Raverty, Miller, Mackeson, Campbell.*)

SWATĪS—

A race who now inhabit portions of the Swāt valley, and of the valleys

of Tikrī, Alāhī, Deshī, Nandihār, Paklī, Konsh, Bogarmang, and Agror, Bālākot and Garhī Habībūla, north of Hazāra.

The Swātīs (says Elphinstone) are also sometimes called Dehgans, and appear to be of Indian origin. They formerly possessed a kingdom extending from the western branch of the Hydaspes to near Jalālabād. They were gradually confined to narrower limits by the Afghān tribes; and Swāt and Būnēr, their last seats, were reduced by the Yūsafzais in the end of the fifteenth country. They are still very numerous in those countries, and are also to be found in the valleys east of the Indus abovementioned.

The Swātī tribe have no connection with the Yūsafzai Pathāns who now occupy the Swāt country. When the Pathāns came eastward from Kābal and took possession of the Peshāwar valley, they also seized the adjacent hill tracts on the north, and either drove before them the ancestors of these Swātīs, or reduced them to a state of servitude from which they released themselves by leaving their country, under the leadership of Syad Jalāl Bābā, the son or descendant of Pīr Syad Alī, (Syad of Kūndūz) more generally known as Pīr Bābā, who settled in Būner, and died there, and the common ancestor of the Kāgān Syads, the Syads late of Satana, and several other Syad communities who live amongst the tribes along our border. In fact, the ancestor of this family of Syads came originally with the Pathāns, and the family are consequently unusually venerated by the Yūsaf and Mandan branches of the Pathān tribe, and their neighbours on the Pēshāwar and Hazāra borders. This accounts for the wide establishment of the family. These Swātīs, under their religious leader, were comprised of the original inhabitants of Swāt, artizans, and a few Pathāns probably, who possessed no landed property, and did not belong to the conquering Pathān clan. This force went eastward and across the mountains to the Indus and crossing that river took possession of the countries now occupied by their descendants. Here the force succeeded; its numbers were doubtless increased by men of various tribes and callings on the route, eager to gain a footing in the land which the Syad prophesied would be conquered by those who followed him. When the country had been taken full possession of, one-fourth of the whole was set aside as the share of the Syad leader and his family and the Mada Khēl and Akhūn Khēl religious fraternity; the remainder was divided into 18 shares.

The name Pakli generally is restricted to the tract between and immediately around Mānsera, Shinkiāri, and Bairkūnd, whereas it originally applied to the whole of the countries conquered and occupied by the Swātī Cis-Indus. This large tract was divided into upper and lower, and the clans of the Swātīs, as they occupied the upper or lower division, are respectively termed upper and lower Swātī "Utli and Tarli".

Upper Paklī then embraces the following districts:—

I.—Shinkiārī	British.
or upper half of Paklī valley.	
II.—Bālākot	British.
III.—Garhī Habībūla...	British.
IV.—Kāghān	British.
V.—Bogārmang	British.
VI.—Konsh	British.
VII.—Part of Alāhī	Independent.
VIII.—Nandihār	Independent.

Lower Paklī includes—

I.—Bairkūnd	British.
lower half of Paklī valley.	
II.—Agrōr	British.
III.—Tikrī	Independent.
IV.—Deshī	Independent.
V.—Part of Alāhī	Independent.

The upper Paklī Swātīs belong to the Ghalhī clan, which has 9 of the 18 shares. It is divided into 3 divisions, having 3 shares, each of which is again sub-divided into sections having their respective shares, and in accordance therewith located in different parts of the country allowed to their clain, *e. g.*—

Clan.	Division.	Section.		Location.
Ghubrī ... (9)	Tarkhelī ... (3)	Tarkhelī, (2) ...		Bālākot, (British.)
		Khān Khēl		Bafa, (British.)
				Nandahār, (Independent.)
				Takot, (Independent.)
				Garhi Habībūla, (British.)
				Shinkiārī, (British.)
				Kāghān, (British.)
	Desharaī ... (3)	Jahāngīr ...	1	Bogarmang, (British.)
		Argūshi ... Mulkah ...	1	Mānsera, (British.)
		Mindrawī ... Ainali ...	1	Tahkot, (Independent.)
	Mīr ... (3)	Dodal ...	1	Nandahār, (Independent.)
		Panjghol ...	1	Bogarmang, (British.)
		Pēshāwarī ... Panj Miraī ...	1	Shinkiārī, (British.)

The Lower Paklī Swātīs are divided and distributed as follows, their 9 shares being made into 12 :—

Clan.	Division.	Section.		Location.
Momialī (6)	... ...	Robasī ...	1	British territory in Lower Pakli.
		Shuror ...	1	British territory in Lower Pakli.
		Ghulimānī ... Panj Konī ...	1	British territory in Lower Pakli.
		Ashlir ...	1	Independent.
		Mulhal ...	1	Tikrī, (Independent.)
		Deshī ...	1	Deshī, (Independent.)
Mobrawī (6)	Alisherzrai ... (3)	Jelangial ...	1	British, Lower Pakli.
		Banjori ... Rumsiae ...	1	British, Lower Pakli.
		Khān Khēl ... Balasori ...	1	British, Lower Pakli.
	Begal ... (3)	Chūchaī ...	1½	British.
		Shanaorī ...	1½	Agror.

N. B.—Figures denote shares.

Alāhī is occupied by a separate clan of Swātīs called Tosh, who do not possess shares in the rest of the Swātī country, and the upper and lower Swātīs, though theoretically entitled to half of the Alāhī tract each, have no possession in it with the exception of a few individuals; but here, as in the rest of the Swātī possessions, the Syāds and the other religious fraternities have one-fourth of the district.

From the British boundary line the drainage falls on the other side through the independent Swātī districts which trench north-westerly to the Indus, flowing from north-east to south-west in a curve westward, forms their

western limit, so that our border line above these tracts is defined by a well marked watershed. The British territory being considerably higher, the Alāhī drainage falls into the Indus at Shakargah, one day's journey from Tahkot up stream. The drainage of Nandahar, Tikrī, and Deshī, joining at the commencement of Deshī country, flows into the Indus, also at Tahkot, some 20 miles distant from Agror, by an easy road for laden mules which is used by traders.

Besides the above possessions of the Swātī tribes, it may be noted that, as is usual amongst independent tribes, in a constant state of antagonism with their neighbours; on the east Garhī Habībula, on the north, Mānsera, and on the west Tahkot on the Indus, were held in common by the whole tribe, whether Upper or Lower, so that if the Kashmīrīs threatened on the east, Jadūns and Tanaolīs on the south or Pathāns on the west, it should be to the interest of the whole tribe to aim and assemble for the defence of the endangered spot.

The Swātīs are a miserable lot, both as regards their courage and their physique. They appear to have all the vices of the Pathān rankly luxuriant, and as with them, cold-blooded murder and grinding avarice are to them the salt of life; though of course those in our districts can only indulge the first taste at the risk of unpleasant consequences. They certainly have not any of the courage of the Pathān, and the bold, frank manner of the latter is replaced with them by the hang-dog look of a whipped cur.

They are all Sūnī Mahamadans and are very bigoted. Their customs are the same as those of the Pathāns. (*Ommaney, Bellew, Macgregor.*)

SWĀNAĪ—

A village in the Khūdū Khēl country, Yāghistān, 2 miles south of Chinglāi. It is situated in the plains on the road to Panjtār and contains about 200 houses.

SWERI—

A village, Jawākī Afrīdī country, accessible from Kohāt by Gandīali, in an open valley, with a number of wells and plenty of cūltivation. (*Coke.*)

SYADABĀD—

A village in the Baizai sub-division of Yūsafzāi, Pēshāwar district, situated on the bank of the Kalpani ravine in a break of the Paja spur from the Sināwar mountains. (*Lockwood.*)

SYAD ALI'YA—

A village in Derā Ishmāīl Khān district, on the right bank of Indus, 43 miles from I'sā Khēl, 26 miles Dērā Ishmāil Khān. It is a small village, with 2 shops and 3 wells.

SYADGAI—

A pass in Yāghistān, leading from the Osherai glen of Malizai to Lālkū, in the Shamīzai division of Bar Swāt. It is only open during a short time in the year on account of the snow. (*Lockwood.*)

SYAD KHEL—

One of the four sections of the town of Lakī; the inhabitants are of the Syad Khel branch of Khūdu Khēl Marwats; there are 114 houses in the village, which is adjacent to the other 3 sub-divisions of the town. (*Norman.*)

SYADŪ—

A village in the Khatak division, Pēshāwar district, 4 miles east of Akōra. Here on one occasion 8,000 Sikhs, under Būd Sing, defended

themselves against a vast force of Mahamadans with a success which secured their retreat. (*Macgregor.*)

SYADŪ GAM—

A village in Swāt, situated in a gorge to the east of Thāna, the residence of the Akhūn of Swāt. (*Lumsden.*)

T

TABĪ—

A pass through the Batanī hills between Tank and Marwat, north of the Bahīn pass. It is the worst of all the passes through these hills, and is only practicable for horses and camels. (*Edwardes.*)

TABĪ KHWA—

A village in Chaontra, Kohāt district, about a mile from the east mouth of the Kūn-i-Gaī pass, consisting of about 60 houses scattered along high ground, under a knife-like ridge of sandstone.

Water is procured from four rain-tanks, and from a hole in the nala north of Tabī Khwa on the road to the Kūn-i-Gaī, and from the Jandrī well, and some holes near it in an old karez. The people are of the Akori clan of Mandan, Bāraks.

Parties from Marwat and from the Vazīrī and Nasratī Thals usually halt in the nala north of Tabī Khwa before going through the Kūn-i-Gai pass to Daūd Shāh Bānda or Narī.

A large mulberry below the Malik's house gives good shade for a halt. (*Ross.*)

TABĪ MORĀD—

A small Marwat village, about 3 miles west of Shāhbāz Khel. It has 66 houses, with 1 Hindū shop. Rain-water is stored in tanks, but when the supply runs out, it is obtained from the Gargochai ravine, a tributary of the Pezu, which has its source in the Shekh Būdīn hill. Even in this, water is only procurable by digging in the sandy bed of the nala. (*Norman.*)

TABĪ SIR—

A high plateau in the Bangī Khel hills, Banū district, about 7¼ miles south of Shakardara at the head of the Dūrānī Kandao, which leads down into the Ghasoi pass, and joins the Indus at Wanda, opposite Marī, 1 mile above Kālābāgh. The Alī Khel clan of the Bangī Khel live here. There is no regular village, but the houses are scattered about in ones and twos over knolls and under banks, each near its own fields. The crops are small, and the 'bher' trees are little more than bushes. There is a pool of water near the Malik's house.

Tabī Sir is a watershed; the north drainage of which goes to the Lughārī and so to the Tīrī Toi; southwards the drainage goes by the Ghasoi pass to the Indus. Deep ravines break suddenly off the plateau, and run southwards. (*Ross.*)

TAGHAO or MĪA KHĀN KOT—

A village in the Khetrān country, and situated at the head of the Chūrī valley. It formerly belonged, and strictly speaking still belongs, to the Lūnī Pathāns, and was at one time a favorite residence of the Lūnī chief. Eight or ten years ago, however, it was vacated by them, and has since been taken possession of by the Khetrans, by whom the lands in the immediate vicinity are farmed. The head of the valley near produces a very fair wheat crop, being watered by the perennial stream of Chūrī. It is a halting place between Raknī and the Lūnī country if the Baghao Galī road should be used, which it seldom is, being impracticable for camels, and exceedingly difficult for laden mules. (*Davidson.*)

TAGHI-KAH—

A small hamlet in Vazīristān, on the Ūcha Khwara, peopled by the Langar Khel branch of the Alīzai Mahsūd Vazīrīs; it can turn out about 30 fighting-men; both supplies and water are very scarce. (*Norman.*)

TAGŪ—

A ridge crossed on the road between Rājanpūr and Dera Būgtī between the Jabārī and the Jatrū ravines. The passage of this ridge is difficult, and the roadway would have to be widened for guns, but this could be easily and speedily effected. (*Paget.*)

TAJAORI—

A village in the Marwat division, Banū, 35 miles south of Banū, 5 miles from Ahmadzai thāna, and 6 miles from the hills. There is a tower here, with a garrison of 8 horse and 4 foot militia of Batanīs, for the purpose of watching the following passes—Sharana, Kūī, Ūrmūla, Nūgram and Kandao. Captain Maclean proposed to advance this post nearer to the hill; but this has not yet been sanctioned owing to the difficulty in procuring water. A new line of road going over the stony slope at the foot of the hills, avoiding the ravines, has been constructed from Jānī Khel to Khairo Khel. (*Macgregor, Maclean.*)

TAJAORI—

A village in the Tānk division of the Dera Ishmail district, 6 miles west from Mīan Khān Kūndī. It has 73 houses, 3 shops, and 1 mosque. The population amounts to 350 souls, of which 180 are males.

The water-supply is from wells dug in the Takwāra ravine, and the water is good. The produce consists of wheat, barley, mustard, bajra, &c. The village has 4,781 acres of land, of which 4,000 are cultivated.

Supplies are procurable here in considerable quantities after due notice. The stock of the village embraces 5 horses, 128 cattle, 30 camels, and 9 donkeys. The headmen are Mangū Khān, Tarū Khel, &c. (*Macauley.*)

TAJŪZAI—

An old division of the Marwat division of Banū. Its revenue was assessed at Rs. 500. (*Edwardes.*)

TAKĀL BĀLĀ—

A village in the Khalīl division of the Peshāwar district, 4 miles west from Pēshāwar. It has 571 houses built; the population amounts to 2,857 souls. The inhabitants are composed of Pathāns, and it has two sections, Akazai and Mogalzai. Supplies are procurable here in any quantity after due notice. The stock of the village embraces 115 horses, 339 cattle, 691 sheep and goats, 12 camels, and 1,382 others. The headmen are Āta Mahamad, Jān Mahamad, &c.

Caravans going through the Khaibar from Pēshāwar usually assemble here before starting. (*Hastings.*)

TAKĀL PAĪN—

A village in the Khalīl division of the Pēshāwar district, 4 miles west from Pēshāwar. It has 281 houses. The population amounts to 877 souls; the inhabitants are composed of Pathāns, and it has two sections, Daūdzai and Charandha.

Supplies are procurable here in large quantities after due notice. The stock of the village embraces 214 cattle, 140 sheep and goats, and 144 others. The headmen are Mīr Ahmad, Mahamad Zarīf, &c. (*Hastings.*)

TAKHTABAND—

A village in the Razar sub-division of Yūsafzai, Pēshāwar district, situated 15 miles east of Mardān, and about a mile south of the highest point of the Karamār ridge. At present it has only three wells, but the land in the neighbourhood is rich and well cultivated. (*Lumsden.*)

TAKHT-I-BAHAI—

A hill in Yusafzai, 6 miles north-west of Hoti Mardān. It is an isolated, barren hill of no great height. It forms, irregularly, three sides of a square, with the open side towards the north-west. The inner slopes of this hill are covered with the still-standing shells of lofty buildings constructed of hewn stones; most of them are of at least two storeys, the openings for the beams of the upper floor and the windows remaining to attest the fact. They were constructed with much care, the walls being smooth and straight, showing signs also of having been stuccoed, or at least plastered. The buildings are of various sizes; the steps leading to the upper storey being either outside the building or attached inside closely to the outer wall, the vacant space under the staircase being generally filled up as a cell. The stone of which the buildings were constructed is found on the spot; the blocks are well hewn and carefully fitted. The centre of all these structures is formed by a quadrangle consisting of cells,—that is, they consist of a square base, open in front, of little more than a man's height; this surmounted by a coping, which in shape is the lower part of a paraboloidal vault; and a short cylinder connects this coping with a hemispherical cupola, which is open at the top. One side of the quadrangle has an opening as a doorway, to which steps led from an enclosure round the quadrangle. The centre is occupied by the ruins of a raised platform, whose sides were adorned with figures in stucco or stone. Close to this quadrangle there is what may readily be considered a vaulted subterranean passage, though, from the fact that the dēbris everywhere conceals the original level, there is a great uncertainty as to its real depth below the original level of the ground. It may have been a *bauli*. There is no water on the hill now anywhere; the Pashtū word "Bahai" means a 'bauli'; yet there is a possibility that Bahai, the name of this hill, may be connected with the old Vihara. (*Loewenthal.*)

TAKHT-I-SŪLIMĀN—

A peak or peaks on the spur of the Sulimān range, which forms the southern watershed of the Zhob river, and ends in the Gomal river at Ghwālarī.

There are two peaks,—the north in latitude 31°41′, longitude 69°58′40″, elevation 11,298 feet; and the southern in latitude 31°35′40″, longitude 70°0′40″, elevation 11,070 feet. No one has ever visited it. Walker calls it the

culminating points of the Sulimān range, but I believe it to be as I have described it above. The only Englishmen that, as far as I know, have ever attempted its ascent are Messrs. Fraser and Harris of Elphinstone's Mission in 1809. They started from Drāband and went 12 miles to a Shīrānī village (possibly Drāzand), and then "found they were still three days' journey from "the top; and they also learned that the upper part of the mountain was "rendered inaccessible by the snow;" so they returned. This was about the middle of January. From Drāzand the top, in a direct line, is certainly not more than 13 miles; so it is probable that their guides, furnished by the Miān Khel chief of Drāband, unwilling to go themselves, romanced considerably, in order to induce these officers to return. Elphinstone says they found the north side (of the Sūrlī range, as they never got north of the Takht) sloping, covered with firs and abounding in rocks of a kind of pudding-stone; also many valleys divided by narrow ridges, each watered by a clear brook.

The mountain is better known to the Shīrānī inhabitants as the Kaisaghar.

Its vegetable productions are much vaunted, and it is remarked that whatever plant or tree may be found in other countries will certainly be met here. Firs and olives are abundant on its sides.

It is celebrated as one of the many fabled resting-places of Noah's Ark. Its summit is described as a narrow plateau about 5 miles long, stretching from north to south, with culminating points at either extremity—the north peak being 220 feet higher than the south. Walker remarks there are probably few mountains hitherto unvisited by geographers which might be able to yield so rich a harvest of information as the Takht-i-Sūlimān. But political difficulties have hitherto compelled the Panjāb Government to refuse to permit British officers to attempt its ascent, which, therefore, still remains to tempt the hard and adventurous explorers with its certain perils and prospective rewards.

It is very much to be regretted that the opportunity of ascending it was not taken when offered by the humiliation of the Shīrānīs, in 1853, by Brigadier Hodgson; for much that is now a blank in our maps would be filled up. The course of the Gomal and Zhob rivers can probably be seen from its summit, and the hills north of the Gomal, between these two rivers and south of the Zhob, in the Kākar country, might have received elucidation; and there is little doubt that much of the correct course of the real Sūlimān range might be laid down from it. Captain Grey remarks :—

"There is no possible difficulty about arranging for a visit to the Sūlimān "Takht. Indifference is the only explanation in the past, present or future, "for such a visit not being undertaken; I could have arranged it, if desired, "at any time, and so could any one."

The Takht-i-Suliman can be reached by a footman from Kot Taga Khān in 7 marches; 1st, to the Shīranī village of Drāzand; 2nd, Murga, a Shīranī village; 3rd, Manar, the name of a hill; 4th, Ragzillakai; 5th, Kai-sūni; 6th, Khūnī; 7th, ascent of summit. (*Elphinstone, Grey, Carr, Macgregor.*)

TAKWĀRA—

A town in the Dera Ismail Khān district, 27 miles north-west of Dera, 15 miles east of Tānk, 18 miles north-east of Kolāchī. It is really a cluster

of nine villages belonging to the Gandapūrs. These are named Dost Mahamād, Dara Shekh, Kīrī Lakī, Kiri Mīr Khān, Kīrī Haibat, Kiri Ibrahīm Khalīl, Kiri Brahīm, Mīa Mīr Khān and Kīrī Nawāb Khān. It has in all 1,287 houses, of which 20 are shops, with a population of 6,800 souls, of which 1,120 are adult males. The inhabitants are 3,069 Gandapūrs, 30 Baloch, 443 Aroras, and 3,115 Jats, &c.

The village has 40,677 bīgahs of land, of which only 12,000 are cultivated. The land of Thal Takwāra, as it is called, is very rich, but is entirely dependent on the hill streams from the Tānkzam and Sohelī and Shūza passes for its irrigation. Its produce is bajra, jowar, wheat, barley and mustard. Supplies are procurable, and water can be got by digging 12 to 14 feet in the bed of the ravine. There is a shrine of Nānak Shāh here and 15 mosques. There are 9 headmen belonging to each of the above villages, *viz.*, Shāh Jahān, Amīr Shekh, Mūsa, Gūl Mīr, Mahabat, Sher Mahamad, Brahīm, Shāh Jahān and Nawāb. (*Carr.*)

TALAB KHEL—

A prosperous-looking village of central Chaontra, Kohāt district, close to Biland Kile, situated on stony sloping ground and round a hollow in which crops are grown.

It has about 20 houses, well built of rough stones and with flat plastered roofs. Courtyards fenced in with fences of small sticks and kept well-swept.

Water is procured from the Gidar nala (a tributary of the Zepi) in which is a well and a small stream. The people are of the Badīn Khel and Talab Khel sections of the Khwāzī Khel clan of Land Bāraks. (*Ross.*)

TALĀSH—

A valley of the Yusāfzai mountains, Yāghistān, situated between two spurs of the Laram mountains, parallel to the Swāt valley, and at right angles to that of Panjkora, which it joins on its left bank at a village called Gūrī, below the junction of the Bajāwar river. It is 16 miles long by 4 miles wide in its boardest part, and consists of the country between Ūch and the Panjkora river. It is bounded by hills on all sides, and its villages principally lie along the main ravine. These are, according to Bellew, from east to west, Gadkalān, on the ridge between Talāsh and Ūchūna, in Swāt; Nasata; Sarai Kuza; Damdarhal; Kalomanri; Bānda; Bara; Sarai; Ajoh; Machoh; Bampokha; Bajāwarī; Amlūkdara; Gūmbat; Shamshī Khān, the residence of the chief; Mazūla Khān; Shigoh Khās; Gūrī. The inhabitants are Malīzai Khwāzozais, and acknowledge Ghazan Khan of Dīr as their tribal chief. It also contains a mixture of the surrounding tribes, including Tūrkalānis from Bajāwar, the valley being considered common property, as the road from Swāt to the north-west lies through it. The population numbers 6,000 souls, and it can muster from 2,000 to 2,500 matchlockmen. It is said that a good deal of grain is exported from Talash to the plains.

The district of Talāsh is very rich in monuments of antiquity, consisting of domes or cupolas, on the face of one of which, it is said, there are several tablets, ½ yard long, and inscribed in an unknown character, said to be Greek, but probably Pali. If Greek, the examination of these ancient monuments would, no doubt, throw an extensive and clearer light on the proceedings of the Greeks in these quarters, which are so mixed up with nonsensical fables.

Lockwood says: "Talash is inhabited by the Nura Khels, Dusha Khels, "and She Khels, respectively inhabiting the following villages:—

Nagrai (2)	Bāgh	
Drandhal	Chīnaruna	Bajow.
Bānda	Katan	Bangai.
Ajū	Utala	Derai.
Kamangara	Pingal	Bandagai.
Macho	Tananchīna	Nakai.
Sarai (2) (Akram Khan)	Sanzāla	Gūro.
Watitai	Shnai	Shamshī Khān.
Nasata	Triyar	Lekrai.
Kalomanraī	Manrkai.	Dokrai.
Shigokhās	Mīar	Gūmbat.
	Khādang.	Amlūkdara.
	Sasan	Shagokhas.
	Sokṇai.	

The Darga ravine runs down the centre. Talāsh is separated from Rānīzai by a hill, the west portion of which is called Demelai, and the east Parcharai. These are divided by the Jigh pass. (*Raverty, Bellew, Lockwood.)*

TALPANI—

A village in Būner belonging to the Mālīzais. (*Aleemoolla.*)

TANĀWAL—

A district on the Hazārā border belonging to the Nawāb of Amb. It is a mountainous and very rugged district, peopled with armed and warlike peasants. It lies on the eastern border of the Indus and has Hazāra proper on its south, Orash on its east, Paklī and the independent Pathāns northward. The river Siran divides it into two parts, which may be termed eastern and western Tanāwal. The political division is, however, somewhat different, following the heritages, respectively, of the two branches of the Tanāwalī tribe, *viz.*, the Hindwāls and the Palāls. To the Hindwāls belongs the independent portion, and their chief is now Mahamad Akram Khan. The head of the Palāls, who are all British subjects, is Sher Mahamad Khān.

Independent Tanāwal may be described as that portion of the Doāba of the Indus and Siran, which gives base to the roots of the stupendous isolated mountain Bahingra, stretching northward to Agror and the independent Pathāns, eastward to Paklī and the river Siran; southward to Kulai and Kalinja, and bounded westward by the Indus. The horizontal area may be about 240 square miles; the actual area about 720 square miles. The revenue was formerly reckoned at Rs. 28,000, but greatly fell off before British rule through misgovernment and oppression. The Tanāwal chief has also beyond the Indus the village of Amb and the lower Ashra.

The exceeding vigor and enterprise of the great-grandfather of the present chief, the celebrated Painda Khān, enabled him to hold at bay for several years the most dashing and subtle of the Sikh Generals, Sirdār Hari Sing and Raja Ghalāb Sing.

But when Syad Ahmad and his Hindūstānīs had wrested from him his forts Trans-Indus, he was obliged to fall back upon the independent Pathāns, and his little principality was for a while garrisoned and held by Sikh troops.

On the demise of Paīnda Khān, his eldest son, Jahāndād Khān, succeeded, a man of very different character, devoid of vigor and enterprise. When, after the battle of Subraon, the peasantry of Hazāra rose upon and expelled

the Sikh garrisons and troops, Jahāndād Khan exerted himself to preserve the lives and property of the garrisons in his principality, and for this and in order to aid the restoration of a settled government, Sirdar Ghulab Sing, Commander of the Sikh Force in Hazāra, granted him in jagir the remainder of the Doāba of the Siran and Indus, *viz.*, the Talūks of Badnak and Kulai and Kalinja, valued at about Rs. 6,000.

On receiving charge of Hazāra in 1847, Major Abbott gave him clearly to understand that, whatever might be the pleasure of the Government in the event of his appearing in person, he could not possibly retain his 'jagir' without this concession. Accordingly, when assured by the descent upon Simalkand that the force in Hazāra would not refuse the mountains, he reluctantly presented himself, and Major Abbott confirmed his jagir for the following reasons:—

The peace of Hazāra having been in some degree purchased by this grant, it seemed to him a breach of faith to repudiate it. The garrisons necessary to secure the tract against the inroads of Jahāndād Khān had cost considerably more than its entire revenue. The interests of the warlike populations of the district were irreconcileable with those of Jahāndād Khan. It was therefore easy at any time to dispossess him if rebellious. Major Abbott did not, however, conceive himself qualified in making over to the misrule of the jagīrdar the happiness of the inhabitants, and he therefore fixed a rent upon each village and appointed an agent to collect it, reserving also to the Superintendent of Hazāra all judicial authority, and prohibiting the jagirdar from requiring military service of the inhabitants.

Throughout the war of 1848-49, and under the most trying circumstances, Jahāndād Khān continued loyal, even when his bosom friend, Ghūlām Khān Tarin, had deserted to the Dūrānīs.

The existence of this little principality is in many ways convenient; and the jagir, while really no expense to the Government, forms a strong hold upon the loyalty of the chief. Tanāwal interposes between Hazāra and some of the most turbulent independent tribes of the frontier, with whom the Tanāwalīs have old feuds that render coalition with them scarcely possible. The possession of Amb and Ashra Trans-Indus, formerly the property of the wild tribes of the Mahabunu, keeps the chief ever in hot water with them; whilst the enmity of the Hindūstānī fanatics, who are ever sighing to return to those parts, complete his isolation on the west, and render it his only sane policy to be faithful to British interests. At the same time, for any or all of these enemies, he is more than a match.

Mackeson says of Tanāwal,—"The wildest and most rugged part of the lower portion of the Hazāra district is Tanāwal. The lower portion of the Tanāwal belonging to us is situated between the rivers Siran and the Dohr, and cut in halves by the Māngal, a feeder of the Siran. Tanāwal is a succession of rugged low hills, the high tableland of which forms a rough indentated surface practicable for light infantry manœuvres, but cut up here and there by scarped ravines, which stop the career of a footman when he is least prepared for them. One high mountain, Baliana, above Sherwān overlooks the whole of this portion of Tanāwal. The key to this mountain region is at Darwāzgai, not far from Barukot and near to Harīpūr, where, having once ascended the ridge, troops can march along the crest of the ridge till they reach the highest inhabited valley at Sherwān. To reach the Khān's residence at Mai Hafer the Māngal below Sherwān has to be crossed, and he is strongly posted.

North of the Siran is Independent Tanāwal; the great natural feature in this tract is the rugged and steep mountain of Bahingra; round the base of this mountain on the side of the Indus are Gūmti and Darband, formerly Government forts, but now in possession of the Khān, to whom they were handed by the Sikhs in their last troubles. These forts of Chūmbherī, Shūnglī and Shergarh, were all Government forts under the Sikhs. To the north of the Bahingra mountain between Darband and Shergarh ran the old high road from Pēshāwar, through Yūsafzai, to Kashmīr, followed by the Dūrānīs and by traders in former days.

During the Ambela campaign Sir Hugh Rose enquired from the political authority on the spot whether the Tanāwalīs could not operate against Malka from the Indus direction. Major Coxe replied that they could not, because all their force was engaged in garrisoning the frontier posts of Shergarh, Shūngli, Chumber, Chumbhī, &c., on the Hasanzai border, and had besides to garrison Ashra and to furnish patrols along the Indus, and the line of the Ūnār river. In taking muster of the force available in September 1863 for the protection of Amb, this officer found that all the footmen the Khān could muster was 110, of whom only a moiety had fire-arms.

The disposition of the troops and irregular forces on the Tanāwal border, before the Ambela campaign was:—

Darband	...	50 police and jagirdari horse, and 100 foot levies.	Left bank.
		Afterwards a regular force was placed here.	
Amb	...	Amb horse ... 150	Right bank.
		„ foot ... 300	
		Hazāra levies, under a brother of Mīr Zamān Khān's ... 135	
Kirpliān	...	1st Panjāb Infantry.	Left bank.
		Hazāra Mountain Train.	
		50 sabres, 5th Panjāb Cavalry.	
		50 foot police over the boats.	
Nawa Giran	...	85 foot levies.	
Towi	...	37 police and levies.	Left bank.
Khānpūr	...	55 Hazara levies.	
Torbela	...	1 company of 5th Goorkhas.	
Dal Mohat	...	20 police over the boats.	

The reserves or second line were at Sherwān, Abbottabād and Harīpūr.

Besides the 4 posts of Shergarh, Shungli, Chumberī, and Chambī, on the Hasanzai border of the Amb territory, were held by the Amb troops. (*Abbott, Mackeson, Wace, Coxe.*)

TANDEH—

A village in the Jawākī, Afrīdī hills, 20 miles east of Kohāt. It has 1 spring, and can turn out 70 fighting-men.

TANDIĀNĪ— Elev. 8,845 feet.

A sanitarium in Hazāra, situated on the crest of the main eastern range of that district, 17 miles from Abbottabad. There are about 8 small houses here, 2 or 3 of which are built of stone, the others being partially of wood and stone. The site is an excellent one, and there is room for a large number of houses, but, as the situation is very much out of the way, the place is not likely to increase much. It is only used by the residents of Abbottabad. (*Macgregor.*)

TANGA—

A pass leading from Baizai to Būner over the main ridge connecting the Mora and Sīnawar mountains. It starts from the village of Mīan Khān and goes through a long and narrow defile over a high ridge to Kingārgalī in the Salārzaī division of Būner in 10 miles. It is difficult, but it is used by laden cattle. It is well wooded and water from springs is abundant. (*Bellew.*)

TANGER—

A valley on the right bank of the Indus between Gilgit and Ghorband, below Darel. Nothing is known of it. The inhabitants are believed to be of the same race as those of Palus, Darel, &c., *viz.*, Dards. (*Macgregor.*)

TANGĪ—

A town in the Hashtnagar division of the Pēshāwar district, 29 miles north of Pēshāwar, 3 miles south-east Abazai, on the left bank of the Naswar Kanda ravine. Next to P shāwar it is the largest place in the district.

It is divided into two large divisions (Kandis), *viz.*, Barūzai and Nasratzai. There are few villages more notorious for crime than Tangī; faction is ripe, the character of the people bold, and though there is a thāna almost in the heart of the town, crime is often rampant. The headmen are numerous, creditably respectable-looking, but in reality not much to be trusted.

Mir Hasan Khan is the principal man. There are several outlawed criminals from this village in Prānghar and other villages beyond the border, who go and come, it is feared, during the night with impunity, so strong are the factions, and, so to speak, deferential are the police on the spot.

At the commencement of British rule Tangī was the residence of a powerful chief named Ajūn Khān, a young man of a restless, proud, and bigoted character. A large part of the village was held by him rent-free, but he desired the whole of it, and also exemption from personal attendance at our courts, and from the interference of our revenue and police officials in his village. Finding that these demands were not likely to be complied with, he adopted the course, not unfrequent during the Dūrānī and Sikh rule, of removing to the hills, calling around him a band of adventurers, and leading them in acts of aggression upon British villages in the hope that the Government would be induced to yield to such pressure and grant him the privileges he sought. A native officer of the Guide Corps was sent to induce him to return, but he refused to do so unless his villages were given to him rent-free, and he were exempted from attendance at any of our courts.

This step led him to believe that we feared him, and ever after he caused annoyance to the Government. To do this most effectually, he aimed at striking fear into our villagers and causing them to leave their lands uncultivated, by which not only a loss of revenue was to be anticipated, but a general feeling of disaffection and disquietude leading to internal disturbances; he took up his quarters in the Ūtmān Khēl villages to the north of the district, and received in jagir from the Syad king of Swāt some villages, who was himself anticipating the advent of the British, and willingly received such fugitives, locating them in his border villages to act as an advanced guard. Several of our Khāns had in this manner fled to him and been provided for. The villages assigned to them were separated from British territory by the independent district of the Rānīzais, through which these malcontents were in the habit of passing in their forays to British villages. A detachment of the Guides had shortly before been attacked at

Gjūar Garhī by one of these bands under the fugitive Mokaram Khan. On the night of the 20th April 1852, Ajūn Khān with a band of 200 horsemen, attacked the large village of Chārsada, which was the head-quarters of the Hashtnagar division. Half of the party came from the Ūtmān Khel villages, and half from those of Rānīzai. The revenue buildings had not been constructed, and the establishments were located in native houses, with mud enclosures. They could offer but slight resistance; the Tehsīldār, himself a Syad, was murdered and cut to pieces. Several other officials were similarly treated, and the tehsil treasury was plundered. On the following day, in furtherance of his plans, he came down and occupied Ābazai, a village of Hashtnagar, where he remained 24 hours. He then desired the Maliks to leave the village with their cattle, and killed one man who refused to do so. The movement of a force checked these proceedings.

Ajun Khan and the Utman Khel were alone in the above proceedings. It was rumoured at the time that Kalandir Khān and Mokaram Khan were with him, but it was afterwards clearly shown that the Swātīs were in no way implicated, in fact, the so-called "Bādshāh" was much annoyed at the murder of the Tehsildar (a Syad of good family), and it is only natural to suppose that it would appear to him an awkward precedent. It is said that the "Bādshāh's" orders were strict to all the people on the frontier, to confine themselves to their own border and on no account to move beyond it without orders. For these reasons Colonel Mackeson thought that the punishment called for should fall on the Ūtmān Khel, whose villages were all close and accessible by guns. Their destruction would be sufficient warning to our own run-away malliks and to the various independent tribes and clans who live on our frontier and afford them shelter.

Government then ordered a punitive expedition to be carried out against the Ūtmān Khel tribes, and this was accordingly done with the result described in that article, and Ajūn Khān fled.

Since then he has wandered about from place to place, Kābal, Jalālabād, Lālpūra, Swāt, &c. In 1872, however, he suddenly returned, and with the aid of the men of Totai and other Rānīzai villages, who turned out in hundreds and threw up for him two towers and several houses at a place called Spīnkhwraa, 5½ miles north of Ganderī just beyond the Jabagai ridge, and between the Darwāzai and Jinda routes into Totai. On news of this reaching the Deputy Commissioner, he at once wrote to the council of the Rānīzai and to various men of influence in the border, that Ajūn Khān could not be permitted to remain at any place in proximity to our territory. The result of these measures was, that in August 1872 the Deputy Commissioner reported that 100 Ūtmān Khels from Prāng-garh had surprised Spīn Khwara, killed 6 men, and burnt all the woodwork of the hamlet, but he does not say whether Ajūn Khān was there at the time, or what has become of him since. (*Mackeson, James, Macnabb.*)

TANG-KA-CHOKĪ—

A small police station of the Lakī division, situated in the Tang-i-dara, where the Lakī and Īsa Khel road crosses the Kūram, on the left bank of the rivers 16 miles from Lakī, and 7 from Īsa Khel. The garrison consists of 1 jemadār and 6 sepahis; a baniah is also attached to the place, who is obliged to keep up a week's supplies for the policemen.

The road from Lakī hence is very sandy and heavy, skirting the Gambīla and Kūram rivers, at a distance varying from ½ to 3 miles.

The nearest village is Jabar Khel, about 3 miles south-west, inhabited by Īsak Khel Marwats, and containing 43 houses. (*Norman.*)

TANGWĀNĪ—

A post of the Sind Horse on the Jacobabād frontier, 40 miles south-west of Kasmor, 44 east of Jacobabād, 16 miles from the hills. There is a post here of 14 sabres, but there are lines for many more, and a wretched house for travellers. It is situated in the midst of a dense forest, and is not of the very smallest use as a post to protect the frontier. There is one of Jacob's towers here; these were built by him for surveying purposes, as by no other means could he get a view of the surrounding country. They are solid to near the top, and are ascended by a narrow winding staircase; they are 45 feet high. (*Macgregor.*)

TĀNK—Lat. 32·13'. Long. 70°26'.

A village in the Dera Ishmail Khān district, situated 42 miles north-west of Dera Ishmail Khān, 63 miles south-east of Banū, 6 miles south-east of the Tānk Zām, and 13 miles east from the Vazīrī hills.

The approach to Tānk from the east is distinguished by an avenue of full-grown mimosas, extending perhaps 3 miles. It has 622 houses, and is surrounded by a mud wall, 12 feet in height and 7 feet thick, but in bad repair, with numerous towers and 2 or 3 gates. The number of inhabitants is 2,890, of which 901 are adult males. There are 70 shops and 15 mosques.

The city fort is an enormous pile of mud—about 250 yards square; the walls are 4yards thick, faced with bricks; and the ditch 5 yards broad, by as many deep. Inside this enclosure is a citadel, of which the walls are not less than 40 feet high. There is a rampart all round, and the corner bastions can be mounted with artillery, and are ascended by a ramp from the ground.

The outer fort has 7 gates and the inner 2,—and one of the former is called Hazrat Īsa. There are 3 wells in the citadel, which is called the Naorangkala. On the east and north the extensive walled gardens of Sarwar Khān adjoin the fort; on the south, is an immense date-tree grove; and on the west, the city. The ground north and west of the city and fort is rendered inaccessible by ravines and broken ground. The fort is now a mass of ruins.

Masson says, "Tānk is famed for its fruits, which are plentiful and "cheap. Its gardens yield grapes, oranges, pomegranates, citrons, plums, "&c. East of the town is an immense grove of mulberry trees which have "attained a great size. Large quantities of dates are yearly sent to Dera, "Kolāchī and Drāband. Most exquisite rosy-cheeked apples are, however, "obtained from the neighbouring Vazīrī hills. The Nawāb has a large "garden, which, though badly cared for now, might be made an excellent one. "Tānk has 9,588 acres of land, of which 2,125 are cultivated. It is irrigated "by water from the Zām, and the produce is wheat, barley, mustard, bajra, "sugarcane, &c"

A great trade is carried on between the Vazīrīs and the people of Tānk, when the latter are on good terms with their mountain neighbours. The chief article is iron, which is brought from Kānī Goram.

Tānk is insalubrious, particularly to strangers,—the water with which it is supplied being supposed pernicious and impure. The Nawāb and his family make use of that derived from a stream about 2 miles distant, which is good and wholesome. The insalubrity of Tānk may be accounted for by the extreme heat and by its locality, as well as from the quality of

its water. Any amount of provisions are procurable here, and good water from a well in the Nawāb's enclosure.

At Tānk there is a post of the Panjāb Frontier Force, consisting of 77 sabres and bayonets. The post is 100 yards square, and has bastions at the angles. It is, however, about to be abandoned.

The present extensive town of Tānk was founded in a very humble manner by one Katal Khān of the Katī Khel branch of the Daolat Khel (son of their hereditary chief), who migrated from old Tānk with about half a dozen families of operatives, chiefly potters, and settled where the mansion called Sarwar Khān's Havelī now stands.

In the town there is a residence of the Nawāb and a kutcherry, school, and dispensary; and there are extensive gardens belonging to the Nawab.

There is also a travellers' bungalow, with a small garden attached near the post. This place on the 31st December 1870 was the scene of a sad accident resulting in the death of Sir Henry Durand, Lieutenant Governor of the Panjāb. (*Macgregor, Macaùley.*)

TĀNK—

A sub-division of the Dera Ishmail Khān district. It has the Batanī branch of the Sulimān range, and the country of Marwat on the north; the Vazīrī and Shīrānī hills on the west; Kolāchī, or the country of the Gandepūrs, on the south; and Takwāra on the east. Its length is 40 miles, its breadth 24 miles, and its area is 485 square miles, or 310,836 acres.

Tānk is irrigated by three hill streams—the Zām, the Gomal, and the Sohelī—whose waters have turned a barren plain and camel-pasture into a fertile and highly-cultivated country during the last three generations.

The first of these debouching from the Ghwālari pass and irrigating the valley to which the river gives its name, flows onwards as the Lūnī through Kolāchi towards the Indus, fertilising much territory in its course.

The second, which takes its rise from the slopes of the Pir Gul mountain near Kanigorum and the spurs of the Sulimān range, waters the plain immediately surrounding Tānk, and ultimately loses itself, as an irrigation stream, within those limits. The Soheli, farther to the north, is of less importance, but its beneficial effects are experienced by the people of Kundi and Takwara. The part of the country removed from the influence of these streams consists of low ranges, stony plains, and unreclaimed waste, affording pasturage for cattle, but it is cut up in many parts by deep ravines, affording shelter to the hill-robber and cattle-thief, and not easily permeable by horse or foot.

The Daolat Khel section of the Povindah Lahanis, a migratory tribe, took possession of Tānk at an early period, ousting or extirpating the Loris, of which tribe no trace remains. Mixed up with the Daolat Khel were some of the former possessors, or immigrants from neighbouring tracts, as the Mianis, Kakars, and Shiranis; but more noteably the Batanīs, a tribe inhabiting the eastern slopes and valleys of the Jhandula and Gabar hills, which has ever borne a prominent part in connection with Tānk hill policy. These Batanīs also occupy large tracts at the foot of the hills, and come naturally between us and the Mahsūds on the Tānk frontier.

Besides these distinctively Affghān tribes, a large number of Jat cultivators are to be found on the plains of Tānk,—men whose ancestors were probably invited to settle there by the Pathān holders of the country in times when they themselves were chiefly employed in defending their conquests from spoliations by warlike neighbours.

The following statistics of villages in the Tank

Number.	Name.	Position from Tank (in miles).	Population.		Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.	Horses and Ponies.
			Souls.	Adult Males.						
1	Tank (khás) ...	...	2,890	937	723	...	24	110	Nawab Shahnewaz Khan of Tank.	111
2	Kot Pathán ...	2	457	139	111	...	2	3	Ghází Khan ...	6
3	Tattor	2	315	101	77	...	2	8	Said Khan, Sherdil Khan, and Ummar Khan.	2
4	Garra Budhá ...	3	285	68	54	...	1	1	Ghulam Mahamad Khan ...	2
5	Shah Alam... ...	3	899	268	214	...	1	6	Tulsa Ram and Mirza Khan	3
6	Garra Baloch ...	1	331	105	75	...	1	2	Haidar	3
7	Jamál Dyál ...	3	284	82	54	...	2	2	Hussain Khan	5
8	Wand Gumal ...	12	1,088	331	290	...	9	21	Ali Khan, Zar Khan, Mundoora Khan, Gul Muhamad.	22
9	Wand Ghásha ...	12	423	123	115	...	5	4	Duran Khan, Asthandar, Balot, Shamal Khan, and Khooda Khan.	5
10	Wand Sarang Zúná ...	15	1,162	357	288	...	9	7	Mauladad Sher Mahamad and others.	12
11	Utrá	7	603	166	132	...	2	8	Brabun Khan, Jabar Khan, Rozi Khan.	4
12	Wand Ghorazaí ...	15	842	233	219	...	7	14	Zar Khan and Gulli Khan.	8
13	Shaikh Sultan ..	7	867	261	201	...	3	8	Alam Khan, Shadi Khan ...	4
14	Pathar	4	302	92	53	...	1	2	Mallik Shahbaz and Hyat...	4
15	Fatteh Chandhrar ...	3	919	292	341	...	2	3	Ghulama	6
16	Kot Mír Mahammad ...	9	252	69	58	...	2	1	Ali and Mallik Mitha ...	2
17	Jamál Awán ...	6	572	186	160	...	1	2	Fatteh Khan and Mallik Khan.	2
18	Bará Khéil ...	4	534	142	112	...	3	7	Sadat Khan	6
19	Ranwál	2	1,528	511	352	...	7	16	Gullun and Chargh Husain Shah.	16
20	Shahbáz	4	670	214	148	...	4	8	Mallik Chandwr and Azmat Shah.	6
21	Garra Kán Dalela Akbar.	6	280	79	163	...	1	2	Anwar and Hakim ...	6

Division are furnished by CAPTAIN MACAULAY :—

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of Inhabitants.	Sections of village.
Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.					
415	215	150	12	...	...	Grain of all sorts, dates, cotton, &c.	Zam Tak hill stream	Supplies of every description.	Pathan, Said, Baloch, Jat, Hindu, Sikh.	
303	275	1	3	...	...	Grain ...	Ditto ...	Ditto in small quantities.	Pathan, Baloch, Shaikh, Jat, Said, Hindu.	
333	115	...	5	...	...	Ditto ...	Ditto ...	Ditto ...	Baloch, Shaikh, Pathan, Jat, Hindu.	
235	220	9	...	...	...	Grain and Cotton.	Ditto ...	Ditto ...	Baloch, Pathan, Jat, Hindu.	
373	383	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Jat, Shaikh, Hindu.	
270	230	...	5	...	...	Ditto ...	Ditto ...	Ditto ...	Said, Jat, Baloch, Hindu.	
215	110	...	3	...	...	Ditto ...	Zam Gumal hill stream.	Ditto ...	Baloch, Shaikh, Jat, Hindu.	
794	35	...	10	...	...	Grain ...	Ditto ...	Ditto ...	Pathan, Baloch, Jat, Koreshi, Said, Hindu.	
330	50	...	3	...	...	Ditto ...	Ditto ...	Ditto ...	Koreshi, Said, Baloch, Jat, Pathan, Hindu.	
612	56	...	...	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Said, Jat, Hindu.	
340	50	...	10	...	...	Grain and cotton.	Ditto ...	Ditto in small quantities procurable.	Pathan, Jat, Shaikh, Hindu.	
591	54	...	8	...	...	Grain ...	Ditto ...	Ditto ...	Pathan, Koreshi, Said, Shaikh, Jat, Hindu.	
505	264	...	4	...	...	Grain and cotton.	Ditto ...	Ditto ...	Pathan, Shaik, Baloch, Said, Koreshi, Jat, Hindu.	
308	896	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Jat, Baloch, Pathan, Koreshi.	
340	300	...	5	...	...	Ditto ...	Ditto ...	Ditto ...	Jat, Shaikh, Baloch.	
106	220	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Koreshi, Pathan, Jat, Baloch, Hindu.	
150	45	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Jat, Shaikh.	
319	132	9	9	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Shaikh, Hindu, Jat.	
513	680	39	15	...	...	Ditto ...	Ditto ...	Ditto ...	Said, Koreshi, Shaikh, Jat, Pathan, Baloch, Hindu.	
231	300	...	6	...	...	Ditto ...	Ditto ...	Ditto ...	Said, Baloch, Jat, and Hindu.	
260	100	...	...	...	...	Ditto ...	Zam hill stream ...	Ditto ...	Said, Koreshi, Baloch, Jat, Pathan, Hindu.	

The following statistics of villages in the Tank

Number.	Name.	Position from Tank (in miles).	Population.		Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of Headmen.	Horses and Ponies.
			Souls.	Adult Males.						
22	Darrakki	11	1,378	405	263	...	5	12	Bhai Khan, Ahmad Khan and others.	15
23	Sher Ali	15	623	236	145	...	2	1	Ahmad Khan and Dilasa Khan.	...
24	Indri	16	368	104	68	...	1	1	Bhai Khan and Gulmir Khan.	...
25	Gul Imam	7	1,737	550	306	...	1	14	Azim Khan and others ...	6
26	Turan (New) ...	6	638	216	157	...	2	7	Sheraw and Sarfaraz ...	10
27	Kirri Pai	12	1,051	300	223	...	6	13	Izzat Khan and others ...	6
28	Ammam Khail ...	12	2,089	608	451	...	2	4	Shadi Khan and others ...	6
29	Mahammad Akbar ...	12	271	70	56	...	2	3	Ummar Khan and Soban Khan.	6
30	Tagori	7	367	106	73	...	2	4	Kashmir Khan... ...	5
31	Nasran	5	1,107	342	259	...	2	4	Shahabdin and others ...	5
32	Garra Abizar ...	7	289	81	57	...	1	1	Azim Khan and Miran Khan.	...
33	Rodi Khail ...	3	242	75	57	...	1	1	Maulivi Sharfuddin ...	2
34	Kirri Haidar ...	5	316	97	85	...	1	3	Almar Khan and others ...	4
35	Kirri Zaffar Khan ...	5	205	76	51	...	2	2	Khushhal Khan and others.	3
36	Kirri Gulan ...	4	323	104	75	...	1	1	Bhangi Khan and others ...	4

NOTE.—In this parganah the Zam Tak and Zam Gumal streams flow

Division are furnished by CAPTAIN MACAULEY,—contd.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of Inhabitants.	Sections of village.
Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.					
771	614	88	15	...	...	Grain and cotton.	Soheli hill stream...	Supplies in small quantities procurable.	Pathan, Said, Jat, Shaikh, Hindu.	
87	12	10	5	...	...	Ditto ...	Kat Larsi hill stream.	Ditto ...	Pathan, Shaikh, Jat.	
58	26	32	5	...	...	Ditto ...	Pezu hill stream ..	Ditto ...	Jat, Pathan, Hindu.	
553	311	70	15	...	...	Ditto ...	Takwara and Soheli hill streams.	Supplies procurable.	Pathan, Shaikh, Baloch, Hindu.	
280	200	20	10	...	...	Ditto ...	Takwara and Zam hill streams.	Ditto ...	Said, Koreshi, Jat, Hindu.	
710	478	220	17	...	...	Ditto ...	Soheli, Gharaghocha and Lunda-hill streams.	Ditto ...	Pathan, Jat, Shaikh, Hindu.	
675	480	50	5	...	...	Ditto ...	Soheli and other hill streams.	Ditto ...	Pathan, Hindu, Jat.	
245	276	33	6	...	...	Ditto ...	Soheli hill stream...	Ditto ...	Pathan and Jat.	
351	50	37	5	...	...	Ditto ...	Gard Ghona hill stream.	Ditto ...	Pathan, Jat, Shaikh, Hindu.	
230	100	...	5	..	...	Ditto ...	Shoza hill stream...	Ditto ...	Pathan, Baloch, Shaikh, Jat, Hindu.	
257	12	10	2	...	...	Ditto ...	Soheli hill stream ..	Ditto ...	Pathan, Koreshi, Shaikh, Jat, Hindu.	
180	110	10	2	...	...	Ditto ...	Zam Tak hill stream.	Ditto ...	Baloch, Koreshi, Hindu.	
350	300	25	15	...	...	Ditto ...	Ditto ...	Supplies in small quantities procurable	Pathan, Jat, Shaikh, Hindu.	
322	100	20	3	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Jat, Hindu.	
180	100	26	5	...	...	Ditto ...	Ditto ...	Ditto ...	Jat, Pathan, Hindu.	

throughout the year, and the rest of the streams during a portion of the year.

The passes into the hills from the Tānk district are the Zarwanī, Nasatzkai, Shīrani, Gūrabi, leading into the Shīrānī country, and the Gomal, Ūrmān, Nispa, Tarobi Khushk, Samūndar, Girnī Khūrd, Bara Girnī, Sara Khola, Sarazao, Tānk Zām, Spīn-ka-Ghasha, Goraisī, Matkar, Khal Putr, Zanazi, Makiblah, Sūjah, Raidūn, Pirang Algad Pungī, Garai Algad, Chinai Tand, Chinai Khushk, Tand Kankara, Khushk Kankara, Sorah, Baz Sorah, Gulhara, Zarinja and Larzan into the Batani and Vazīrī territories.

The history of the Daolat Khel family will show how they are connected with the Vazīrīs. The Nawāb of Tānk is the son of a Vazīrī woman, and has a wife from the Alīzai Mahsūd Vazīrīs. Taylor testifies to the use of this connection in the first years of British rule in keeping the Tānk border free from raids of the Vazīrīs; but after this, from 1855, the alliance seems to have had no effect in stopping them; for there is no part of the trans-Indus frontier which has been in a state of so constant and continuous turmoil as has the Tānk border by the Vazīrī neighbours of the Nawāb.

There are no fewer than seven outposts on this border held by regular and militia troops (chiefly by the regular troops, as with the exception of Drāband, which has only 24 sabres and a few infantry, the whole of the troops in the Dera district, on outpost duty, are in this division), yet I believe that crime is very little, if at all, decreasing.

The occupied outposts are Mānjī, Tata, Murtiza, Girnī, Kot-Kirgi, Tānk Zam, and Kot Nasrān.

The outposts which have been or are to be abandoned are—Rorī, Dabra, Tator and Tank.

The Kati Khels are said to number some 2,000 men.

Most of the Povindah tribe, with the exception of a few Kiris of the Nāsar tribe, pass through the Tānk border by the Gomal route.

The history of the Tānk family will be found in the article on the Daolat Khel, where it will be seen that after the ejection of the Sikhs, in 1847, Shāh Nawāz Khān, son of Aladād Khān, was made Governor of the Tānk district, through the influence of Major Herbert Edwardes, which was farmed to him on a five years' lease by the Sikh Darbār for a lakh of rupees per annum,—Rs. 25,000 being allowed as a deduction for the cost of management. This arrangement continued till February 1850, when the Board of Administration sanctioned the reduction of the sum payable by the Nawāb to Rs. 65,000, in consideration of the abolition of transit duties, and the lease was renewed for a further term of five years in December of the same year. In 1853, Major J. Nicholson, then Deputy Commissioner of the Dera Ismail Khān district, made a summary settlement of Tānk. Previous to this the chief had fallen considerably into arrears, and Major Nicholson, considering the settlement excessive, had proposed a reduction of Rs. 20,000 per annum, allowing the Nawāb the sum of Rs. 24,000 a year, out of which he was to maintain 50 horse and 150 foot for the protection of the district. The Chief Commissioner, on the original proposal of Major Nicholson to this effect, directed that he should make a summary settlement, which might place occupiers of the soil on the same footing as those of the adjoining district, and grant a three years' lease. The Chief Commissioner did not wish the reduction to be limited to any particular sum, but that the assessment of each village should be placed on an equitable footing so as to secure the contentment of the

people, giving to the Nawāb such a proportion of the collections as might enable him to arrange satisfactorily for the administration of the tract. On the proposals of Major Nicholson in the summary settlement, the Chief Commissioner agreed with the Deputy Commissioner that the chief should receive one-third of the annual collections for purposes of administration; that he should be recognized as the khān or chief of Tānk, receiving one-eighth of its revenues as such, subject to the condition of service. The recommendations of the Chief Commissioner were accepted by the Government of India, and Shāh Nawāz Khān was recognised as chief of Tānk and entrusted with its management, receiving one-third of the actual collections, inclusive of one-eighth as inam zamindari, contingent on good service, and directed that on his death the chiefship should descend to the most efficient and trustworthy of his sons, on similar conditions. The assessment of Tānk by the settlement effected by Major Nicholson was about Rs. 63,869, the third of which was Rs. 21,289, whilst the annual cost of the establishments which the chief was expected to maintain amounted to Rs. 16,200, leaving to him a little over Rs. 5,000 a year for his own expenses. Captain Coxe, three years later, made a second summary settlement of the district, estimating the revenue at Rs. 61,066, or, inclusive of certain rent-free grants, Rs. 63,000, at a little over which figure it now stands. From that time the condition of the Tānk district continually deteriorated. The Nawāb, year by year, fell more deeply into debt, and, as a necessary consequence, the administration of both the interior district and the border became less efficient.

The land revenue settlement of Tānk had, for various reasons, financial and otherwise, been continually deferred; and the determination of the relations of the Nawāb with the cultivating body, together with the improvement, if possible, of his position, which the Panjāb Government much desired, it was found impracticable to effect until a regular settlement should be undertaken, at which time the rights of the parties interested in the land might be equitably determined. The investigations which have been lately instituted by the Settlement Officers employed in the Dera Ishmail Khān district seem to show conclusively that it is possible, with full consideration of the just claims of others, to most materially improve the position of Shāh Nawāz Khān so far as his income is concerned.

The experiment of entrusting civil, criminal and revenue jurisdiction to the present chief has been in operation for many years, and has completely failed.

One special reason, which had weighed most strongly in entrusting the Nawāb with the administration of the Tānk border was, that he was himself the son of a Vazīrī woman, and had himself married into the Alīzai branch of the Mahsūd Vazīrīs. This connection, it was believed, would give him such influence with the Mahsūd tribe, the most unmanageable on all the Derajāt border, as to secure the frontier against the raids and murders committed by numbers of that tribe. That this expectation has been altogether unrealised, the statements of border offences committed in the Dera Ishmail Khān district from 1861 to 1872, together with those of the Tānk border most conclusively prove. The length of the Tānk border is not more than 40 miles, very much less than that of the remaining part of the district; yet in the

11 years, from 1861 to 1872 inclusive, there have been 17 murders in Tānk to 6 in the remaining part of the border; 231 raids and dacoities to 39 elsewhere; 127 robberies to 18 in the remaining part of the border; nor do the murders include those committed in raids, which, in this statement, come under the head of dacoities, and amounted to 22 murders and 57 woundings. These figures only confirm what has been long known to the Government,—the inefficient administration of this part of the border. From Pēshāwar to Sind there is no part of the North-Western Frontier so insecure, so exposed to raids and violent crime, as the 40 miles which are nominally under the management of the Nawāb of Tānk.

Sir Herbert Edwardes, in his letter to the Secretary to Government of the 5th January 1865, forwarding for favorable consideration certain recommendations for the improvement of the position of Shāh Nawāz Khān, stated that, during a trial of 19 years, he had shown himself a good administrator, a loyal chief, and stout defender of the border. This conclusion is shown by the records of crime in the Derajāt and the concurrent testimony of every officer of local experience to be altogether erroneous. Even so far back as 1865, the administration of Tānk was extremely bad, and the proportion of border crime in that district to the border crime of the rest of the Dera Ishmail Khān frontier had been greater than it is at present. With these facts, and with the statistics which prove their truth, Sir Herbert Edwardes was unacquainted. He had long left the Derajāt, and only remembered Shāh Nawāz Khān, as a chief whose misfortunes he had himself pitied, whom he had raised from poverty to a position of distinction, and naturally disposed to take the most generous and friendly view of the chief's case, was misled into a statement which was then incorrect, and which remains equally so at the present day. The Nawāb of Tānk has shown himself incapable of administering the Tānk district or of defending the border entrusted to him. His loyalty has never been questioned, but, however loyal, he has not the strength of character necessary to overcome the considerable difficulties to efficient administration in an exposed tract of country such as Tānk is. His connection with the Mahsūd tribe may be considered on the whole as a source rather of weakness than of strength. It has taught him to intrigue with that tribe; to shelter criminals belonging to it; above all, to prevent British Officers from having any intercourse with the Mahsūds except through himself as the interpreter of their intentions, and the Mahsūds themselves from coming further for purposes of trade than Tānk, while the advantage which it has given him in obtaining reliable information of the movements of the Mahsūd Vazīrīs has only been turned to account, by furnishing information of raids *after* they have happened. Information which must have been in the possession of the Nawāb were the supposition of his influence with the Mahsūd Vazīrīs correct, has not been furnished until too late to be of any value. The loyalty of the Nawāb may be unimpeachable, but the practical results have been the same as if he had been in league with the Mahsūds, and had countenanced or abetted their incursions into British territory, instead of having been placed by the Government in a position of great authority for the express purpose of holding the border against them. The condition of internal crime in the Tānk district appears to be more favorable to the administration of the Nawāb than that of border crime. The explanation, however, is that

border crime is reported to the authorities; the line of militia posts and military outposts rendering it almost impossible to conceal its occurrence, while the almost entire absence of all village police in the interior prevents knowledge of the occurrence of crime, and especially of less heinous offences, such as theft and assault, which so largely swell the ordinary district returns in British territory.

The chief maintains that the whole of the allowances drawn by him from Government for police purposes is entirely spent on police administration; but the unanimous opinion of every officer acquainted with the locality is to the effect that the interior village police has hardly any existence at all, while the border police are represented by a few badly armed and badly mounted men, so badly paid as to be entirely inefficient for all purposes of defence and protection, and who, on their miserable stipends irregularly paid, cannot be expected to risk their persons in preventing crime or pursuing criminals. The duties which the Nawāb has failed to perform the Government has had itself to undertake, bearing the expense of military posts at Girnī and the Zām, militia posts at Murtaza, Kot Khirgī and Kot Nusrān, while a portion of a cavalry regiment is now stationed at Tānk itself. The state of Tānk has met with the most careful consideration from the Hon'ble Mr. Davies, Lieutenant-Governor, and he expressed his unqualified opinion, that all police and military jurisdiction should be at once and altogether withdrawn both on the border and in the interior of the district, and that the Nawāb should exercise no other criminal jurisdiction than that of an ordinary magistrate, trying cases brought before him for decision. The experiment of trusting these duties to the Nawāb has had a sufficiently long trial and has failed, and signally failed, and His Honor was of opinion that the Government should have no hesitation in acknowledging the failure, and applying the only remedy which can be successful *viz.*, withdrawing police jurisdiction, and raising the position of the Nawāb from that of a second-class to a first-class magistrate, appeals from his decisions lying to the Commissioner instead of the Deputy Commissioner. This would compensate him for any loss of dignity he might otherwise suffer; and he is sufficiently able, experienced, and acquainted with legal procedure as to make the grant of enhanced powers unobjectionable.

"The Lieutenant-Governor" says Mr. Davis' minute on this subject "is "not, however, in favor of permitting the Nawāb to collect in kind "from tenants in occupancy at the time of settlement or to exercise any "revenue jurisdiction whatever. In a country like that of Tānk, entirely "dependent for cultivation upon irrigation by permanent or periodical "streams, the revenue jurisdiction implies control of the water, and "places in the hands of the Collector almost absolute power, as he is "competent, by withholding or diverting the water-supply, to ruin "the crops of a recusant village. His Honor would recommend that in "the same way as the police jurisdiction is abolished, and a British Police "Officer stationed at Tānk, so the revenue jurisdiction be withdrawn, and "the collections be made in the ordinary way by a Tahsīldār, subordinate "to the Deputy Commissioner in the Gomal and Kūndī divisions; in Tānk "proper, the Nawāb, as landlord, making his collections in the ordinary "manner, without the intervention of British revenue officers, unless their "assistance be asked for by himself under the rules prescribed, and paying

"his own revenue into the Government treasury. This arrangement would "allow to him between Rs. 40,000 and Rs. 50,000 per annum, exclusive of "his one-eighth inam, *Zamindari*, which the Lieutenant-Governor would "propose to maintain subject to condition of service. The position of the "Nawāb being so greatly improved so far as his income is concerned, the "Lieutenant-Governor considers that it would not be inequitable to disallow "the grant of Rs. 16,200, hitherto made for police administrative purposes, "for which the money will no longer be required by him; while the charge "must fall upon the Imperial revenue. His Honor would therefore recom- "mend that the Nawāb should be allowed all those advantages which the "declaration in his favor of proprietary right in Tānk proper naturally "bring him, cancelling altogether the arrangement under which there was "paid to him one-third of the revenue collections for expenses of manage- "ment, which will now be undertaken by the Government. His income as "proprietor of certain lands, together with the *inam zamindari* as chief, "will be all that he will be entitled to claim. The cost of police arrange- "ments will be in part met from the increase in the assessment which may "be expected to amount to about Rs. 10,000. This sum will, no doubt, meet "the expenses of internal police and a thāna at Tānk itself, together with "the necessary border police. All rights to be conferred on the Nawāb, "those as chief, and those as proprietor, His Honor would, in express "terms, grant on condition of loyal and active service. Nor is there any "but an apparent anomaly in making hereditary rights thus strictly condi- "tional. All that the Nawāb now enjoys is on condition of service; the "proprietary rights proposed to be accorded are not legally claimable. Any "such legal claim would be barred in the Courts under the limitation rules, "and further from the fact that the district of Tānk belonged to the British "Government with the rest of the Panjāb, by an Act of State, and that no "restoration of a status enjoyed under a previous Government could be "subject of a suit.

"Hereditary jagirs are granted by the Government on conditions of "service, and all other rights, proprietary, *zemindari* or talukdari, may as "appropriately be conferred on the same conditions.

"The expense of defending this portion of the frontier has very largely "increased since the allowance originally made to the Nawāb was supposed "amply sufficient to meet it—a system of militia outposts and military "posts has been rendered necessary by the mal-administration of the dis- "trict; nor can this expenditure be expected for some time to come to be "susceptible of reduction. But His Honor trusts that better arrangements "and more efficient supervision will gradually render the Tānk border as "tranquil as any other portion of the Derajāt; and, when that time shall "arrive, and the necessity for maintaining the present chain of outposts ceases, "the charge in the general revenues will be proportionately reduced.

"The only class who will lose by the arrangement now proposed by the "Lieutenant-Governor are the present holders of revenue leases in the "district, the *mushaksadars* or farmers. With reference to this class, the "Lieutenant Governor holds the case to be clear. They are neither chiefs "nor managers in behalf of the proprietary body (whom, indeed, they in "no way represent) who do not as of right share in their profits. They "merely consume the rents for the payment of which they have contracted, "and the leases granted to them were only so granted as a matter of admi-

"nistrative convenience when the country was taken over from the Sikhs. "They have no right to more than the allowance of one-tenth of which "they enjoyed in former years, and the Lieutenant Governor proposes to "continue these to them, perhaps in the form of favorable rates on their "own holdings, in order to remove any just cause of complaint. These "proposals His Honor would desire to be understood are equitable and "liberal to all classes concerned. No body of proprietors are deprived of "any rights which they now enjoy or which they can ask to be granted "with any show of reason. The lessees have no right whatever to be "continued in that position longer than is convenient to the Government, "and that the Nawāb should take the place which they have for a time "occupied is likely to prove advantageous to the great body of the people.

"Nor does His Honor anticipate that the proposed changes will cause "any serious discontent or other than strengthen the administration. The "position of the Nawāb being in point of income so vastly improved, and "this income being dependent upon active good service, it is most improb-"able that he will oppose the change; the cultivating body in Gomal and "Kindi will be confirmed in all their rights which are now in doubt or de-"nied, while those of Tānk admit freely the proprietary rights of the "Nawāb, and cannot object to these rights being formally acknowledged "while their position as hereditary tenants will be improved and important "privileges of sale and mortgage granted. These lessees will be treated "with all the consideration which they can hope for, and more than they "could legally claim. But the changes will still be carried out with the utmost "caution, and the construction of the necessary thānah will be protected "by a military force, and no opportunity allowed for any opposition to ar-"rangements which the Government had found it necessary to carry out.

"The Lieutenant Governor earnestly trusts that the recommendations "contained in this letter, and which are fully concurred in by Lieutenant-"Colonel Munro, Commissioner of the Derajāt, whose long experience of "the border and ability give a special value to his opinions, may receive "the sanction of His Excellency the Governor General in Council. The "case has been most carefully considered by His Honor. His visit to "the frontier during the past winter had as one of its chief objects "the determination of the true cause of the disorder and crime in "Tānk, and of obtaining sufficiently accurate information on this subject. " (*Nicolson, Grey, Carr, Macgregor, Davis.*)

TĀNK ZĀM—

A river of Afghānistān, which rises in two branches,—one called the Badar Algad, in the south-west slopes of the Pīrgūl mountain, in the Mahsūd country, and the other the Chīnī Algad, rising in the Shwēghar and Razmak. Its branches then flow past Kānīgoram, Mākīn, and Shingīkot, and reach the plains 3 miles from Tānk as a feeble stream, barely sufficient to irrigate the lands of that little town. Its length from Kānīgoram, about 12 to 15 miles below its source to Tānk, is 62 miles. At Shingī Kot it is joined by the Hinjor Algad, and at Palosīn by the Shahūr Zām, both large tributaries.

The Tānk Zām is flanked throughout its whole course by high hills, which occasionally recede sufficiently to give the spurs enclosed the appearance of small valleys. The width of its bed in the hills is very variable—in some places being as much as 1,000 yards, whilst at others it narrows

to less then 100—being, as may be supposed, broadest at its mouth, gradually narrowing as it ascends. The narrowest parts are where the water has had to pierce its way through any range of hill crossing its course at right angles. Such gorges are called by the natives "tangas," and are the points occupied by them to oppose an enemy. On both sides, at intervals, throughout its course, patches of land have been deposited, and are preserved by artificial means for the purpose of cultivation; and the largest of these afford sufficient space for encamping upon. Its bed is paved throughout with boulders and stones. In fine weather a clear stream from 2 to 3 feet deep winds down its bed, requiring to be crossed at every 200 yards. After rain the whole bed suddenly fills, and at times is not passable, even by an elephant.

The Tānk Zām pass is situated between the Dabli and Spīn-ka-Ghāsha passes, north-west of the present outpost of Tānk Zām.

A very good road goes through this pass to the Vazīrī country, and was the route taken by General Chamberlain's force in 1860 against that tribe, when 9-pounder guns were taken up as far as Kānīgoram.

The Tānk Zām and Kot Kirgī posts are responsible for the pass.—(*Chamberlain, Walker, Carr, Macgregor.*)

TĀNK ZĀM—

An outpost on the Tānk border, situated at 1 mile from the mouth of the Zām pass, and 6 miles east of Kot Kirgī. It is garrisoned by 50 cavalry, 50 infantry (Panjāb Frontier Force) with 3 guide sowars. It has a house for an officer. The post is responsible with that of Kot Kirgī (to which it acts as a support) for the Tānk Zām pass, and all the small passes leading into the Tānk Zām from the plains through the first range of hills. (*Chamberlain, Walker, Carr, Macgregor.*)

TANTA—

A pass in Yāghistān, leading the village of Balai in the Gadaizai division of Būner to Janbēl and Kokarari in the Babūzai division of Swāt. It joins the Kalel road on the Swāt side of the pass, and is only practicable for laden coolies. (*Lockwood.*)

TAOSA.—Lat. 30° 41′ 52″. Long. 70° 41′ 28″. Elev. 593 feet.

A town in the Sangarh division of the Dera Ghāzī district, situated 83½ miles from Dera, and 42¼ miles from Ghāzī, with both which it is connected by the imperial telegraph road, 8 miles north of the river and 7½ miles east of the hills.

It is connected with Mangrota by a good broad level road, crossed by two small insignificant channels from the Sangarh water-course, and running through a well cultivated tract of country dotted about with trees, the cultivation being dependent on rain and irrigation from the Sangarh. The town of Taosa is hidden from view westerly, till almost within the suburbs, by low sand hillocks, above which the mosque and white-domed roza or mausoleum alone appear. East of the city is a small mud-built thāna, about 35 yards square, 14 high, with two towers, barracks being erected within all four faces for police.

In this village there are 241 Kachas, 151 Batas, 47 Mūlas, 73 Langas, 33 Manklas, 80 Jāfars, 10 Barohīs, 11 Bābars, 6 Ūstaranās, 89 Majotas 45 Khojas, 230 Hindūs, &c.

North-west of the village is a small dâk bungalow a few yards west of the road, and the camping-ground between this and the city, on both sides

of the road, is rather confined. The village is divided in two by the imperial road, which runs here nearly due north and south; the greater part of the village, however, is situated east of the road. The village of Taosa, being situated on rising ground and among little sand hillocks, commands all the approaches to it for some hundred yards. The country immediately around it for some ¼ mile is a sandy tract, uncultivated, which at first gives it the appearance of being scantily cultivated; but beyond the sandy tract the country is entirely under cultivation, dependent, however, on rain and partly on the Sanghar irrigation.

After the sandy tract, the country around is fairly well-wooded with good-sized jal and tamarisk trees.

South of the city and at a distance of some 200 to 300 yards runs the (usually dry) bed of the Sanghar, which is here a vast sandy expanse of about 1,500 to 1,800 yards.

To the north-west is the mosque known as Hazrat Sulimān. It is a very large conspicuous building, constructed on a ponderous base of red brick, above which to the height of about 120 feet rises a dome, with an upper terrace, relieved by minarets picked out with white and blue, the dome of the mosque being painted green. The mosque is not as yet completed. It has been built principally by Nawāb Bahāwal Khān, who gave Rs. 80,000 towards its expenses.

Hazrat Khoja Shekh Mahamad Sulimān Khān, the saint, over whose remains this tomb has been erected, was the son of Zakaria Khān, a Jāfar of the Drūg hills, and a resident of the village of Gargojī. In his youth he came for his education to Dera Ghāzī, after acquiring which he became a pupil of Khoja Nūr Mahamad, of Mohār Sharīf; gaining from this connection considerable reputation, he settled at Taosa, about 75 years ago, and lived here for 54 years, teaching the people. By degrees his reputation increased, and disciples came to him from Afghānistān, Hindūstān, and the Panjāb, and the neighbouring tribes of Baloch and Pathān; 21 years ago the saint died, and his son Āla Bakhsh has succeeded him. (*Davidson, Macgregor.*)

TAOZ MELA—

A village in the Sipāh division of Tīra on the right bank of Tīra Toi. It consists of about 50 houses, scattered about, and 1 tower. Above this the valley contracts. The best way of getting to this village is by the Alīzai Kotal. (*Cavagnari.*)

TAPĪ—

A large village in Lower Dawar, the head-quarters of the Tapizai clan, it contains 2,000 inhabitants, with 37 Hindū shops. There are no towers to the walls, which are, however, unusually high. There are 3 gateways to the tower. (*Norman.*)

TAPĪ—

A hamlet in the Kohāt district close to Karak, on the left bank of the Tarka. It has 26 wells worked by Persian wheels.

The people are of the Haidar Khan Khel clan of the Ūzshdah Bāraks. Opposite Tapī a road runs through the Kondghara range to Bahādar Khēl. It is called 'Saliareh,' and is fit for footmen or single horsemen. (*Ross.*)

TAPĪ—

A village in the Baizai division, Kohāt district, 4 miles from Kohāt, on the road to Dhoda. It has 126 houses, and a population of 555 souls, of

which 160 are males, and it has 126 houses. It was founded by Daolat Khān, Baki Khān, and Mīro Khān. Its revenue is Rs. 2,130, and since 1858, it has been farmed out, the present holder being one Diāl Sing. The inhabitants are chiefly Awāns. Eighty armed men can turn out on an emergency. The land is all irrigated, and its water-supply is from the Kohāt spring. (*Plowden.*)

TARAKAI—

A pass leading from the village of Kharkai, in the Pēshāwar district, to Zūlmkot in Rānīzai Swāt, Yāghīstān. It joins the Shāhkot road and is only used by footmen. (*Lockwood.*)

TARĀKAI—

An isolated hill in Lūnkhwar, Pēshāwar district, which crops out of the plain near the point where the road from Kātlang to Palī crosses the Kalpanī ravine. Water is procurable in considerable quantity from the ravine below. General Dunsford's force halted here in 1866. There is a good view of the Baizai villages from this hill, and it would be a good place for a thāna or reserve for an advanced post. (*Macgregor.*)

TARAKAI—

A village in the Razar division of Yūsafzai, Pēshāwar district, situated in the open about 1 mile from the low bank of the Shagai ravine under an isolated rocky hill. Its sections are the Alī Khān Khēl, Patī Khēl. It has 32 houses of Pathāns, 18 of Awāns and 40 others, 2 shops, and 2 mosques. There is a tank of water some 100 yards broad in the village that dries up in time. The headman is Abdūl. (*Hastings.*)

TARAKZAI—

A section of the Mohmand tribe (*q. v.*).

TARALI—

A pass in the Kohāt district which goes along the bed of the Mithan ravine, and extending from south to north for 2¼ miles from the junction of the Sparindah with the Mithan to the junction of the Mithan with the Tīrī Toī, about a mile from Karīrosam. The pass begins at a small Tangī just below the junction of the Shaindah. This passage is between low cliffs of limestone about 20 feet high, and about 12 paces across at the upper and lower edges, and 20 paces in the middle. Below it the pass is strewn with large boulders of limestone firmly fixed in the ground. It is from 80 to 100 paces wide, and the side hills are not very high or steep.

A mile down is a 2nd Tangī, between precipitous limestone cliffs, about 80 feet high on the left bank, and 60 feet high on the right bank, the passage being about 12 yards wide. The pass below is from 100 to 120 paces wide.

Half a mile lower down is a 3rd Tangī between sloping ridges of sandstone, about 30 or 40 feet high, the passage being about 20 yards across. It is about ¾ mile more down to the junction of the Mithan and Tīrī Toī, which, after the junction, is called the Loe or Lowa until it joins the Indus above Chakwāla.

Below the 3rd Tangī the Mithan gradually widens to about 300 paces. The hills command this pass all the way, and can be crowned from the pass in most places, the exceptions being the three Tangīs and some other parts where the banks are high and steep rocky cliffs.

The Tangīs are a standing trouble to travellers and traffic. Floods are numerous in the Mithan, and when they come down they scoop out deep holes in the Tangīs, forming large deep, and dangerous pools extending from bank

to bank known as 'dands.' The sand and gravel and boulders scooped out are thrown up in a shelving bank on the lower side of the Tangī, and until the pools are filled by another flood, the Taralī pass is closed and travellers to and from Shakardara take the Bragdī route. The central Tangī is called Taralī, and from it the pass is named. It is 4¾ miles from Shakardara to the head of the Taralī pass. (*Ross.*)

TARGAKHE KOTAL—

A pass over the range which intervenes between Pindiāli Mohmand and British territory. It is the easiest into their country, and is crossed constantly by Mohmand horsemen. (*James.*)

TARĪ BĀNDA—

A village in Mīranzaī, Kohāt district. It has 57 houses and 84 adult males. It is a "bānda" of Mahamad Khoja. (*Macgregor.*)

TARĪ KHEL—

A village in Kohāt district, which could formerly turn out 200 fighting-men. (*Agha Abbas.*)

TARĪNS—

A Pathān tribe, inhabiting the country to the north of Kachī in Balochistān. They number 700 fighting-men and own 3 good-sized village, *viz.*—

Chotiālī	100 fighting-men	headman, Billand.
Ūmarzaī	"	" Gulrāz.
Thal	"	" Ismail.

They are a quiet, peaceably disposed tribe, but are plundered by the Marīs, and are too weak to retaliate. The Shahdūzais and Ūtaranās are neighbouring tribes with whom they are on friendly terms and intermarry.

The Tarīns pay yearly a tribute of 6,000 rupees to the ruler of Kandahār. The 3 towns above-mentioned are in the middle of large plots of cultivation (wheat, jowar, Indian corn), and people of many different classes. The inhabitants are very well off, their lands are good and irrigated by perennial streams.

The Tarīns do not seem to hold a high place in the estimation of the surrounding tribes for bravery.

The yearly tribute due to the Kandahār State has not been now executed for upwards of 8 years, and the Tarīns now consider themselves an independent State.

The Tarīns have an old standing enmity with the Hamzazai branch of Kākars, but not with the other branches of this tribe—(*vide* Central Asia, Part II.) (*Davidson.*)

TARKHA KŪ—

A village of Chaontra, Kohāt district, about a mile from Mita Khel on both banks of the Tarkha ravine. It is in four parts of varying size. On the right bank, on some sandstone rocks, is Drabkila, consisting chiefly of sheds for the cattle and herdsmen. Higher up, and on the left bank, are some houses known as Kashmīrī; and across the fields on the Sangīnī, a tributary of the Tarkha, are a few more known as Algadī. The main part is on the left bank opposite Drabkila, and is called Ghorikila, and has 30 houses and the other parts 24 more.

Water is procured from a small well at Kashmīrī, and a spring slightly bitter in the Tarkha's bed above Drabkila, and 14 wells with Persian wheels at Ghorīkila. The people are Land Bāraks, of the Badin Khel section of the Khwāzī Khel clan. (*Ross.*)

TARKHELĪS—

A tribe of Hazāra, who inhabit the south portion of the Gandgarh hill. They are said to be of the same race as the Ūtmānzai of Yūsafzai. They are quite quiet now, but used to give a great deal of trouble at the commencement of our rule. They once defied Major Abbott, and accordingly that officer and Lieutenant Nicholson led columns against their stronghold of Simalkand and they submitted at once. (*Wace, Macgregor.*)

TARKHOBI—

A village in the Banū district on the right bank of the Tarkhobī nala, a short way above its junction with the Kashu. The village is 2¾ miles east of Adhami, and 4¾ miles east of the Jūr watering-place. It has 25 or 30 houses and some large tamarisk trees, and is on bank above the nala. Its water is from a well dug in the nala. It belongs to the Bharat Khel section of the Sperkai Ahmadzai Vazīrīs. (*Ross.*)

TARLANDAI—

A village, in Yūsafzai, Pēshāwar district, situated 18 miles east of Mardān, and under musket range of a stony hill which protects the village to the west. Its sections are Alī Khān Khel Pati. It has 172 houses belonging to Pathāns and 90 to others, 7 shops, and 8 mosques. On the east side is a pond of water for the cattle of the village, and its lands are richly cultivated and irrigated from 62 wells. The headman is Jāfar Khān. (*Lumsden, Hastings.*)

TARNAO—

A village in Hashtnagar, 16 miles from Pēshāwar north-north-west. The Swāt river is fordable opposite it during eight months of the year. (*Lumsden.*)

TARNAWAI—

A village in the Mangal sub-division Mānsera division of the Hazāra district, 5 miles north-west from Thandiānī at the head of the Ichar river. It has 310 houses, 7 shops, and 8 mosques. The population amounts to 1,496 souls. The inhabitants are composed of 78 Jadūns, 164 Syads, 246 Awāns and 1,008 others.

The water-supply is from the Tarnāwāi stream and springs, and the water is good and very plentiful. The produce consists of Indian corn, barley, mash, &c., and supplies are procurable here in small quantities after due notice. The stock of the village embraces 2 horses, 810 cattle, 246 flocks of sheep and goats, 4 donkeys, 3 mules. The headman is Khodādād. (*Wace.*)

TAROBI KHUSHK and TAND—

Two small passes on the Tānk frontier, situated between the Nispa and Bāgh passes, north-west of the outpost of Mūlazai.

Roads through them join the Ūrmān pass, behind the 1st range of low hills, and thence go to the Batanī bands. (*Carr, Macgregor.*)

TĀRTARA— Elev. 6,822 feet.

A peak of the Khaibar range of mountains. There is a road known by this name which turns the main defile of the Khaibar.

The distance from Daka to Pēshāwar by this route is 32 miles, and the route is very difficult. From Daka 4 miles east is Kongāh, a village on the right bank of the Kābal river, from which guards are procured for the rest of the route. Three miles after leaving Kongāh there is an ascent of 2 miles, and after it a second. When both are surmounted, a plain is entered of 6 miles in extent, where there is a well; from this well

there are two roads, the one to Tārtara, the other to Ābkhāna; 4½ miles from the well is Shalmān. Thence there is a road to Lūādgaī, in the Khaibar.

From here the road for 10 miles is in a defile, having a running stream and plenty of trees, but no habitations.

On leaving this, a hill is ascended, called the Koh-i-Khūdā, after which a second hill, called Koh-i-Rasūl, or the Tārtara hill. There are five other lesser hills to surmount, having ascents and descents. There are no habitations on the road; but, after descending each hill, a small stream is met, sufficient for drinking purposes. This stage is so difficult that horsemen are obliged to dismount at some places. For the next 3 miles the road is very difficult over ascents and descents to the Dara of the Mūlagris, after passing through which the village of Isportang, belonging to the Barozaī Khalīls, on the plain of Pēshāwar, is reached. Pīr Mahamad Khān is said on one occasion to have led 3,000 men, with some camel swivel guns, by this road, to assist his brother, Sūltān Mahamad, at Pēshāwar.

A toll is levied on this route of 1 rupee for camel or horse, and 8 annas for a foot-passenger.

This hill has been proposed as a sanitarium for the British troops of the Pēshawār district. It has been visited, I have been told, by Captains P. S. Lumsden and Johnstone of the Survey, though no account of their visit exists. If there is water within a reasonable distance and sufficient building-ground, the hill might perhaps be used for this purpose, and there seems to be less objection to it on political grounds than to any other of the same height round the valley. Looking at it from the plains of Pēshāwar, it seems a very steep rocky hill, and the best sites seem to be down towards Bādpūkht. From Kāfar Deri to the top of Tartara is about 10 miles in a straight line, of which 7, from Murdadand, is in the hills. But if a road practicable for laden animals were to be made, the summit could, in all probability, not be reached under 15 miles. I do not imagine the Tārtara hill really belongs to any one, but in the event of any occupation, the Mūlagorīs and Kūkī Khel, if not many others, would assuredly lay claim to it. There would, I fancy, be little difficulty in settling either of these, or, if too unreasonable, in taking possession of the hill by force, and a very few towers in well selected places, garrisoned by infantry with Henri Martinis and a few mitrailleurs would suffice to keep the road open against all comers.

Strategetically Tārtara is a position of some importance, as no force could attempt to pass the Khaibar, Tārtara or Ābkhāna routes in the face of an adequate detachment placed on it, and it would give a very good hold on the Mūlagorīs and Kūkī Khel, while, if necessary, Lālpūra, or the Sangū Khel Shanwārīs, could be visited from it without much difficulty.

Altogether, I think the question of its occupation is worthy of more consideration than that any of the other hills in independent territory which have been proposed for a like purpose. (*Leech, Aleemoola, Masson, Walker, Johnstone, Macgregor, Scott.*)

TĀRŪ—

A village in the Pēshāwar district, 11 miles from Pēshāwar, 40 miles Kohāt. Supplies and water are procurable. The country round is open. There is an encamping ground and police station here.

TARUNI—

A village in the Hasan Khel Afrīdī hills, 5 miles south of the village of Zakhel, Pēshāwar district. It has one well, but the people also use the wells

of Kūī, which is only a gun-shot distance. It has 200 houses, and can turn out 300 fighting-men. (*Coke, Edwardes.*)

TASŪ—

A small pass in the Dera Ishmail frontier in front of Chaodwān. It in not practicable for cattle, but leads to the Baba Zām and the Gajistās. (*Macgregor.*)

TASŪ—

A plain in the Būgtī hills, at the foot of the Baga hill. Lately a spring of good water has been discovered here. There is a little cultivation, and a few Shambānī huts; about 2 or 3 miles from it is the Gadī pass leading over the hills to the Marao plain.

It drains into the Lotī branch (Kajūri) of the Sorī. This is the present residence of Ohorām Khān, jemadār of frontier militia, and chief of the Shambānī Būgtīs. (*Davidson.*)

TASŪ—

A valley, defile, and watering place in the Būgtī hills. It is about ½ mile broad, but is narrower in some places, and is intersected by the Tasū ravine, the banks of which are covered with high grass.

The Tasū defile is about 2 miles long, and is very narrow, and the hills are about a thousand feet high and very precipitous, and intersected by ravines with steep scarped sides. Cavalry have to go through it in single file, and it would have to be made practicable for wheeled artillery.

At Tasū there is a hot spring, some remains of cultivation, and a small mud tower on a low hill to the right of the valley. (*Paget.*)

TATA—

An old frontier post on the Dera Ghāzī border, 63 miles from Ghāzī, 11 miles from Mangrota, and 18 miles from Vihowa. It has a well 150 feet deep, built in 1700 A. D., by an old hill-robber, Tati Langrī. The water in it used to be good, but it is now dry, and the nearest water is now 9 miles off. The regular garrison of this post was withdrawn on the 14th June 1856, police being substituted. (*Wilde, Davidson.*)

TATĪ—

A village of the Nasratī Khataks, in the Kohāt district, situated at the north end of the valley which runs along the west foot of the steep Shīnghar range that overlooks the Nasratī and Vazīrī Thal. This valley is separated from the Thal by a low, but steep, range called the Ūtakī. The valley is long and narrow, and lies between the Shīnghar and Ūtakī ranges. It begins at Tatī on the north, and runs along the foot of Shīnghar to some miles south of Pakī and Abosī. Many ravines come down the Shīnghar range and cross the valley and pass through the Ūtakī range into the Thal.

Tatī stands inside the Ūtakī range on a rising ground between the Loighar and a small ravine that joins just below Tatī. It is in two parts, and has about 30 houses and 4 shops, built of rough stone and mud, and thatched. Some of the better ones are flat-roofed and plastered. They rise in clusters of the rising ground, and at the highest point is a small mosque with rough minarets.

This mosque is famous as the scene of a massacre, about 1845, of 60 Nasratī Khataks perpetrated by the allied forces of the 3 Bārak Khatak clans of Land, Manzai and Gūdī Khel. The Nasratīs took refuge in the mosque, and, on its being carried, were put to the sword.

The people are of the Ganda Khel section, a chief clan of the Nasratī Khataks. The wells of Tatī are in the Lōighar just below the village,

are 20 or 25 in number, but more can always be opened as required. They are simply circular holes dug in the sand, about 12 feet in diameter, and 7 or 8 feet deep. They are the resort of all the Nasratīs of the Thal, when a season of drought occurs, or whenever their small village tanks dry up. The people of Bugāra, about 2½ miles out on the Thal, habitually frequent these wells. They carry away the water in small skins carried in "trangars" (rope-nets) on donkeys. The women and boys draw the water which is reached by ramps or by small ladders of wood and rope, and is good and sweet. (*Ross.*)

TATOR—

A village in the Tānk division of the Dera Ishmaīl district, 4 miles west from Tānk. It has 77 houses, 6 shops, and 2 mosques. The population amounts to 309 souls, of which 113 are males. The water-supply is from the Tānk Zām, but is said to produce goitre. The produce consists of wheat, barley bajra, mustard, &c. The village has 747 acres of land, of which 561 are cultivated. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 3 horses, 175 cattle, 5 camels, and 3 donkeys. The headmen are Sherdil, Tator, and Shīran. (*Macauley.*)

TATOR—

An old post on the Tānk frontier, 4 miles west of Tānk, 7 miles north of Dabra, abandoned in consequence of the advance posts Girni and Kirgi having been built. (*Carr.*)

TATOR—

A tribe who reside in Tānk, Dera Ishmail district; they are a section of the Lohānīs, and are divided into sections: *1st*, Bārā Khel, *2nd*, Daris Khel.

They live principally in the village of Tator, but a portion of the Bara Khels live in Kandī, and a portion of the Daris Khels in a village called Jamal Korai. The Tators were originally very well off, and were given ¼th share of the Tānk district by Khān Zamān Khān, Daolat Khel; they have, however, greatly decreased in wealth and strength, and now number only some 60 men. (*Carr, Macgregor.*)

TAZĪGRAM—

A village in Lūnkhwar, Pēshāwar district, west of the Kalpānī ravine, opposite Kāsīma. It is surrounded by ravines in every direction. Its water-supply is derived from wells in the ravine. It has about 80 houses of Khataks. Its cultivation is all 'lalmi,' but it has some fine gardens watered from the ravine. The headmen are Kalam Shāh and Hūsenī, &c. (*Macgregor.*)

TEHR—

A watering place in the Jatrū ravine on the Rājanpūr border, about 9½ miles above its junction with the Sorī. There is a wide space here in the bed of the ravine well adapted for the encampment of a force. Davidson calls this watering place Tehrchāh. Paget says the water-supply here is uncertain. (*Lance, Davidson, Paget.*)

TERŪG—

A small village of Hamzazai Kākars, about 15 miles from Paindeh Khān Lūnī. Necessaries of life are procurable in abundance, *viz.*, rice, wheat, Indian corn, jowar, gram, peas, and fruits of different sorts. Water is procured from Karez. (*Davidson.*)

THAGŪ—

A small insignificant ravine on the Rājanpūr border, draining into the

Jabārī a few miles south of where the Phurpogānī and Gabol meet, and a short distance from the Sorī-da-Kahir watering place. (*Davidson.*)

THAGŪ—

A water-course on the Rājanpūr frontier, rising in low hills, offshoots of Giāndārī, and joining the Jatru (branch of the Sorī) a few miles above Retī. (*Davidson.*)

THAL—

A watering place in the Rājanpūr frontier, 3 miles below Kharbūt, in the Chūk ravine. It is about the only place in the pass where water fit to drink is obtainable, and this is obtained from two wells, some 3 feet deep, but it very soon dries, and a supply can only be calculated on for a short time after rain. (*Davidson.*)

THAL—

A village in Mīranzai, Kohāt district, 66 miles west-south-west of Kohāt, 42 miles Banū, 168 miles Kābal, 198 miles Ghaznī, and 2 miles from the east foot of the Shādī Mūsht hill, at the junction of the Sangroba nala with the Kūram. It is surrounded by a good stone-wall from 12 to 15 feet high, with two good gate-ways. There is a portion of the village separated at a distance of about 60 yards from the main village, being on the immediate high bank of the Sangroba which is gradually being washed away; it is probable that it will have to be removed from its present position.

It has 372 houses and 565 adult males. There are 2 divisions, I, Mandra Khel, headman, Abāss Khān; II, Yūsaf Khel, headman, Zantara. In the 1st, all are Bada Khel, Bangash; in the 2nd, are Mainsra Khels, Mita Khel Hamzura, Zenuldīn Khel, from Pēshāwar, and not true Bangash. Most of the cultivation is irrigated, but about ⅓ is unirrigated. The land is very productive, but the people have great expenses in entertaining the numerous tribes who pass through. Their drinking water is from a spring Didār Chīna and from the Kūram and Sangroba streams. The productions are wheat, bajra, jowar, barley, and cotton.

There is a difficulty in finding room for a large encampment near Thal, as it is much cramped for space, the hills coming down pretty close to the village on all sides: the ground to the south of the village is the best. Thal can turn out 400 foot and 30 horse. This is the great encamping ground for the Vazīrīs twice in each year, when they come down from their hills, and when they return. On this tableland the Vazīrīs and Tūrīs, who have a bitter blood-feud, used to fight out their quarrels. Thal was backed by the Tūrīs, and therefore no opportunity was lost by the Vazīrīs of attacking it. It is friendly with the Tūrīs and Ghilzais.

Thal is at feud with Biland Khel, and is assisted by the Tūrīs, from Kūrām; migratory as the Vazīrīs and at feud with them, these men are better horsemen than the Vazīrīs, and are constantly plundering them, but are not able to hold their own against them.

The Thalwāls are Bada Khel Bangash, and are Gār in politics. Thal has been chosen for the rendezvous of forces operating against the tribes on this frontier on two occasions, *viz.*, in the Kūram campaign in 1855, and against the Kābal Khēl Vazīrīs in 1859. It is a mart for the sale of Vazīrī horses, and the rendezvous of kafilas from Kābal. There is a road from this to Kohāt, by which it is reached in one day. There is a only one small hill called Shabuk on the way, but all the rest is quite good. A great many Khostwāls come here in the cold wether. On a hill on the opposite bank of

the river is a tomb called Pīr Sabuk, which the inhabitants know nothing about, saying it was there before they came.

On the 2nd April 1869, a party of Kābal Khēl and Tāzī Khēl Vazīrīs attacked this village, and carried off 700 to 800 head of cattle; they were driven off by some police and Khatak sowārs with a loss of 3 killed besides wounded. On the 17th April a force consisting of 250 sabres (4th Panjāb Cavalry), 2 12-pounder howitzers, 2 7-pounder mountain-guns, 390 bayonets (1st Panjāb Infantry), 390 bayonets (2nd Panjāb Infantry), 380 bayonets (4th Panjāb Infantry), under Colonel Keyes marched for Thal, accompanied by 1,000 Khataks, 1,500 Mīanzais, and 120 police with the Deputy Commissioner. This display of force soon brought them to reason and they agreed to the terms imposed upon them. (*Vide* Kābal Khel.) (*Coke, Cavagnari, Macgregor.*)

THAL—

A bare and stony, unirrigated, yet culturable plain, lying at the foot of the hills on the Banū frontier, inhabited by Vazīrīs, thus graphically described by Edwardes:—

"Between the eastern cultivated lands of Banū and the hills of the "Khataks lies a wide, undulating waste, called the 'Thal,' or desert. It is "not exactly a desert, because it furnishes vast herds with pasture every "winter; but it is a wilderness to any but the savage, taught by long "experience to direct his path over it by the peaks of the surrounding "mountains. Towards Banū it is all sand, which, nearer the hills, gets "hardened by a layer of gravel and loose stones washed down by the annual "floods. Both the sand and the stony ground only require rain to make "them yield abundant crops; but rain seldom visits either, and the tract "consequently is in general only dotted over with scrubby vegetation and "the prickly bushes of the camel thorn.

"Even this is a paradise to the Vazīrī tribes, who, expelled from their "own stony and pine-clad mountains by the snow, yearly drive before them "their flocks of broad-tailed sheep and goats, and strings of woolly camels "and curved-eared horses, and migrate to the sheltered plains of Banū. "Here they stretch their black blankets or reed mats on the bare earth, "over two sticks set up like the letter T, the four sides draggling on the "ground, or fastened with a stone if the wind gets high. Under this miser-"able shelter huddle men, women and children, afraid neither of the rain's "cold nor the sun's hot beams, and in happy ignorance of better things."

The Vazīrī cultivation on the Thal is assessed at one-sixth the share of the produce; and of this 10 per cent. is returned to the chiefs and called "Malikāna."

The sections of the Vazīrīs who cultivate on the Thal are as follows, commencing from the east:—(1) Spīrkāi, have the land round the post of Adamī; (2) north of them, towards the Barganatū pass, are the Hatī Khēl; (3) west of the Hatī Khēl and Spīrkāī are the Bizand Khēl; (4) in front of the Gūmatī pass are the Ūmarzaīs; (5) round the Kūram post, and on both sides of the river from Gūmatī to Bārān pass are the Mahamad Khēl; (6) from the Bārān pass to the Khasora are the Bakī Khēl; (7) from the Khasora, round the Jānī Khēl post, to near Valī, are the Jānī Khēl; (8) the Malīkshāhīs hold land mixed up with the Jānī Khēl and Bahī Khēl. The Batanīs also now hold some land at the foot of the hills, on the same footing as the Vazīrīs, between Gūmbīla Sarāī and Lakī, in Marwat.

The following statement shows the amount of land held by each clan separately, its estimated produce, and revenue assessed thereon, as well as the amount of fines imposed on each clan from 58 to 1870.

Clan.		Quantity of land held in acres.	Revenue assessed.	Estimated produce.	Amount of fines imposed during														
Section.	Branch.				1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Total.	
Ahmadzai ...	Spīrkai ...	6,525	1,685	8,968	...	...	...	...	...	...	50	...	...	...	...	...	...	50	The Sūdan Khel section of the Spīrkai clan is not responsible for any passes; only the Mahamad Khel. This fine of Rs. 50 does not refer to pass responsibility.
	Mahamad Khel...	1,205	795	9,213	...	...	124	...	...	...	...	...	50	70	...	294	368	906	
	Bizan Khel ...	1,230	700	6,720	43	...	...	36	25	...	80	75	88	67	652	257	200	1,523	
	Hatī Khel ...	3,768	1,635	14,855	120	50	...	30	...	...	...	125	...	72	300	183	90	970	
	Sirkī Khel ...	566	213	787	...	...	...	...	...	...	...	100	...	...	...	100	...	200	
	Umarzai ...	1,861	735	13,076	...	15	...	...	...	...	50	...	...	...	...	18	...	83	
	Khojal Khel ...	417	101	1,716	...	...	...	...	...	...	...	...	...	...	...	...	...		
	Total ...	15,572	5,864	55,335	163	65	124	66	25	...	180	300	138	209	952	852	658	3,732	
Utmānzai ...	Jánī Khel ...	1,937	500	6,637	...	...	...	...	...	...	50	...	42	300	60	103	110	665	
Ditto or Baka Khel.	Taktī Khel ...	2,076	465	5,278															
	Narmī Khel ...	750	325	2,104	...	...	...	...	103	...	45	...	37	163	23	80	42	493	
	Sardī Khel ...	1,085	516	2,774															
	Total ...	5,848	1,806	16,793	...	...	...	...	103	...	95	...	79	463*	83	183	152	1,158	* Of this sum Rs. 450 was recovered from Shahabi Khel and refunded to the tribe.
	Grand Total ...	21,420	7,670	72,128	163	65	124	66	128	...	275	300	217	672	1,035	1,035	810	4,890	

(Edwardes, Taylor, Hare, Johnstone.)

THĀLCHĀS—

A watering place on the Rājanpūr border in the Nathil ravine, about 8 miles below the Nathil spring. Water is found at 7 feet from the surface; the supply being small, but good. The ravine is open to its left; its right bank is much cut up by raviny ground. The Wada Junda falls into the Nathil here. (*Davidson.*)

THALORALI—

A water-course on the Rājanpūr border, draining into the Chedgī, some 3 miles from its source. It rises in high and precipitous hills and contains a large pool of fair water, which lasts for some months after rain. (*Davidson.*)

THĀNA—

A town in Swāt, on the left bank of the river, north of the Mora pass. To the west there is a small stream, and on the banks of it there is a fine grove of about 100 very large and old plane trees.

It is the most considerable town in Swāt, and contains somewhat more than 1,000 houses. The people are of the Baizai clan of the Yūsafzais. About 100 houses are inhabited by Hindūs, Parānchas, and other traders, who also follow such occupations as shoemakers, smiths, and barbers. It lies a short distance from the skirt of the mountains bounding Swāt to the south, and on the east bank of the river of the same name, from which it is distant about ½ mile. Some of the houses of this village are commanded by spurs from the Mora mountain. (*Lumsden, Raverty.*)

THAND KUĪ—

A village in the Ūtmānnāma division of Yūsafzai, Pēshāwar district, 6 miles south of Manēri, Yūsafzai. It has 140 houses of Pathāns and 92 of others, 4 shops and 5 mosques. The water-supply is from wells. There is a small ruined fort on the north side of the village, which is in the open plain. The headman is Rasūl. (*Lumsden, Hastings.*)

THATH—

A village in the Bozdār country, near Fāzila Kachī, 15 miles south-east of Drūg, 3 miles west of Shikāri Thūl. It contains some 7 or 8 encampments of grain sellers and a few others, such as sweepers, &c., but no Bozdārs. Water is procured from a pool or spring in the Mit Satri, which drains to the Drūg stream.

The traders here get their supplies from Mangrota, which is distant one long march. The imports are salt, oil, coarse cloth, silk, sugar, tobacco, and the coarser grains. The prices do not vary materially from the Mangrota market. The exports to Mangrota are wheat, dall, wool, and matting. (*Davidson.*)

THATĪ—

A chief fort in the Dāwar valley. It has 600 houses and 65 Hindū shops, and can turn out 1,000 fighting-men. The inhabitants are at feud with the Vazīrīs, and are bounded, east by Hasan Khel, west by the Ūtmānzaī Vazīrīs, north by Khost, south by other sections of Vazīrīs. This is probably the same as Tapī. (*Agha Abbas.*)

THATĪ—

A village in the Kohāt district, 4 miles south of Kohāt, and ½ mile from the left bank of the Kohāt Toī, containing 120 houses. (*Agha Abbas.*)

THĪKĀR or KĪKĀR—

A Bozdār village of from 30 to 40 huts, on the south bank of the Sangarh, 12 kos west from Haranbor, and 5 miles south-east of the mouth of the

Saora. It contains a mud built mosque. It is the residence of Ghūlam Hasan Bozdār. (*Davidson.*)

THORA KAORA—

A pass from the Īsa Khel plain into the Khatak hills, so called from the water in it being brackish. It used to be in the hands of the inhabitants of the village of Korandī, in Īsa Khel, who kept it open in consideration of being excused all payment of tribute money. (*Edwardes.*)

THOLA—

A ravine on the Rājanpūr border, rising in the lower part of the Gīāndārī mountain, and draining into the Sorī, which it joins near Barbar. It runs between low hills, and its banks are, as a rule, easy.

The chief watering places, commencing from its source, are Chilo Kūmb and Barbar; near the latter it is joined by the Andravar. (*Davidson.*)

THOLAG—

A small ravine in the Rājanpūr frontier, rising in the low slopes of Gīāndārī and running north, joins the Upper Sorī above Gokard. Water is found in it in places, but *not* near its junction with the Sorī. (*Davidson.*)

TIBA—SOLGIĀN WALA—

A large straggling village, in the Dera Ghāzī district, situated 5 miles east of Chitōl, about 5 miles south-west of Dājal, with both of which it is connected with footpaths. Its chief street runs north and south. It is not surrounded by a wall. The inhabitants are in very great distress for water. (*Davidson.*)

TIBĪ—

A village in the Sangarh division of the Dera Ghāzī district, 2 miles south-east of Mahoi. It has about 70 houses, and is situated on a hillock of sand, commanding a good view of the country. The inhabitants are Lūnds. The water-supply is from wells. (*Macgregor.*)

TIBĪ KHĀRKHĀN—

A village situated 3 miles north-east of Dera Ghāzī Khan and adjoining the Bātil frontier road from the north, situated in the centre of a large tract of cultivation; the country being prettily and somewhat thickly wooded with fine dates and tamarisk trees.

There are several small hamlets, with wells, in the immediate vicinity. The country about here is fertile and the people thriving. (*Davidson.*)

TIBĪ LŪNDĀN—

A village in the Jāmpūr division of the Dera Ghāzī district. 3½ miles Harand, 3¾ miles, Mouth of Kāhā, 3½ miles Mouth of Gathī, 4½ miles Mouth of Savegrī, 6 miles Mouth of Kosrah, 32 miles Choti Bala, the head-quarters of the south Lūnd tribe, and the residence of Mazār Khan the chief. It is walled; but the wall in some places is dismantled.

It is in the midst of a large tract of cultivation, and presents a very thriving appearance, and produces every sort of grain.

Its water-supply is perennial from the Kāhā. North-east of it and almost adjacent, runs the Gathī, which here is a broad sandy water-course of some 250 yards.

The chief street of the city runs east to west. This central street is, however, crossed by several smaller ones running north and south. The houses, 453 in number, are nearly all of mud; the streets are 5 or 6 yards wide; 130 houses are inhabited by Lūnds, 110 by Rinds, 60 by Hindūs, the rest by various Mahamadans. There are 10 mosques, a school,

and 2 dharmsals. Some country cloth is made here, but there are no other manufactures. West of Tibī, at about 4½ miles, the plains are shut in by ranges of hills which rise almost perpendicular, like a screen in front of the Drāgal range. Their general direction is north and south, and they rise to a height of some hundred feet, presenting in the distance a picturesque appearance.

The plain in which Tibī is situated is dotted about with several villages and Baloch "jugehs," all of which appear to be very flourishing. (*Macgregor, Davidson.*)

TIGARI—

A pass which leads into the Khūdū Khel country, about 6 miles east-north-east of Nawa Kala. (*Vaughan.*)

TIKRĪ—

A valley on the Hazāra border, situated to the north of Agror, adjoining the Deshī and Nandihār valleys, which all fall into the Indus at Tākot.

The Tikrī valley is a pretty little tract, about 8 miles in length and 5 miles in breadth, covering an area of 40 square miles, and about 5,000 feet above the sea level, with good streams of water running through it. There is fair amount of rice cultivation irrigated from the main and small tributary streams, but the principal produce is Indian corn. The nature of the soil is very fertile, but the valley is singularly deficient in trees. Firewood is a difficulty, even bush-wood on the slopes of the hills being deficient. It is entered by the Chaprī Galī pass from Bhāgriān, by the Kaīm Galī from Konsh, and by the Jālgalī from Agrōr. This latter is the best and easiest, and is the route chiefly used between the Swātī valleys and Hazāra. A road might easily be made up any spur of the Kabl, over the west end of the Shabora spur. A practicable path which crosses to Maidān in Nandihār, was repaired for the passage of General Wilde's force in 1868. From Tikri to Maidān is 7 miles. The lower classes in this valley are Swātīs and Gūjars, the two chief classes are Ashtor and Mulkāl. The Mulkāls consider themselves as of better descent than the Ashtors. There are about 20 large and many small villages in Tikrī; the glen is well watered; snow falls for about four months in the year. A good deal of grain is exported thence by the Black Mountain tribes. The Tikrīwāls are divided in politics; on one side is the smaller half with Kāzī Ahmad, supported by the Deshīs, the religious orders of Nandihār, Takot and even of the Hasanzai, Akazaī and Chagharzais; on the other is the largest half supported by Agrōr and the above tribes. There is capital ground on this valley for the movement of troops. (*Becher, Johnstone.*)

TINGAR—

A small ravine on the Rājanpūr frontier, rising in the Safet range, and joining the Pitok, some 6 miles from its source. It contains one pool of drinking water (slightly brackish, but just fit for human use on an emergency). It is an insignificant stream, running through difficult hills. (*Davidson.*)

TIR—

A village in the Mānakrai sub-division, Harīpūr division of the Hazāra district. It has 258 houses, 3 shops, and 2 mosques. The population amounts to 561 souls. The inhabitants are composed of 91 Mīanas, 150 Awāns, 21

Syads, and 297 others. The water-supply is from springs in the vicinity, and the water is excellent and plentiful. The produce consists of bajra, wheat, barley, Indian corn. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 12 horses, 337 cattle, 54 flocks of sheep and goats, 6 donkeys, and 10 mules. The headman is Ilāhī Bakhsh, Dalazāk. (*Wace.*)

TĪRA—

The country of the Orakzais. It consists of two valleys, the Khānkai and the Mastūra, or Tīra Toī.

Tīra is bounded on the north by the watershed between the Tīra and Bārā rivers, which is known in the west as the Aranga, in the middle as the Shatapi, while at its end it is called Mūlagarh. On the east by the crest of the range between the Tīra Toī and the Kohāt pass, and to the west of Sāmal Zai by the Landūkai and Mazeoghar ridge. On the south by the Orakzai range from the Ūblan to Landūkai, and from the west of Shāhūkhel by the Samāna ridge. West it is bounded by the Zāwaghar spur of the Safed Koh.

The natural divisions of Tīra are those formed by its two valleys and their feeders; and politically it has as many divisions as there are sections of the Orakzais, in addition to the divisions caused by the difference of the Sūnī or Shīa tenets and Gār and Sāmal factions.

The first 4 sections of the Daolatzai are situated in the extreme east of the Orakzai country nearest the Ādam Khel Afrīdīs and Kohāt. The Bar Mahamad Khel are situated at the back of Bar Marai in Sāmalzai, as far as the valley opposite Mela Mīān Azghar.

The Mīshtī Khel are next them from the exit of the Khūnkai river and up it for 4 or 5 miles. The Shekhān occupy the hills at the back of the Bar Mahamad Khel, and coming round to the exit of the Khānkai river.

The Rābia Khel commence behind the Mīshtī Khel and over the Samāna Ghar to the Kohāt boundary. The A'Khel are above them in the valley of the Kohāt Bārā. The Alī Khel are above the A'Khel.

The Alī Sherzai and Mamūzai at the head of the Khānkai valley, under the Rājgarh ridge. At the head of Tīra are the Chamkanīs, then the summer quarters of the Mūla Khel, Alī Khel, Mīshtī, Shekhān, Mānī Khel, Bar Mahamad Khel, Daolatzai, and Abdūl Azīz Khel, in the order mentioned.

Captain Tucker, who visited Lower Tīra in 1872, gives the following information regarding it. It is probably about 5,500 feet, and is almost circular, with a diameter of nearly 5 miles. The Tīra Toī is a perfectly clear stream.

Above Sūltānzai is Karsha, and beyond this Upper Tīra, which, viewed from near this, seems to be a valley rising gradually as it stretches westward and opening out wider and wider for a distance of from 15 to 20 miles.

Below Sūltānzai the valley narrows very much, but opens out again after about 3 miles into the little basin of And Khel. Leaving And Khel the river turns to the south, and is shut in for some distance by perpendicular cliffs and in 5 miles enters the little valley of Zera.

Tīra is, I should say from what I have heard, very like an ordinary Kohāt valley on a large scale. It is of course higher and cooler, and the bounding

hills are higher, but in its main features, in the succession of open spaces along the banks of its rivers, each divided from the other by narrow 'tangis,' and in the surrounding of bare rugged hills it is the same. It is not a large valley like Kashmīr, but rather consists of a succession of basins completely closed in by hills.

Although the furthest point of Tīra is not more than 80 miles in a direct line from the British cantonments of Kohāt and Pēshāwar,—although the inhabitants of the valley are constantly to be met with in British territory, its tribes form one of the largest sections of our frontier neighbours, and its politics one of the most important items of frontier business,—nothing of any value has as yet been recorded regarding it.

This being the case, I ask forbearance at the hands of those who expect to learn much from this article.

I think when Tīra is better known, it will be found that Āgha Abbās, that most faithful chronicler, will be allowed to have spoken truth about it also.

He found the inhabitants much divided against each other,—part of them being Sūnis and part Shīas. Apples, grapes, mulberries, walnuts, pears, and pomegranates were produced in plenty. In the hot weather the climate is peculiarly pleasant. Madat Shāh seemed to be the great saint of the Shīa. He found the Sāmal and Gār politics prevalent here. In every village was a Hindū's shop, and the Hindūs of both sexes wear the same clothes as the Mūsalmān, and cannot easily be distinguished from them by a stranger. Fruits are grown in great abundance. The inhabitants dress in loose trousers confined at the bottom, and in long shirts sewn double and treble, reaching to the knee and sometimes to the ankle; dark-blue "lungis" compose their head dress. The women wear rows of silver coins as buttons on their vests.

The mountains of Tīra may be divided into three great chains, all of which emanate from the Sūfed Koh. The first and most northern of these is that which is called at various parts of its length Aranga, Shataprī, and Mūlaghar. The only portion of this range, which is visible from British territory, is the Mūlaghar end. This is not covered with forest, and seems to be about 7,000 feet in height. As it stretches away to the west the range probably gets higher, and may be covered with fine forests. The second range, which runs parallel with the first, may be termed the Orakzai range. It is visible from Mazeoghar to the Ūblan. At Mazeoghar it is probably not under 9,000 feet in height, and here the range bends north, rising like a wall looking from Kohāt, but east of Landūkai it rapidly decreases in height; at the Marai Kotal, it cannot be more than 5,000, and though between this and the Ublan it again increases, it never reaches an elevation of more than 7,000. The range, as far as can be seen, is very steep and rugged, with few trees except on Landūkai and Mazeoghar, which appear to be clothed with pine on their northern slopes. To the west of Mazeoghar the range resumes its east and west course, and is called Dupa and Sanpokh.

The last range is the Samāna, regarding which all that is known is given under its title.

Tīra has only two rivers, the Khānkai and Mastūri or Toī, but considering the height of their bounding ranges, these must be fed by very numerous

streamlets. In fact, one of the chief blessings of Tīra is its abundance of water.

There are no lakes in the country, and of course no canals except small irrigation cuts.

The climate of Tīra, in its upper parts, is probably good, but I think two constant assertions of its inhabitants regarding it, must be taken *cum grano*:—I. Its extreme coldness in winter. Doubtless above Bazotī it is cold, very cold perhaps, but it is unlikely that in the valley where all the villages are, it is really inclement. The height of these valleys cannot be very great, probably not so much as 7,000 feet at their head, and we know that in this latitude snow does not lie long at this height. But it is very natural that to a half-clothed Orakzai, who is accustomed to move about, it may seem very cold. II. The unrivalled beauty and healthiness of the climate. Here again, I dare say it is beautiful and healthy, but it is evident a man who has come from the hot rocks and jungles of Kohāt is very likely to exaggerate both. My reason in dwelling on this is to show that if a European went there in hot weather he would still find it unpleasantly hot, and probably in the cold there would be nothing to prevent his going about freely.

I do not know that Tīra has any minerals of value, though it is probable there may be some. None appear to be brought into Kohāt for sale. All their matchlocks and arms are made of iron from Bajāwar.

Tīra is a productive country, so much so that it affords sufficient to feed all its inhabitants. Rice and wheat are the principal productions.

The mountains produce a good deal of timber, but, if any pine trees exist, they cannot be brought down, owing to the smallness of the streams. This, however, has not been tested sufficiently; there may be fine timber, which could be shot down to the rivers, and when these are in flood floated to the plains.

The inhabitants of Tīra use bullocks principally for the transport of their trade, but mules and donkeys also are bred and used. They have no horses, and camels are not used. They have large herds of cattle and goats which they bring to graze in British territory.

The population are all Orakzais (*q. v.*), unless the few Hindūs are excepted. The Orakzai is a wiry-enough looking mountaineer, but they are not by any means fine men. There seems to be a difference of opinion about their martial qualities, and I am not inclined to rate them very high. They are probably not worse than their neighbours in respect to the usual deceit, avarice and cruelty of their race. I should say no one would doubt that an Orakzai, as much as any Pathān, would not shrink from any falsehood, however atrocious, to gain his end; money would buy his services for the foulest deeds; cruelty of the most revolting kind would mark his actions to a wounded or a helpless foe, as much as cowardice would stamp him against determined resistance. In Tīra the Orakzais live in houses built of stone and mud, and these are congregated in communities of men who have no feud with each other. They are not generally walled, but all the houses face inwards, and the villages are only entered by small wickets, and are often in excellent positions, with well-placed towers protecting them. During the winter they come down with their flocks to the low hills about Mīranzai and then live either in caves or in rude grass huts.

The trade between Tīra and British territory must form a very considerable item in the wealth of the Orakzais. The following statement is taken from the Panjāb Reports of the last few years :—

			Quantity.	*Value.*
			Mds.	Rs.
1868-69 ...	Imports ...	...	12,293	1,04,611
	Exports ...	...	7,019	16,237
	Total ...	...	19,312	1,20,848
1869-70 ...	Imports ...	...	13,998	81,951
	Exports ...	...	20	1,000
	Total ...	...	14,018	82,951
1870-71 ...	Imports ...	...	18,100	1,87,214
	Exports ...	...	728	2,171
	Total ...	...	18,828	1,39,385

This, however, includes Afridi Tira. This, one of the only efforts to arrive at the amount of the trade with tribes beyond the frontier, should be extended to all others.

It is needless to say there is no Government in Tīra, but religion supplies its place to a certain extent; these men are as superstitious as they are impatient of control, and consequently we find the Syads exerting a good deal of influence amongst them. Syad Mahamad Hasn has a considerable preponderance in the councils of Tīra, and, according to Captain Tucker, Mahamad Ūsmān Khān of Sūltānzai leads a portion of lower Tīra. There are also men in our own territory who have influence with them, but there is no man or body of men in Tīra who can be said in the mildest acceptation of the word to govern. Yet there is a power they all acknowledge, and that is gold.

The foreign relations of the British Government with Tīra will be found described under each tribe, for it would be futile to attempt to trace connection between them as a whole. There have been two periods in which they have been more actively hostile than at any other,—in 1855 and 1868. In both, our dealings with them were marked by the most wonderful forbearance, which as usual was not understood, as it only caused their conduct to become more unreasonable and impertinent; yet when decisive measures were adopted in 1855 by General Chamberlain's ascent of the Samāna, and in 1868 by Colonel Keyes' raid by the Ūblan, their misdemeanours stopped as if by magic.

Nothing is known of the communications in the interior of Tīra, but they are probably on the main lines practicable for bullocks and mules with a little making, but the cross routes are only likely to be practicable for light infantry.

The following are the roads going from our territory to Tīra; from Marai and Kachai :—1, Landūkai, a practicable road; 2, Dargai, a practicable road but difficult; 3, Taranga, a barely practicable road, hardly used; 4, Nang Dara, a path; 5, Tiārai, a path; 6, Laka, a path; 7, Muzari Dara, a path. From Kashen, by Kashā or Ghurbīn Toi. From Mirānzai the following roads go over the Samāna range :—To the Mīshtī; 1, Saretang (Coke's road,) a

path; 2, Mala Khel Tanga, a good road, practicable; 3, Sara, a path; 4, Khūnī Darband, a path, barely practicable; 5, Ganju Darband, a path, by which Chamberlain went up to the Rābia Khel; 6, Nagarai, a path; 7, Chūrī Tanga, a good road, practicable; 8, Torūp Kha, a path; 9, Sanghar Baghal, a path; 9, Balī Khel, a path; 10, Tangaī, a path; 11, Shamshūldīn, a good practicable road; 12, Burj Madū, used by the Narīab people to go to Alīkhel., &c. (*Coke, Cavagnari, Tucker, Mahamad Amīn, Badshah, Macgregor.*)

TIRATAI—

A village in the Swāt valley, beyond the limit of the Yūsafzais, inhabited by the descendants of the Akhun Darwāza. It is believed to have formerly belonged to the Kāfars. (*Raverty.*)

TIRH—

A high hill situated on the Dera Ghāzī border, due west of the village of Tibī, frequented by Esot shepherds. Snow falls here in the winter, but does not lie long. It is fairly well wooded. In the winter, when the snow-falls commence, the Esots emigrate to the low lands on the banks of the Būr Kūhī and down by Chitarwata.

The hill is very steep, large rocks and stones making it impracticable for any but hill-men. It is too steep to be used as a grazing ground for any animals but goats. Due west of it is the Nara spur. (*Davidson.*)

TĪRĪ—

A town in the Kohāt district, 38 miles south-west of Kohāt, and 5¼ miles a little north-west from Daūd Shāh Bānda, situated on a round high mound on the left bank of the Tiri Toi. Tīrī has 1,100 houses, 11 mosques, and 20 to 25 shops, which rise in tiers up the flanks of the mound, and crown its summit. They are usually of rough pebbles stuck in mud, and have flat mud-plastered roofs. The streets are about 5 or 6 feet wide, and are rough and uneven. The court-yards have high stout walls. The bazar runs down the centre of the town. On the west of the mound is the chief's residence, and opposite it his court; and besides this he has several guest-houses. Tīrī has 3 gates at the south-east corner the "Toī" gate. Below this is the house of the Khan's eldest son. At the south-west corner the "Kirki" gate, below which is the spring whence the water of the town is drawn, and at the north-east corner the "Rang" gate, below which is the police station in which are a munshi and 10 policemen.

The water-supply is got from the spring below the Kirki gate, and from wells in the adjacent fields. It is brackish. There is a dispensary here, which was opened on the 1st July 1870, under a Native Hospital Assistant. It consists of a sick-ward, a medicine-room, and is situated on a mound that lies to the west of and commands the town. On the east of the town and below it is a garden or orchard chiefly of mulberry trees, but also containing grapes, apples, pomegranates, and plums. It is watered by water brought from the Toī above the town along and round the east end of a low ridge that lies between the town and the stream. Tīrī is commanded from one or two points of this ridge from the east of the town, and the orchard also affords good cover for an approach. Tīrī is the head quarters of the Akor Khel chief, who, under the British Government, manages the most of the southern Khataks, the Sagrīs and the Bangī Khel excepted. The Khataks of Khwaram and Senī, those of Dara and Dalland, the Bāraks of every clan, save a few of the Gūdī Khel (Mānzai) and the

Nasratīs of the Thal, are all now under the Tīrī chief, although in old days the Bāraks and Nasratīs fought him stoutly, and never paid revenue without a fight. (*Ross, Macgregor.*)

TIRONI KARMAH—

A small and fertile plain in Vazīristān, at the head of the Shankai Algad, the abode of the Vazīrgai and Malia Khel sections of the Mānzai, Alīzai Mahsūd Vazīrīs, who can turn out about 30 fighting-men. The land in the vicinity is cultivated. (*Norman.*)

TITUM—

A pass in the Būgtī hills leading from the Sham plain to Rājanpūr. It leaves the Sham not far from Bashkibet, and enters the plains in front of the Mahamadpūr post, and is the shortest route to the Sham. At Batī Talangī is a very steep and difficult ascent, rendering it impassable for artillery; otherwise, the road is said to be very good and easy. Brackish water is to be found at Gordara (5 miles from the mouth of the Batī Talangī), 17 miles, from whence to Bashkabet is 6 miles. Forage is in abundance. (*Paget.*)

TOBĀ—

A watering place in the Rājanpūr border in the Chāchar ravine, the first halting place *en route* from Harand to the Sham plain. The water here is fair, from a spring and pools. The Chāchar here is a broad expanse, dotted with a few good-sized trees. The hills rise high on either bank; on the left, off-shoots of the Mārī range. (*Davidson.*)

TOBA—

A plateau in the Hadiānī hills, 4 miles west of the summit of Ek Bhai, Dera Ghāzī frontier. It consists of a plateau of about a square mile, having its centre occupied by a plain of irregular shape, and with a gentle slope to the north, where it drains into a watercourse, down the base of which a road runs to the Khetrān valley. The surface is a gravelly soil, producing a scanty crop of grass, but quite destitute of trees.

Encircling this plain, and forming the edge of the plateau are low hills of limestone which gradually merge into the hills belonging to the Hadiānīs on the east, and with those of the Khetrāns on the west. From the western edge a fine view is obtained of the Khetrān valley, 10 or 12 miles across, containing numerous villages, surrounded by tracts of cultivation and watered by the Kāhā stream, which makes its exit from the hills opposite Harand. Excellent water may be obtained from a spring, $\frac{1}{3}$ mile north of the plateau, and 200 or 300 feet lower. The supply is said to be perennial, but would evidently furnish only a limited amount of water during the dry season. The water is contained in three natural reservoirs, which might be improved if necessary.

The approximate height above the sea level of Toba is 5,900 feet: the thermometer in the shade at noon, April 5th, stood at 72,° at sunset at 59° and at sunrise on the morning on the 6th, at 54.° Vegetation is very scanty; there are a few small trees in the ravines, the largest being a group of 'khus' trees near the spring; these may be 18 or 20 feet high. A species of digitalis is plentiful about Toba, and a small onion or leek is found among the rocks on the hill-side. 'Mārkhor' and 'uriāl' are both very plentiful in these hills. With these exceptions animal and vegetable life seems by no means abundant.

The special advantages of Toba as a station would be:—(1) it is at that

elevation, above the sea (6,000 feet) which has been found by experience to possess the best climate for invalids from the plains; (2) being 1,500 feet lower than Ek Bhai and on its western side, it is almost entirely shut off from the hot air and dust-storms of the Panjāb plain; (3) there is ample space for building and for making roads; (4) it would be easy to make tanks for storing rain-water to supplement the present supply, which, though excellent in quality, would probably be insufficient in quantity. On the other hand, the place has many disadvantages, among which may be mentioned the great difficulty of access from Dera Ghāzī Khān, the nearest military station, the want of trees and other vegetation, and the apparent poorness of the soil. The first of these objections will probably be sufficient to condemn the place as a sanitarium, but perhaps further investigation of the neighbourhood will show that other places are to be found, having similar advantages and not liable to the same objections of distance and difficulty of approach. (*Courtenay.*)

TOCHĪ—

A pass or defile which leads out of the Banū district by the gorge of the river of the same name into Dāwar, and thence to Ghaznī and Kābal. It is a broad and easy pass, used by all the Vazīrīs in coming from and returning to their own homes. Even those that enter the hills higher up by the Kūram or Bārān routes eventually find their way through the hills to this pass. The reason of this is their not liking to run the risk of clashing with Dāwarwāls by going a more direct route. (*Taylor, Urmston.*)

TOCHĪ—

A post on the Banū frontier, situated on the right bank of the Tochī river, 2 miles from the hills, 7 miles from Banū, and on a high mound. It is a square enclosure, and has a garrison of 7 horse and 9 foot militia, and it is provisioned for 10 days. The strength of this post has varied, having been on the first annexation of the district 20 horse and 30 foot. It is also sometimes called Cortlandt-ghar, having been first instituted by General Van Cortlandt in 1847. This post is of the greatest importance; it watches the Tochī pass and the high road to Dāwar. The hills in front are inhabited by the Valī Khel Ūtmānzai. (*Edwardes, Taylor, Smyly, Urmston.*)

TOCHĪ—

See Gambīla.

The following cuts are taken from the Tochī in the Banū district:—

1. Sardī Khel.	11. Maorat Takhtī Khel.
2. Baka Khel.	12. Kush Vazīrān.
3. Zangana Kalān.	13. Mīr Alī.
4. Ditto Khūrd.	14. Anāta.
5. Parhez Khān.	15. Dhand Vazīrān.
6. Barakzai.	16. Gūla Khān Vazīr.
7. Nūrar.	17. Chīralai.
8. Band Pinal.	18. Kazhaka.
9. Hawed.	19. Dhand Vazīrān (2nd.)
10. Ditto.	

The following is a cut from the Lora:—

1. Ghūlām Mahamad Khān.

This information was received too late to insert in the article on the Gambīla. (*Johnstone.*)

TŌGH—

A large village in Mīranzai Kohāt district, 33 miles Kohāt, 8 miles Hangū, and 33 miles Thal, situated on rising ground in the midst of a small bay in the hills, and surrounded by ravines. It is not commanded, except at very long range to the north and east, and it might make a very pretty fight before it was captured. There is a great deal of cultivation round, much of which is irrigated, as it has numerous wells of good water, and a stream rising to the east flows past the south of the village towards Kohāt. There is a good encamping ground to the north. From here there is a road by Deh Ūmar, Shakr Khēl, to the Kohāt and Banū road. (*Lumsden, Macgregor.*)

TOGH—

A village in the Kohāt district, 4½ miles east of Kohāt, on the north of the Khūshiālgarh road, and 26 miles from Khūshiālgarh. It is a well-built place, situated under a rock of limestone, containing 196 houses and 6 shops. Water is procured from a canal from the Toī. It has a population of 957 souls, of which 270 are adult males. The village was founded by three brothers from Togh in lower Mīranzai, who assisted Daolat Khān against the Orakzais, and in return received land to settle on. The lands of this village are irrigated by a canal, and there is a great deal of cultivation round it. There are two villages of this name, one called Bar to the north, another Kūz to the south. It has 10,258 land jarībs, a small portion of which is irrigated. Its revenue is Rs. 3,000. Coke says a column might enter the Jawākī hills from Tōgh to attack Tūrkī and Swerī. In Agha Abbas' time this village could turn out 160 fighting-men. (*Coke, Agha Abbas.*)

TOĪ—

A name given to the Vihowa stream in its course through the Sahra valley, by which name it is known till it passes the Dahna defile.

It is a perennial stream and has a volume of water sufficient to work mills in the lower portion of the valley. (*Davidson.*)

TŌJ—

A post of the Sind Horse situated 24 miles west-south-west of Kasmor, 60 miles east-north-east of Jacobabād, 12 miles from the hills. There is now only 30 sabres here, but the lines, which are very good, were built for 60. There is a house here built by the Deputy Collector of the district, at which travellers put up. The soil round is very good, though the situation is bleak. Water is good here and plentiful, as the Shāhīwāh runs close to it. As a post, it is a great deal too far from the hills, and a distance of 18 miles to Sanri and 16 miles to Sui are quite exposed. It was established in 1866 by Sir Henry Green. (*Macgregor.*)

TOLĀ—

A small village of the Madū Khēl section of Bangī Khēl Khataks, situated at the foot of the eastern slopes of the Maidāin range, in the Banū district, on the direct road from Kālābāgh to the Chichālī pass, 5¾ miles from the former place and 2 from the latter. It contains 80 houses and 2 shops. Water is obtainable from the Chichālī stream, except after rain, when it comes down a nala which divides the village into two hamlets. The people are entirely dependent on the rainfall for crops. (*Norman, Ross.*)

TONDA CHĪNA—

A halting-place in the Vazīrī country, 71 miles from Banū, 19 miles from

Kanīgoram. Water is abundant, and the encamping-ground is extensive and easily protected on a wide shingle plateau. (*Chamberlain, Stewart.*)

TONDA CHĪNA—

A pass which leads from Marwat in the Banū district, the Mahsūd Vazīrī country, through the Batanī hills, between the Shaktū and the Ūrmūla passes. It is a small pass, and until lately was used extensively for carrying off stolen property. (*Urmston.*)

TONDŪ-KA-PŪSHT—

A level sandy plateau, situated on the Jacobabād frontier, in front, north-east of Goranārī, and between the Hūdū and Gireh hills. (*Macgregor.*)

TŌPDARA—

A village in the Panjpai division of Būnēr, which comprises 4 hamlets. Aleemoola says Tōpdara is a division of the Malīzāis, but this is a mistake. (*Aleemoola.*)

TŌPI—

A village in the Ūtmānnāma division of Yūsafzāi, Pēshāwar district, situated 35 miles east of Mardān, and 2½ miles from the right bank of the river Indus. A spur from hills to the north runs down behind the village, protecting its north side. Its sections are—Akazai 150 houses, Kānāzai 250, Alayār 200. It has 36 shops, and 18 mosques. Water is supplied from 12 wells. The headmen are Hasn and Faizūla.

Before the Ambēla campaign the Guides were sent out here to watch the Jadūns, Ūtmānzāis and Hindūstānīs; and these had intended at one time to attack the regiment, but they thought better of it. During the campaign a force of a squadron of Guides and wing of 3rd Sikh Infantry, was stationed here. (*Lumsden, Hastings, Macgregor.*)

TŌRDHER—

A village in the Bolāk portion of the Khatak district of Pēshāwar, on the left bank of the Kābal river, 9 miles east of Akōra, and containing 212 houses, of which only 12 belong to Hindūs. (*Lumsden.*)

TŌR KAMR—

A pass leading from the Hashtnagr division of the Pēshāwar district to the Ūtmān Khēl country. The road starts from Tangī and goes to Nōwādand, in 8 miles; then to Tōr Kamr (back ridge), in 6 miles; then to Gholām Kili, in 5 miles; to Kalandāi ferry, in 3 miles; it then crosses the river by raft and goes on to Targao, in Ārang Bārang, 9 miles.

It is not much used even by the men of the country, owing as much to the difficulties of the road, which are only practicable for footmen, as to the want of shelter and supplies and the dangers from robbers who infest the country. (*Bellew.*)

TORMANG DARA—

A valley in Yāghistān, formed by a rivulet which is one of the sources of the Panjkōra river. It is described as a narrow tortuous valley, about 16 miles long, and containing about 20 villages, large and small. Its chief village is Tormang, which has about 250 houses, situated at the foot of a hill and on the edge of its rivulet, where it joins the Panjkōra river. There are two passes from the head of this valley into Swāt. The most northern is the Mānjai, which goes over to the Naikbi Khēl valley, and the other is the Batarai, a footpath. (*Bellew.*)

TŌRSANG—

A village in Panjkōra, Yāghistān, on the Dīr river, and situated on an

eminence. It contains 700 houses. The road from Swāt to Dīr passes by it to the north. (*Alcemoola.*)

TOR AND SPĪN—

Two factions on the Banū frontier. They arose from the quarrels of two Banūchis, Sarke and Ibrahīm, in which all the tribes gradually got mixed up. Those who sided with Sarke were first named Sarke Gūndidār, then Kohna Gūndī, and lastly, Tor Gūndī, and those who aided Ibrahīm were first termed Janbehdārs, then Noya Gūndī, and lastly, Spīn Gūndī.

The meaning of the words Tor and Spīn being attached is not known.

The following belong to the Tor faction :—

Division.		Section.		Headman.
Bazār Ahmad	...	Shāh Būzūg Khēl	...	Faizūla.
"	...	Hasan "	...	Vazīr and Mia Dād.
"	...	Sikandar "	...	Azad
"	...	Ishmail Khānī	..	Farikh and Khān Zamān.
Mūsa Khān	...	Salma Khēl	...	Shāh Holi Khān.
"	...	Shagī	...	Sarūr and Mīrak.
Mastu Khān	...	Kālā Khēl	...	Mastī Khān.
Jhandū Khēl	...	Jhandū Khēl	...	Zafar Khān.
Dharma "	...	Dharma "	...	Nazīm and Zābita..
Hasanī	...	Sartī "	...	Jang Khān.
"	...	Zikr "	...	Sher Dast and Wāsildīn.
"	...	Mewa "	...	Durānī.
Khilat	...	Mala "	...	Sharīf.
"	...	Nasrādīn "	...	Sher dil.
"	...	Ishmaīl "	...	Nūr Bāz.
Bazīd	...	Maleo	...	Khān Sūba.
"	...	Lalīzai	...	Sohbat.
"	...	Basīa Khēl	...	Rehbat and Mastī.
Daūd Shāh	...	Kashar	..	Khoja Mozafar.
Momash Khēl	...	Momash Khēl	...	Nasīr and Ahmad.
Shūkrūla Mandān	...	Sikandar "	...	Mozafar and Faiztalab.
"	...	Sābū "	...	Abū.
"	...	Fateh "	...	Nasr.
Ishmāil Khēl	...	Mīra "	...	Sarmast.
"	...	Taghal "	...	Bāzīd.
Ghorīwāl	...	Khojarī	...	Shūkrūla.
Nūrar	...	Nūrar	...	Ahmad Khān.
Bārakzai	...	Bārakzai	...	Firoz and Kārim.
"	...	Khazr Khān Khēl	...	Akbar.
Mahma Khēl	...	Mama "	...	Akram and Gila.
"	...	Darī Zarī	..	Barā and Arsala.
Kakī	...	Kakī	...	Momrez and Shahbaz.

The Spin faction are composed as follows :—

Bazār Ahmad Khān	...	Serū	...	Sohbat and Atīm.
Mūsa Khān	...	Shahbaz Khēl	...	Pir and Dast.
"	...	Gandalī	...	Momir Khān.
"	...	Shamshī Khēl	...	Kalai and Nazir.
Dharma Khēl	...	Khātūn "	...	Jāfar.
"	...	Ābid "	...	Firōz.
Hasanī	...	Hasanī	...	Zabar Dast.
"	...	Būza Khēl	...	Mian Shahāb-u-din.
"	...	Kachū Zai	...	Zabar Dast.
Khilat	...	Sūltān Khēl	...	Bālā Khān.
"	...	Hībak	...	Shāhbāz and Dalbāz.
"	...	Wala Khēl	...	Khūshiāl.
Bazīd	...	Bazīdī	...	Hāsham Khān.
"	...	Chāozai	...	Īsa Khān.

Bazīd	... Mandizai	... Khadri.
Daūd Shāh	... Mashar	... Niāmat ūla.
Amandi	... Amandi	... Gūl and Aladād.
Mandān	... Wali Khēl	... Shukrūla.
"	... Mita "	... Khān Sūba.
Fātma Khēl	... Fātma "	... Nāmwar.
"	... Sokri	... Zābita.
Shūkrūla Mandān	... Hanjal	... Nūrbāz.
Ishmail Khēl	... Ishmail Khēl	... Khizr Khān.
Ghoriawāla	... Mogal "	... Sardād.
Bārakzai	... Brahim "	... Mandeo.
"	... Shahdeo	... Mahamad Akram.
Barat	... Barat	... Malek.

(*Mahamad Hyat.*)

TORAWARI—

A village of Kachai, Sāmialzai, Kohāt district. It has an area of 245 'jaribs' divided every 8 years. It can turn out 15 matchlockmen. The crops are wheat, barley, jowars, in large quantities. The land is principally lalmi. The headman is Arsala. The Government revenue is Rs. 183. In the Dūrani rule whole village fled, but came back in Coke's time. (*Coke.*)

TORAWARI—

A village in the Mīranzai, Kohāt district, 25 miles west of Hangū, 14 miles north-east of Thal, situated at the entrance to the Zaimūkht valley. It is not walled, but its position is well adapted for defence and retreat on being pressed. The hills are close to it on both sides, the front only being open to the Mīranzai valley, the fields in front rising tier above tier with stone enclosures. It has 319 houses, of which 40 belong to Hindūs, who own all the best ones. The houses are built of stone, and are flat-roofed, and the village has a wall 6 feet thick all round. An isolated rock stands at the back and right of the village, where a strong defence might be made. It is, however, commanded to the north. It is supplied by an ample spring of water, which runs down from the Zaimūkht valley, at the back of the village. The water of this spring could be turned off from coming down to the front, where a force would encamp; and, on the other hand, it could easily be cut off from the village. This water turns 3 miles. There is one, if not more, tank of large size in the village. The Zaimūkhts, who hold Torawari, may be estimated at 700 foot and 50 horses; but they would probably be backed by the whole tribe, and also perhaps by the Alīsherzai, and Masūzai, Orakzai, who are Sāmal, like Zaimūkhts. On the whole, no very serious resistance could be offered by this village against a well-handled force.

Torawari formerly belonged to the Bangash, but they were gradually ousted by the Zaimūkht; is not inhabited by the Khwaidād Khel section.

It pays Rs. 1,000 revenue to Government.

Coke describes the horsemen of Torawari as well mounted and well armed, active, resolute-looking fellows, whose lives were spent in feuds and raids on their Gār enemies of Nariāb and its backers, and with Dar Samand. "It is difficult " he says" to imagine anything more bitter and savage than the "blood-feud which was handed down from generation to generation between "these two parties; every attempt at conciliation on the part of Mūlas "and sworn to on the Korān has been violated, and I am fully persuaded "had I not caused them all to be disarmed before assembling in my tent, "they would have attacked each other."

In the expedition of 1855 to Mīranzai this village was treated with great consideration—Khoja Mohamad, Khatak, having paid for them the greater part of their revenue. In consequence of this prompt payment, the force had then no occasion to encamp at Torawarī even for a single day. But, as usual, mild treatment was attributed to weakness, and not only the Zaimūkhts, but their Bangash neighbours, came to regard the tumble-down wall of Torawarī as an impregnable fortress. Hence every run-a-way blackguard in the valley, as our force again approached, sought and received asylum in this redoubtable Zaimūkht village.

In the expedition of 1856 it was decided to surprise the village and capture these ruffians. The arrangements were well made, and on the morning of the 24th October, as day broke, the villagers woke to find themselves in a net. At first they would not give up the offenders, but, after first opening with blank cartridge, the guns threw some 30 shells into the village, and they then gave them up. They were then fined 300 head of cattle and Rs. 2,000, hostages being given till it was paid. (*Edwardes, James, Coke.*)

TORBĒLA—

A tract in the Hazāra district, consisting of the land on each side of the united streams of the Dorh and Siran to its junction with the Indus. It has an area of 23·611 acres, of which 5,101 are cultivated, and is abundantly irrigated by the Indus. The principal crops are wheat, barley, mustard, maize, tobacco, rice, cotton, and turmeric. The inhabitants are Pathāns of the Ūtmānzai clan, the same as those of the Ūtmānnama of Yūsafzai, Gūjars, Sulimāns and Awans. The number of inhabitants is 7,088, in 1,355 families, or about 192 per square mile. They own 4,669 head of cattle. (*Wace.*)

TORBĒLA—

A village in the Harīpūr division of the Hazāra district, 35 miles from Abbottabād, 47 miles from Hoti Mardān, on the left bank of the river Indus.

It has 1,057 houses, 18 shops and 21 mosques; the population amounts to 5,784 souls; the inhabitants are composed of 1,419 Awāns, 560 Gūjars, and 3,281 others. There are really 6 villages, *viz.*, commencing from the north, Derī, Lūghmānī, Tālī, Gūjra, Jatū and Jār. The water-supply is from the Siran or Indus, and wells in the mosques, and is excellent and abundant. The produce consists of wheat, barley, Indian corn, and supplies are procurable in large quantities after due notice. The stock of the village embraces 26 houses, 2,650 cattle, 769 flocks of sheep and goats, 6 camels, 95 donkeys, and 4 mules. The headmen are Jahāngīr, Mūnsif, Hyāt, &c. There is a 'thana' here, with a small room for officers.

The Sikhs had a fort and garrison here to protect the Harīpūr district from Trans-Indus robbers. The people of the surrounding villages attempted once to turn them out, but Harī Sing came up in time to prevent success, and as a return for their misconduct burnt the village. (*Wace, Macgregor.*)

TORKŪA CHOKĪ—

A salt post in the Lūn pass, Banū district, about 7½ miles from where the pass joins the Indus; at Wanda opposite Mārī, 8½ miles from Kālābāgh. Torkūa is at the mouth of the Torkūa pass which here joins

the Ghasoī pass from Tabi Sir and the Kacheh pass from the Lakarghar, after which it is called Lūn. The red salt begins here, and there are two posts to watch it and two more 1½ mile down the Lūn.

A jemadar and 11 men hold the posts which are under the Mārī salt-patrol. Below Torkūa, the water of the pass is salt. Parties sometimes encamp near Torkuā in the Kacheh pass, as they march between Kālābāgh and Bangālī Sir, but there is no food to be got, only water, wood, and grass. Food must come from Kālābāgh. (*Ross.*)

TORKŪA—

A pass in the Bangī Khel hills, Banū district, between Bangālī Sir and the Torkuā salt post, at the head of the Lūn pass, which is formed by the junction of the Torkūa, Ghasoī and Kacheh passes. It is 5¼ miles long. About 2 miles from its head is a well of good water, which remains even if there be a drought of six months. It is called the Torkūa (Black well) and names the pass. It is built up with rough stones and is about 6 feet in diameter. The water is about 6 feet below the surface. The pass near its head is very stony. The hills are generally easy above the wells and the pass averages from 40 to 60 yards in width. There is one narrow passage about 5 yards wide, ½ mile above the well. The slope of the pass is marked. Below the well the nature of the pass changes. It begins to narrow and the hills become steep and high. Sandstone ridges cross the pass through which the water has forced its way in ruts and channels, and a little way down is a second narrow passage between sandstone rocks 8 or 10 feet high. Below this begins a formidable defile, which lasts for 1 or 1¼ mile. The pass winds with sharp and constant twists between high hills, which assume the form of perpendicular cliffs ranging from 40 to over 100 feet in height. In this defile is a third Tangī between high crags just 4 paces wide. This defile is much more striking than the Chichālī pass, as it is longer and the cliffs seem higher. Below the defile the hills are much lower and the pass widens to several hundred feet, and has patches of cultivation in it. It joins the Ghasoī pass about 1¼ mile below the defiles. The roadway all down is stony, but the traffic through it to and from Bangālī Sir and onwards is considerable. (*Ross.*)

TOR NARAI—

A small pass in the Tānk Zām, situated between the Bara Chokhan and Kowah passes. A road through this pass, by which cattle can be taken up, joins the Zo pass behind the 1st range of low hills. (*Carr.*)

TORSAPAR—

A village in the Galī Afrīdī hills, 16 miles north-east of Kohāt, scattered along a ridge. Its water is procured from springs and tanks, and it can turn out 200 fighting-men.

There appears to be a hill of this name also, which lies on the south of the Ūchal Gada valley. When the Galī Afrīdīs are attacked, they always send their families here. It was to have been attacked once, but the difficulties of approaching it were found too great. The road to it goes from Bazīdkhel. Coke says of it in his report about the attack of Borī :—

"The village of Torsapar is on the hill above Borī—in all probability the "Borī men would have sent all their property to Torsapar for safety. While "you attacked Borī, I would attack Torsapar if they resisted; if not, I would "move on, and be at the back of Borī while you were taking the village; but

"the village of Torsapar would be sure to resist, and, if taken, would be a "more severe blow to the Afrīdīs than any other place, as they have always "been in the habit of sending their women and property to this place for "safety. Torsapar is well supplied with water, and while your force remained "at Borī, the Kohāt force might hold Torsapar, and then aid each other; but "I could not take anything beyond ammunition and a blanket for each man; "for supplies I should have to trust to you." (*James, Coke, Badshah,* "*Macgregor.*)

TORŪ—

A village in the Kamālzai division of Yūsafzai, Pēshāwar district, situated on the left bank of the Kalpānī Khwar, 1 mile above the junction of the Balar Kand, or 12 miles north of Naoshahra, 3 miles south Mardān. Its sections are:—Amū Khel, Adanī, Sūdakhel, Būseh Khel, and Miān Bera. It has 700 houses, inhabited by Pathāns, 40 by Hindūs and 30 by others, 40 shops and 18 mosques. The headmen are Kāsim, Mansūr, Latīf, and Hasn. It has a bazar. Its lands are watered by 135 wells. Shāmatpūr should be considered as part of this village, but is separated from it by the people of the country, though a street is all that divides them. There is a small mud fortlet at the south-east end belonging to the Khān. The Kalpānī is generally dry and sandy opposite the village, but water is found within a few feet of the surface in the bed of it, and during the cold weather there are pools of water all along its course. The cultivation is partly unirrigated and partly from the wells of the village. (*Lumsden, Hastings.*)

TORWĀLS—

A tribe of highlanders who inhabit the upper portion of the Swāt valley, above the village of Piā. They are said to number about 9,000 adult males, and to speak a different language, which Raverty calls the Kōhistānī, though some of them understand Pūshtū. The villages inhabited by them, going up the valley, are Birangal, Haranaez, Cham, Gornaez, Chawutgram and Mankal. (*Raverty.*)

TORZOI—

A pass into the hills from the country of the Bābars, in the Dāman of the Derajāt, 3 miles south of the Zām pass, and between the Chaodwān Zām and Chabūri passes, west of the city of Chaodwān.

A road through this pass leads to a small valley of the Shīrānīs, behind the first range of low hills, where there are 14 small springs of water from October to April yearly. Sarfarāz Khān and Balol Khān, of the Nāsār tribe, having their 'kiris' in front of the pass, are responsible for any crime committed in British territory by it, for six months in the year. The Bābars sometimes hunt markhor in this pass, where they are plentiful. (*Edwardes, Carr, Macgregor, Mahamad Gul.*)

TOTAI—

A small valley of Rānīzai, lying west of it and north of Ganderi in Hashtnagar. It contains three villages, and is generally commanded by the hills around. There are three roads leading into it by two ravines which join near Kot and run on to Gandērī passing the villages of Spīnkhwara, Kala, and Palī. This ravine is called Jindai, and commences in a small defile which comes from a low range called Silipatai, which divides the Totai valley from that of Swāt; (2) from Harīchand to Erozshah and Ariankot practicable for laden mules; (3) from Bar Arian Kot by Mīdeh and Skākot. The villages are—Kot, 100 fighting-men; Miana, 100; and Bar, 80—Total

280. But in any attack on them they would be assisted by the Swātīs and Ūtmān Khel.

The Totai valley is cultivated in terraces, and is said to be capable of a stout resistance. The only passes from Totai to Swāt are the Shna Tiga and Digar, both of which are only used by footmen (cattle, &c., going round by the Malakand). (*Miller, Lockwood.*)

TOTAKI—

A village in the Kohāt district, in the Narī sub-division of Khatak, 42 niles from Kohāt, 42 miles from Banū. Supplies are limited, and water at times is very scarce. The country round is hilly and barren. There is a road, practicable for horses, from this direct to Tīrī. (*Macgregor.*)

TOTALAI—

Two villages in the Khūdū Khel country, belonging to the Bām Khēl sub-division, and situated at the principal mouth of the Panjtārdara, 6 miles north of Swābī, and separated from each other by a ravine. Lumsden thinks some guns and two regiments of infantry would be sufficient to attack this village. During Sir Sydney Cotton's expedition the villagers of this place helped the force to burn Panjtār. Vaughan says the men of this village could be relied on, in operations against Mangal thāna, but not against Chinglai. (*Lumsden, Cotton, Vaughan.*)

TOZĀNĪ—

An outpost of the Panjāb Frontier Force situated 16¾ miles north from Bandowali, 15 miles south from Sabzil Kot, 38½ miles south-west from Rājanpūr, *viâ* Lalgoshi, 8½ miles west from Lalgoshi.

It formerly contained a large garrison equal to that of Bandūwali, but since the spring of 1870 the cavalry and infantry detachments have been withdrawn, and the post is now held by one dafadār, 13 sowārs, 5 footmen, all (Mazārī) Baloches, chiefly of the Bālāchānī section.

It is on the direct frontier road, and a branch road connects it with Lālgōshi. It watches the Isprinjī and Tozānī passes, and one or two smaller ones which enter the plains some 7 or 8 miles west of the post.

The outpost consists of a circular fort with inner citadel for infantry, from which two lines of barracks run out north-easterly, and open at the north-east end (or rather they are closed by a low wall, only some 3 feet high). The circular fort is enclosed by a wall 11 feet 6 inches high, diameter 42 yards, loopholed at 1 foot from ground; and about 15 inches thick.

Inside this is a circular stronghold, diameter 49 feet, containing a circular barrack, breadth 12 feet, height 10 feet for infantry, loopholed at about 2 feet from ground, also loopholed above the barrack roofs which act as banquette.

In the outer circular enclosure is a well, the water of which is intensely brackish; diameter 7 feet 6 inches, worked by Persian wheel; water is found at 126 feet and is fairly plentiful; it is utterly unfit, however, for human use; cattle even, till very thirsty, refuse to take it. If partaken of freely, it acts as a purgative to man or beast.

When the outpost was garrisoned by regular troops, water was brought in 'pakhals' from Dilbar post, for the entire garrison, the cost being defrayed, by Government. The Tozānī well was first sunk by Mohabat Khān, headman of Mīranpūr, and is the only one in the neighbourhood; it is

frequented by herdsmen in the neighbourhood. Experiments were tried here with a still, it having been considered that this would render the water fit for human use, but though it somewhat improved the water it was never entirely successful. The water is strongly impregnated with sulphuretted hydrogen.

Near the outpost is a small natural basin, into which some of the drainage of the rising ground, west of the post, runs; and which, after heavy rain, contains a good supply of water, but, as it is quickly absorbed, the supply is most precarious.

Adjoining the circular infantry fort are two rows of barracks, running out north-north-east, connected with the fort by a low, 4-foot high, wall. The barracks are 40 yards apart, 146 yards long, depth 10 feet, height 7 feet, with 9-foot wide verandahs.

The outer cavalry lines contain two Buniahs' store-rooms, a small magazine, quarters for a native officer and camp-followers, and at the north-east extremity a small house for visiting officers.

The outpost buildings are entirely (except the magazine) of unburnt bricks.

The outpost being situated in a sandy desert is, like Bandūwali, subject to sand drifts, the sand being annually removed at a heavy cost to Government.

It is impossible to describe the loneliness of the desert in which Tozānī is situated; hardly a soul will ever be met with along the frontier road from Sabzil Kot to Dilbar. The wild ass, generally in small herds of from 6 to 8, will be met grazing in the wilderness, right or left of the road, and possibly a few deer.

The country in front of Tozānī is sandy, but covered in ordinary seasons with very fair grass.

To the east, for some miles it is arable, this arable land giving way to a large tract of uncultivated "pat," dotted about with leh, jal and other jungle trees.

No supplies are obtainable here nearer than from Rojhān.

The post at Tozānī built in 1869 cost Rs. 4,716, and Rs. 5,015 were afterwards expended in improvements. (*Davidson, Paget, Macgregor.*)

TOZĀNĪ—

A broad ravine on the Rājanpūr frontier, rising in the Giāndārī range about 16 miles north-west of Tozānī post, and flowing into the plains above Tozānī. Its origin is usually said to be at a pool called Fatikri (12 miles north-west of Tozānī), but it is here met by 2 branches running south-east and south-west, and rising, the former in a higher part of Giāndārī and the latter about ½ mile north-east of a jagged hill, the watershed between the Tozānī and the Isprinjī. This branch is very difficult; it is in fact a mountain torrent, with high and precipitous barren hills on both sides.

The branch rising north-west of Fatikri is also very narrow, but not quite so much of a torrent as the other. The hills on either side are high, barren, and precipitous; after a mile or so it is impassable for men on horseback, but a footman can reach Giāndārī from Fatikri by this route in 5 or 6 hours' stiff walking. The other route to Giāndārī is a long circuit; it leads over an abrupt hill, the watershed between Tozānī and the Isprinjī, descends into the Isprinjī, the bed of which it follows. Giāndārī can be reached (road impracticable for horsemen from Fatikri in 5 or 6 hours) so far at least as the foot of the cliffs.

Fatikri is the sole watering-place in the Tozānī ravine. It consists of a small pool, fed by two little springs. It is at the foot of a high and precipitous hill of conglomerate, which is considered a part of the Giāndārī range. To the right and left of the ravine at this spot, which is a wide open space of 200 or 250 yards square, the banks rise perpendicular, and are a height of about 200 feet.

From Fatikri the ravine takes a south-westerly course, issuing out into the plains some 7 miles north-west of Tozānī post. Its course is very tortuous, and it runs between banks, in many places very high and scarped, with deep cuts and fissures. Water is not found in any place near its surface by digging. Fodder is usually found along its course and on the small hills commanding its banks. It is a formidable ravine, but insignificant as a pass, as it leads to no main outlet from the frontier tribes.

A few Būgtīs may generally be seen tending their flocks along the banks of this ravine. The bottom of the Tozānī is sand, generally free of boulders, and practicable, as far as Fatikri, for field artillery. After heavy rain in the hills, it brings down an enormous volume of water, fed by torrents from countless ravines on its way, stopping the passage of the frontier road for several hours. There are no large branches of the Tozānī. The ravines on either side which swell it are of no length, a hundred yards or so generally at utmost. (*Davidson, Macgregor.*)

TRAG—

A considerable village 9½ miles north of Īsa Khel on the Kālābāgh road. It once contained a fort built for the Sikhs by their feudatory the Nawāb of Dera. The garrison were expelled during the Niāzī insurrection in 1834, and the building razed to the ground. No traces now remain except the pucka well it once contained.

The inhabitants are Awāns and good cultivators. There are 19 wells in the village, from which the ground is irrigated. Vegetables of all sorts flourish; wheat, barley and tobacco are also largely cultivated.

There are 32 shops, and 480 houses. Supplies are plentiful and cheap, and there is no lack of water. (*Norman.*)

TRAKĪ—

A pass in the Būgtī hills, one of the outlets from the Siāf valley to the Pātar plain about 7 miles north-west from Dēra Būgtī, and as the name signifies, merely a rent in the rocks.

In 1845, when the force under Sir C. Napier marched into the Baloch hills to punish the Būgtīs, they constituted this their stronghold; or rather a small basin surrounded by high and rocky hills at the north of the Trakī defile in hopes that they would here remain hidden, whilst, as opportunity offered, they would be able to swoop down upon such small detached parties as came within their reach, and thereby harass his forces from their impregnable fortress. Their whereabouts were, however, betrayed by one of their own men, and the tribe, taken in rear by a column detached to cut off their escape from the north, marching *viâ* Tasū and Barbōj, and also threatened in front by Sir C. Napier, surrendered to him on the 4th March 1845.

The road to Trakī, as it approaches the foot of the hills, is strewn with large rocks and boulders, and is much cut up; the pass itself is altogether hidden from view by the outer screen (some 70 to 100 feet high) which runs almost the entire length from Sangsila to the Dahar pass, and a few hundred yards from its base.

Passing the outer screen the approach to the mouth of the pass lies for 200 yards or so over rough ground cut up by enormous boulders.

The pass itself is some 20 or 25 feet wide at the base, but at the top the sides almost close in excluding the daylight. The passage is most difficult; a few yards from the entrance is a chasm, formed by an enormous slab of rock, about 16 feet high, which can only be climbed by a rope let down from its summit; at the foot of this chasm is a pool of water from 3 feet to 4 feet deep. A few yards beyond this is a similar, but still more formidable, chasm, which too has to be climbed in the same way. This again leads on to a third but easier slab of rock which one can just climb with the help of the hands. From the last this passage leads into the basin above alluded to, surrounded by high and difficult hills, which tower above it, and which is approached from the north (Pātar) by a difficult and somewhat narrow defile between high and precipitous hills.

The length of the passage, from the southern entrance to the basin, is about 100 yards. In times of emergency, when the pass is required for ingress to or egress from the plains, the gap formed by the two chasms in the interior of the passage is filled in temporarily by boulders brought in from the mouth of the pass, when the passage, which is winding, is with much difficulty made practicable for horses or bullocks. When the emergency no longer exists, the boulders are rolled away, and the pass rendered impracticable. It is doubtful whether laden camels could at any time pass through it. It contains 2 or 3 pools of water, which however, are brackish. (*Davidson.*)

TREH—Lat. 32°28'. Long. 69°51'.

A fertile little valley in Vazīristān, on the eastern slopes of the Bār Pit mountain, and the source of the Lālīzai Algad. It is well watered, and consequently well cultivated. It contains three villages of the Farīdī section of the Mānzai branch of the Alīzai Masūds, and contains about 350 fighting-men. (*Norman.*)

TRIMAN—

A village in the Dera division of the Dera Ishmail district, 10 miles south from Mīran, 12 miles north from Dera Fateh. It has 177 houses, 5 shops, and 2 mosques. The population amounts to 1,071 souls, of which 585 are adult males. The inhabitants are composed of 949 Mīan Khēl, 65 Hindūs, and 35 Syads, &c. The water-supply is from 4 wells. The produce consists of wheat, barley, bajra, gram and mustard. The village has 17,044 'bigahs' of land, of which only 4,872 are cultivated. Supplies are procurable here in small quantities after due notice. The headman is Nūr Mahamad. (*Macauley.*)

TŪLANJ—

A village in the Senī Patiala division of Khatak, Kohāt district.

TŪPI—

A tract in the Kohāt district, belonging to the Saghri Khataks, lying between the mountain of Duppar on the left bank of the Tīrī Toī on the north, and the southern boundary of the Sāghrīs near Rokwān on the south. On the east it has the Indus, and on the west the line of the Chashma and Lughārī nalas. It is a stony hilly country, famous for pasturage. With the exception of the higher range of Masalleh, which, according to Walker, is 2,490 feet above the sea, the hills of Tūpi are not high. They have rolling sloping sides, and rounded knoll-like summits and stony plains prolong their

steeper slopes towards the Indus on the east and towards the Lughārī on the west. Shallow ravines traverse Tūpi chiefly on the east side of Mosalleh, making for the larger nalas, such as the Kanjka that drain the country to the Indus. In the southern part of Tūpi from the Kanjka to the Rokwān nala, the nalas are larger and in deeper beds, and have groves of 'bher' trees in them here and there. The Tūpi hills are a mass of stones from their crests to the bottom of the nalas. They are, however, covered with grass and with 'phula' trees, and afford excellent pasturage for all kinds of animals. Grass is most abundant towards Dappar in the north. The villages are rough "jughis" scattered about the stony slopes. The huts have low walls of rough stone thatched with a rough grass thatching across cross sticks, and tied down with roughly-made ropes. Fire is common and of course destructive to such buildings. The animals live in wigwams of grass with thorn stakes round the outer edges, and there is a wigwam for each kind of flock.

Water is very scarce in Tūpi. Some of the villages have small ponds which rapidly dry up. There are 2 wells in Zerknī pass near the Lughārī, and a few others are to be found here and there, but the characteristic feature of the country is want of water, and in the hot season travellers suffer much in crossing it, and unless they take precautions, are apt to die on the road, among the close hot ravines. The southern part of Tūpi, south of the Kanjka is, however, altogether more civilised than the northern tract, for there are larger villages with water and more trees. The people of Tūpi are Sāghrīs, chiefly of the Khudī Khēl section of the Toghal Khēl clan, and of the Barham Khēl and Langar Khēl sections of the Mīr Ako Khēl clan. They cultivate little, but possess large flocks of sheep and goats and large herds of donkeys, bullocks, cows, and camels. Milk, butter-milk and butter are most plentiful, and produce a perfect plague of flies. The flocks go long distances to water, being taken down the numerous ravines and nalas by the women and girls to drink at the Indus. They are to be seen on the wide shelving beaches at the mouth of the nalas drinking from the Indus and lying about the sand. The women at the same time fill their water-skins which they carry away on donkeys. The flocks usually in the dry season go only every second day to water. The people graze their flocks in Northern Tūpi only half the year. To save their pasturage there, they move during the other half of the year to the nalas and hills between Badū, and the nala south of it called the Jagiwala. South of the Kanjka is the "Rakh" of the Sāghrī chief about the Sohban nala, and south again are the Walid Khēl of Badū; south of them the people of Northern Tūpi graze as above stated about the Jagiwala nala, and south of them the Mado Khēl of Rokwān, as far as the Mūlīwāla and Kharjuan nalas in the Babar limits.

Opposite Tūpi, on the left bank of the Indus, is the division of Nara, which also belongs to the Sāghrīs, and is in the Rāwal Pindī district. The ravines from Tūppa and Nara usually come down to the Indus in pairs, one on either bank, and bear the same name on each bank. (*Ross.*)

TŪRAN-CHĪNA—

A village in the Mahsūd, Vazīrī country, Yāghistān, on the right bank of the Shahūr Zām, 1 mile above Shahūrkot, 37 miles from Tānk. Water is plentiful. The encamping-ground is near a mill, and great precaution is necessary to guard it against surprise. (*Roberts.*)

TŪRANU—

A village in the Tānk division of the Dera Ishmail district. It has 99 houses, 10 shops, and 2 mosques. The population amounts to 1,012 souls, of which 543 are males. The water-supply is from the Takwāra and Tānk Zām, is stored in tanks, and is good. The produce consists of wheat, barley, jowar, bajra. The village has 3,836 acres of land, of which 3,336 are cultivated. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 20 horses, 360 cattle, 15 donkeys. The headman is Malik Sheran. (*Macauley.*)

TŪRIS—

A tribe of Afghānistān, who inhabit the valley of Kūram. Little is known of the origin of this tribe. They and their neighbours, the Jājīs, are supposed to be descendants of two Mogal brothers, Tor and Jājī, and are not considered Pathāns, there being a marked difference between them in physical appearance, dress and many customs. Edwardes says the Tūris are Khatar Hindkīs in origin, from Gariāla, on the banks of the Harū river, Rāwalpindī district.

They are subdivided into 5 great branches called Panjpadrī.

I.—Gūndī Khel...	1.—Ālam Khel	They have 45 villages and can turn out 1,000 fighting-men. Their principal headmen are as follows:—Hasn, Ganj Alī, Alī Mahamad, Gūlbāz, Hasan Bangash, Mīr Hūsen, Zaūf Bangash and Fīroz.
	2.—Rūstam Khel	
	3.—Esau Khel	
	4.—Yūsaf Khel	
	5.—Mahmūd Khel ...	
	6.—Nāmdār Khel ...	
	7.—Shamsī Khel	
	8.—Tanī Khel	
	9.—Laik Khel	
	10.—Mīr Āla Khel... ...	
II.—Alīzaī ...	1.—Mūla Khel	They have 31 villages, and can turn out 500 fighting-men. Their headmen are Mahamad Alī, Moghal, Aladād, Shāh Mahamad.
	2.—Chūgū Khel	
	3.—Sharmū Khel... ...	
	4.—Maswar Khel... ...	
	5.—Khodādād Khel ...	
	6.—Mat Khel	
III.—Mastū Khel... This and the Hamza are sometime formed and called Sar-Ghalis.	1.—Fīroz Khel	They have 27 villages, and number 1,000 fighting-men. Their headmen are Syad Bādshāh, Dost, Abashai Ādam, Alīgūl, Ahmad and Biland.
	2.—Mūla Khel	
	3.—Būgeh Khel	
	4.—Azī Khel	
	5.—Marū Khel	
	6.—(Wanting)	
	7.—Drewandī	
	8.—Jūnī Khel*	
	9.—Tūrkalai Khel* ...	
	10.—Gharībzai*	
	11.—Māmā Khel*... ...	
	12.—Sīn Khel	
IV.—Hamza Khel...	1.—Spīn Khel*	They have 7 forts and number 1,000 fighting-men. Their headmen are Alī Bāz, Syap Mahamad Anīf, Ūmīr, Haidar Alī, Arsala, Khodā Dost, Gūl Mahamad, Siwan, Fīroz, Tīr.
	2.—Dreplara*	
	3.—Āka Khel*	
	4.—Jān Khel*	
	5.—Badī Khel*	
	6.—Parī Khel*	
	7.—Kheshgī	
	8.—Shakūr Khel* ...	
	9.—Satī Khel*	
	10.—Siragala*	
	11.—Jājī*	

All of these marked * are nomadic.

V.—Dopazai	1.—Shiblan 2.—Sam Khel 3.—Mīandād Khel 4.—Mīrdād Khal... 5.—Daolat Khel 6.—Kemī Khel 7.—Dreplara 8.—Tar Khel 9.—Khirlussi 10.—Pai Khel 11.—Ambar Khel 12.—Kach Kīna Khel 13.—Jāfar Khel	They have 60 forts and number 1,500 men. Nasū, Syad Alī Asgha, Alī Jān, Mukhān, Gholām Alī, Shāh Hūsen, Nāzir Sadūla, Md. Mīr Khodā Mehir		
Total:— 5 branches 53 sub-divisions	...	...	170	5,000

These five branches are called Panj-padrī or five-fathered; and, when they first got possessions about the Pēwar pass, they parcelled each out into five equal portions, to each branch a portion,—a custom which they have strictly followed with each successive acquisition in the valley without any reference to the comparative numbers of the five branches; and possession continues in this manner at the present day, except in individual cases of sale or other voluntary transfer.

Those Tūrīs who chose took to building houses on their lands, but there are still a large number who remain " kūchis," living in tents all the year, —in winter about Balyamīn aad in summer in the Sūfēd Kōh.

The Tūris are not in general large men, and their dark complexions mark their eastern origin; but they are strong, hardy and courageous. The dress of the common people consists simply of a blanket shirt. As horsemen, they are as superior to their neighbours, as the Vazīrīs are on foot. A mounted Tūrī is a perfect model of a moss-trooper; his horse is small, but active and he enduring, and he carries his own clothing under the saddle; while at the saddle-bow, in leather wallets, hang food for man and horse, spare shoes, nails and a hammer in case of accident and an iron peg and rope to picket the horse anywhere in a moment.

The object of horsemanship with them is to commit distant and daring raids, rather than for defence, and any distinguished highwayman earns the honorable title of a " Khlak" or crack man.

A profusion of arms cover every horseman,—one or two short brass-bound carbines at his back, two or three pistols and knives of sizes and sorts all round his waist-belt, and a sword by his side. The introduction of " revolvers" would save them a good deal of weight.

James says of the Tūrīs:—" They are far inferior to the Vazīrīs in courage and all manly qualities; with coarse, sensual features, there is much of the savage about them. On scenting prey, their eyes dilate, and they evince all the greed and ferocity of wild beasts. In their raids they are ruthless, and spare neither sex nor age."

Lumsden says they are generally short, compact, though rather sickly-looking, mean, with either a skulking or cunning look about them. They wear ear-rings, and dress in a short of loose frock coming down to the knees, either of a dark-blue color interspersed with patches of white or a white garment patched with blue; a common blue or white turban and " kamrband" and breeches loose above but fitting tight from the knee down to the ancle, being shod with sandals. They are armed much in the same way

as other Afghāns. Their horsemen are mounted on sorry-looking jades, small but very wiry, and are adepts at border frays, and have a great local reputation. The footmen are thought little of, though a considerable number are to be found in the service of the Governor of Kūram.

The Tūrīs are all Shīas, though Bellew, probably through a slip, says they are Sūnīs. Masson mentions a curious custom which is said to be prevalent among them. When they see a stranger, they ask him if he is straight or crooked, putting at the same time their forefinger to their forehead and holding it fast in a perpendicular position and then in a contorted one. If desirous of being civilly received, the stranger had better reply that he is straight, by which they understand that he is a Shīa.

The shrine of Fahm-i-Ālam (in Kirmān), the father of Nādar Shāh, is considered very sacred by the Tūrīs.

They have a peculiar custom of firing numerous shots with matchlocks over the head of a newly-born male child as an introduction to the ordinary scenes of this life, and to accustom him to the sound, so that he may not shrink from the fire of his enemies in after-life.

The Tūrīs are at feud with the Vazīrīs, Zaimūkht, Mangals and Jājīs, but are friendly to the Bangash. The Bangash join the Tūrīs in all wars, but not often in raids. If they are summoned and fail to join, they are fined when the expedition is over.

The Tūrīs in the Kābal Khel expedition of General Chamberlain joined most heartily against the Vazīrīs. Well acquainted with the Vazīrī paths and ravines, they acted as guides to the force, and as spies and as plunderers on their own account. Following the troops on donkeys and bullocks, they left not an article behind which could be turned to any use. They carried off immense stores of grain and flocks of sheep from the Vazīrī hills. There is little doubt that a British force operating against either of these tribes could reckon on the active co-operation of the other.

Their feud with the Jājīs is also very bitter, and each is always on the watch to pounce on some unfortunate or unguarded member of the opposite tribe; consequently none of either tribe dare transgress the limits of the other by crossing the intervening hill except at the risk of his life.

The Tūrīs were formerly 'kūchi,' or a wandering tribe. Their seat was at Nīlāb, on the Indus, and they moved to and fro between that point and Kābal with their flocks and herds. By the Bangash accounts it was about four generations back when the Tūrīs first took root in Kūram. The Bangash had rebelled against their Kābal sovereign, who sent a force, reduced them, and imposed on them a tax, to pay which they sold the village of Barakaī, near Pēwar, to the Tūrīs. After that the Tūrīs get Pēwar by another bargain, by which they were bound to supply Azād Khān, a Bangash chief of Shilofzān, with wood. Thus, little by little, the Tūrīs availed themselves of Bangash dissensions to seize new villages, until the Bangash have now only the villages of Shilofzān and Zerān under the hills, and Azā Khēl in the plains, which are free. The rest of Kūram is in the hands of the Tūrīs, who have reduced the Bangash to the condition of "hamsayahs," or dependents.

Every Bangash is obliged to attach himself to a powerful Tūrī, who is called his "naik," and who protects him from other Tūrīs.

There is war between the Tūrīs and Bangash of Shilofzān and Zerān; but

the latter are strong from numbers and situation, and hold their own. But no man of theirs can travel about the rest of Kūram without taking a Tūrī "badraga," or safe-conduct.

Nevertheless the conquered Bangash outnumber the conquering Tūrīs. On one occasion the Tūrīs defeated Sher Alī Khān and Mahamad Amīn Khān, and killed 500 Dūrānīs on the Jājī border, and would have killed more had not a nephew of Khān Sharīn Khān, named Sūltān Ahmād Khān, a Kazlbāsh and Shiā, came between them and begged for quarter.

The presence of these Kazlbāsh was recognised by the Tūrīs, and their sympathy with them turned to account; for, when the Tūrī thieves were lurking about the Dūrānī camp to steal horses, the Kazlbāshis used to call out from inside their tents the Shīa war cry, "Yāh Alī! Yāh Haidar!" on hearing which the Shīa Tūrīs left that part of the camp, and went on to plunder the Afghāns.

The Tūrīs, on the first annexation of the Kohāt district, gave much trouble. They repeatedly leagued with other tribes to harass the Mīranzai valley, harbouring fugitives, encouraging all to resist, and frequently attacking villages of the Bangash and Khatak in the Kōhāt district.

They joined with the men of Darsamand in attacking the village of Daland in British territory. (*Vide* Daland.)

After this they were guilty of the following raids:—

1. Tari Hāngu, raided by Tūrī Sowars on the 31st March 1853, and 65 head of cattle carried off; no men killed in this raid on either side.

2. Mahamad Khoja, raided by the Tūrīs on the 6th April 1833, and 43 bullocks carried off; 1 man killed and 1 wounded of Mahamad Khoja; on the part of the Tūrīs 1 wounded.

3. On the 10th May 1853, Balyamīn was raided by the Tūrīs and 13 head of bullocks carried off; 1 man killed and 1 wounded on the part of the Tūrīs.

4. Karboza Khatak was raided by Tūrīs in the month of August 1853, and 14 head of cattle carried off; no man killed or wounded.

5. Mīanjī Khel was raided in August 1853 by Tūrīs, who carried off 12 head of cattle; no man killed or wounded.

6. Khabrhoza in September 1853 was raided by Tūrīs, and the cattle of the village carried off; 2 men wounded.

7. Some travellers were attacked near Sūrūzai in Mīranzai on the 18th March 1854 by Tūrīs; 5 bullocks, 27 rupees and weapons, with clothes carried off.

On the 13th March 1854, the village of Daland, Khatak was raided by Tūrīs; 3 men killed and 3 wounded on the side of Daland Khatak, and 2 men killed and 4 wounded, and 7 horses killed on the part of the Tūrīs; 60 bullocks and 400 head of sheep and goats carried off.

In August 1853 Captain Coke seized a Tūrī caravan consisting of 37 men, 74 head of cattle on its way to the salt-mines, taking the property as security for repayment of value of plundered property, and the men as hostages for their tribe. This measure was soon followed by an embassy from the tribe. After compliments, their petition ran thus:—

"Our caravan, cattle, and many of our tribe have been seized. This is "the just punishment of evil-doers. Before the British Government came "to this country, we had evil intent against Khatak and Bangash, and

"carried off their cattle. Since the arrival of the British Government, "we have, through evil counsels, done the same. But, since we find ther, "is a British officer who protects his subjects, both Bangash and Khatak, "and has retaliated on us. We beg that our caravan may be released, "and we bind ourselves to abstain in future from raids on British territorye "and the Tūrīs will trade with the Khatak and Bangash."

An agreement was concluded with the tribe from the commencement of 1854. The value of plundered property was made good, the prisoners were released, and 5 Tūrīs were made over to the British as hostages; but within one month the tribe again gave way to "evil counsels," and in the following March (1854) a serious attack was made by the Tūrīs with 2,000 men (foot and horse) on a Mīranzai village. Lives were lost on both sides. The Tūrī hostages were then incarcerated in the Lahor jail. This instance of misconduct was followed up by other raids. When during the autumn of 1854 the expedition against the refractory British territory of Mīranzai was designed, it was considered whether the opportunity should not be taken of punishing the Tūrīs; but, as they were subjects of Kābal, and negotiations with the Amīr were shortly expected, the Government decided on first arranging with His Highness on the subject. During the negotiations for the treaty at Pēshāwar, in March 1854, it was explained to the Afghān representative that either the Kābal Government must restrain the Tūrīs from incursions on British territory, or else the British Government would itself undertake to chastise them. It was resolved that another trial should be given to the Tūrīs before further measures were taken. The expedition to Mīranzai was effected in May of the same year. The Tūrīs, having seen that display of force, desired to make peace with us. Another agreement was shortly afterwards concluded with them, and their hostages were released from confinement.

These measures, however, had not the desired effect, and the Tūrīs continued their raids. In June 1856 no less than thirteen raids were recorded against them, "in which 1 Khatak, 4 Vazīrīs, and 2 Bangash were killed; 4 Khataks and 2 Bangash wounded; and nearly 500 head of cattle carried off." Afterwards another raid was committed, marked by the unusual atrocity of the murder of a young girl. Accordingly, a force of 4,500 men and 14 guns marched from Kohāt on 21st of October 1856, under the command of Brigadier Neville Chamberlain.

The force reached Thal, our frontier village, on the left bank of the Kūram, on the 5th November; and as Gholām Jān, the Deputy Governor of Kūram, had, notwithstanding orders received from Kābal, failed in securing the attendance of the headmen of the Tūrīs, it was resolved to cross the stream. About 600 men were left in an entrenched camp, and the followers were reduced as low as possible. The Kūram was forded on the 8th, and the force advanced by the following marches:—

Sara Khoa	10 miles.
Hazār Pīr ziārat	$14\frac{1}{2}$ "
Darwāza defile	$10\frac{1}{2}$ "
Right bank of Kūram, about $1\frac{1}{2}$ mile from Sirdār Azim Khān's fort	$12\frac{1}{2}$ "

The Tūrīs did not venture on any resistance to the strong force entering their valley as friends of the Kābal Government. The claims made against

them in compensation for their outrages were openly investigated, and the tribe were in the end required to pay Rs. 8,630, the exaction of which was guaranteed by Gholām Jān.

The force then returned to Kōhāt, which it reached on the 22nd of December having fully accomplished the objects of the expedition. The exaction of compensation from the Tūrīs in the Afghān territory, for wrongs inflicted on our subjects, had vindicated our power to protect them.

Cavagnari says the Tūrīs have a good trade with Mīranzai, and would suffer much inconvenience by being subjected to a blockade.

The Tūrīs are Gār in politics.

The feud between the Tūrīs and Vazīrīs has since then given a great deal of trouble. On the 5th March the Tūrīs made a raid on some Tāzī Khel Vazīrīs at Palosīn near Thal. On the 2nd April 1869 the Kābal Khel and Tāzī Khel made a raid on Thal in revenge for the above. On 10th November 1870 the Tūrīs made another raid on the Vazīrīs at Chaparī, killed 2 men and lifted 600 sheep. The Commissioner sanctioned a reprisal and 18 Hindū hamsayahs, 2 Tūrīs, 17 donkeys and 6 mules were captured by British subjects. These were released on the promise of the Government of Kūram to enquire as to whether, in this case, British territory was infringed and it was eventually settled that it had not been. (*Edwardes, James, Lumsden, Coke, Chamberlain, Cavagnari.*)

TŪRKĪ—

A village in the Jawākī valley, Afrīdī country, 10 miles east of Kohāt, and separated from the Kohāt valley by a ridge of hills. It is in a well cultivated valley which contains a great number of small villages of a few houses each, all having towers in them, and some being surrounded with mud houses inhabited by Jawākī Afrīdīs.

It is easily accessible from Kohāt by Togh and Gandīalī, the road being practicable for guns. It has 20 good wells worked by Persian wheels, and can turn out 190 fighting-men. It has 80 houses, and is divided into a great number of quarters defended by towers, and containing from 4 to 20 houses, with a little cultivation round each.

Tūrkī is the name of a section of the Jawākīs, to which the following villages belong, *viz.*—Sir, 100 houses; Kohī, 30; Shafzai, 30; Ibrahīm Khēl, 60; Ishmail Khēl, 60 : Zare, 60; Serarak, 80,—Total, 500. (*Edwardes, Coke, Lumsden, James.*)

TŪRKOLĀNĪS—

A tribe of Pathāns who inhabit the valley of Bajāwar, Yāghistān. The number of the Tūrkolānīs amounts to ten or twelve thousand families, and those of the other inhabitants of Bajāwar may be guessed at thirty thousand souls.

The Tūrkolānīs are under the government of a chief called by the peculiar name of Bāz, who has great power over his tribe. The Kāfars pay him tribute, the Hindkīs pay him a tax, and the Rūdbārīs rent their land for a fifth of its produce. This gives him a large revenue, by which he is enabled to keep up some hundred horse, and a considerable body of foot, of whom he is supposed to furnish five hundred to the Kābal army. He administers justice in his tribe, with power to banish, beat or bind. He, however, seldom interposes, unless the public peace is disturbed; and he seldom calls a Jirga.

This absolute government and the want of 'Fakīrs' make the character of the Tūrkolānīs a contrast to that of the Yūsafzais, whom they resemble in their food, lodging, and habits of life. Though brave, they are industrious, but cheerful and fond of amusement. They often meet to converse, sing, and play on the guitar; and they have even some of the active games of Khorasān. They seem to bear some resemblance to the Mūsalmans of India, particularly of the Dakan. Like them, they are civil and obsequious, but boastful; and lively, but hurried and confused; like them also they speak much, and use a great deal of gesture. Their dress is the Afghān 'kamis', and a little cap of wrought silk. They frequently invade the Kāfars for plunder and to carry off slaves. The Kāfars retaliate, but only by ambuscades and surprises, being too weak for open war. The Tūrkolānīs are broken into two divisions. (*Elphinstone.*)

TURANGZAI—

A village in Hashtnagar, Pēshāwar district, 21 miles north-east of Pēshāwar, on the left bank of a branch of the Swāt river. Forage and provisions are abundant; water is procured from the river. There is a ferry of 4 boats over the Swāt river from this village to Fazldīn, Mīanderī. (*P. S. Lumsden, Bellew.*)

TURSAK—

A village in the Ashaizai division of the Būnēr valley, Yāghistān, 17 miles from Ambela and 53 miles from Mardān fort. It is situated on rising ground under the Jāfar Koh by which however it is not commanded; it is not walled, nor has it any fort. It contains 1,000 houses, and is believed to be the largest village in the valley. It is inhabited by the Yār Khel and Mūsara Khel, Ashaizais.

Aleemoola says, merchants from Paklī (Hazāra) Chach and Putohār in British territory frequent this place. (*Edwardes, Aleemoola, Lumsden, Lockwood.*)

TŪRSAM KOT—

A fort in the Vazīrī country, on a road which goes from Ghwālarī in the Gomal pass, to Kolālgū in Zūrmat, being 65 miles from the first and 80 from the second. It is in a narrow valley between the Khwendaghar and Pūshtger ranges. (*Broadfoot.*)

TŪTAM—

A village in the Ūtmān Khēl hills, 6 miles from Nāwadand, able to turn out 50 fighting-men. Half of this village belongs to Nāwadand. (*Turner.*)

TŪTKA—

A village in the Ūtmān Khēl country, belonging to the Shāhdād branch, and situated 2 miles from Chingai. It can turn out 40 fighting-men. (*Turner.*)

TŪTKAI—

A village in the Zera valley of the Kohāt district, ½ mile from the frontier. It has only a dozen houses and is inhabited by Afrīdīs. There is a small police post here, occupied by 1 jemadar, 8 sepoys and 2 sowārs, all Afrīdīs. The site of the post is very faulty, but was considered the best in the vicinity. (*Coke.*)

TŪT-KĪ-GHARĪ—

A good-sized village near the Kūram, about 5 miles out of Banū on the Dera Ishmail Khān road. (*Beckett.*)

U

ŪBLAN—

A pass leading from the Kohāt district, 6 miles from Kohāt, into the Bazotī country. The approach to the pass from the Ūblan towers is stony, but quite practicable for artillery, as is the first part of the ascent of the pass; but the last ¼ mile is frightfully steep and difficult. Nevertheless, it was surmounted by the Mountain Battery in Colonel Keyes' raid against the Bazotis in 1869. For further information, see Bazotis. (*Macgregor.*)

ŪCHĀ KHWARA—

A village in Hasan Khel country, 2 miles south of Kandao, situated in a narrow valley between Karbela and Torsapar range. (*Macgregor.*)

ŪCH BAHĀRA—

A narrow valley which runs into the Orakzai hills from Hangū, in the Kohāt district. (*Coke.*)

ŪCH CHĪNAI—

A ravine in Yūsafzai which drains the Koshkand and Narinjī hills by two branches, which, coming down by Shordara and Narinji respectively, unite on the plain between Mehr Alī and Parmūlī, and then, passing by Jalāl, Sangbatai, Shewa, Asota, Shekhjānā, to Nāwa Kala. There it turns to the west, and, passing Kalū Khān, Adīna, and Smaila, becomes spread over the marsh-land between Kapūrdagarhī and Gholader. (*Bellew.*)

ŪCHALGADA—

A small valley in the Khetrān country of arable land now lying fallow and containing fair pasturage, a short distance south of Dekha hill. In extent it is a few hundred acres, and is bounded north by Ūchri Sham, a watershed between it and the Badhī; east by the Sīah Koh slopes; west by Mazara. Its drainage is carried southerly and thence south-east to the Raknī by a small water-course (not perennial) known as the Gajī. (*Davidson.*)

ŪCHRĪ—

A group of 3 villages in the Adīnzai glen, Swāt, 13 miles north of Āladand. One of the three belongs exclusively to Syads, and the other two to Pathāns. They have about 1,000 houses in all. The Laram Ghakai pass to Malīzai and the Katgalai pass to Talāsh lead out of this glen. The valley is well cultivated and stocked with fruit-trees. (*Raverty, Bellew, Lockwood.*)

ŪCHŪNA—

A pass leading from the Mūlazai division of Marwat, Banū district, into the Batanī hills. (*Urmston.*)

ŪCH BAZĀR—

A mountain stream in Vazīristān, which takes its rise in the Karwan-da-

Sir, and has on its banks or in its immediate vicinity the following Langar Khel villages—

Tokai, able to turn out about		...	...	40 men.
Walma	„ „	...	...	100 „
Mīrgan	„ „	...	...	50 „
Katz Kai	„ „	...	...	50 „
Taghī Kah	„ „	...	...	30 „
Sarweka	„ „	...	...	400 „
Ūma Khel	„ „	...	...	100 „

The water of this stream, after joining the Panila Algad, flows into the Tank-Zām at Shingī Kot; the banks are sparsely cultivated, as water is only found in the streams in the cold weather months; in the hot months wells have to be dug in the sandy bed of the nala. (*Norman.*)

ŪCH KHWAR—

A pass from the Derajāt into the Ūshtarāna hills, which is frequented by the Povindah caravans. (*Edwardes.*)

UJDA—

A section of the Ishmail Khel, Bārak, Khataks. Their villages are as follows:—Latamar 500, Sūrdak, Karak 700, Darwesh Khel 300, Bahadur Khel 400—Total 1,900. In 1852 Coke says they would be backed by Mita Khel, Daland, Torawari, and the Zaimūkht of Mīranzai, and by such Vazīris as were about. (*Coke.*)

ŪLAI—

A village in the Ādam Khel Afrīdī country, on the Jawākī route, about 6½ miles north from Jamū, and at the north foot of the Jawākī Kotal. It consists of 12 or 14 houses, with a tower. It has a little cultivation, and water is taken from the bed of the stream. The village is completely commanded by the hills around. At Ūlai the valley is about 500 yards broad. (*Coke.*)

ŪMA KHEL—

A village in Vazīristānī on the Ūcha Khwara nala, 6 miles from Kānīguram, and 8 from Maidān; it contains about 100 fighting-men, and is the residence of Yarakh Khan, the father-in-law of the Nawāb of Tānk; the people are of the Langar Khel clan of Alizaī Mahsūd Vazīrīs. (*Norman.*)

ŪMAR KHĀN KĪ GŪNDĪ—

A village in the Dera division of the Dera Ishmail district, 12 miles east from Mūsazai, 14 miles east from Drāband.

It has 242 houses, 15 shops, and 4 mosques. The population amounts to 1,185 souls, of which 376 are adult males. The inhabitants are composed of 59 Baloch, 1,074 Jats, &c.

The water-supply is from wells dug in the bed of a ravine near. The produce consists of bajra, jowar, wheat, mustard and barley. The village has 39,196 'bigas' of land, of which only 7,000 are cultivated. Supplies are procurable here in small quantities after due notice. The stock of the village embraces 4 horses, 104 cattle, and 4 donkeys. The headman is Azīm Khān, Miān Khel. (*Macauley.*)

ŪMAR KHEL—

A village in the Dera Ishmail district, 21 miles below Īsa Khel on the right bank of Indus. It is a considerable village on the banks of the river and situated immediately under hills by which it is commanded. It is surrounded by a dense date-tree jungle. It has 5 shops and 5 wells, and grass and forage,

both scarce, have to be brought from an island on the river and from the opposite bank. (*Lumsden.*)

ŪMAR KHAN KOT—

A village in the Kolū valley (Zarkhans), see Sheruni. (*Davidson.*)

ŪMRKOT—

A village in the Rājanpūr division of the Dera Ghāzī district. Near this village is a shrine of Fakir Dhanu Shāh, at which, in March, there is a fair to which from 500 to 600 men assemble. The agricultural produce of the village is wheat, jowar, bajra, and the cultivation is irrigated from the Kadra canal. The inhabitants drink from wells in the cold weather, and the canal in the hot weather. Water is about 15 to 20 feet below the surface. In Sāwan Mal's time, the Sikhs made a fort here, which has fallen into total disrepair.

On the 15th April 1853, a party of the 3rd Panjāb Cavalry at this place, had an encounter with a body of Marī marauders, 100 strong, and was repulsed, with a loss of 2 troopers and 1 horse On the 18th May of the same year, a body of Marī and Gorchānī marauders attacked the regimental grass-cutters near this place. Dafadar Mahamad Beg at once attacked them with 14 men, and drove them of, losing 5 men. Six of the grass-cutters were killed, and 10 ponies carried off. (*Macgregor.*)

ŪMARZAI—

A village on the route from Thal (the first camping-ground) to Kandahār.

There are two or three little hamlets in the immediate vicinity. The headman is Gūlrā—(Do Mar Kākar). It is also known as Baki or Rah.

ŪMARZĀIS—

A section of the Ahmadzai Vaziris (*q. v.*). They inhabit the Gomatī end of the Adhamī Thal and the hills from Gomatī to Kūram. They are responsible for the Zaragarī and Gomatī passes. (*Macgregor.*)

ŪNĀR—

A river of the Hazāra district, which rises in the Agror sub-division in three branches. The most northerly is formed of rivulets which come from the peaks of Chita Batr, Mana-ka Dana, and Kiarkot, and also by the Chulandarian stream. The most easterly rises in two branches, one draining from Kabl and the other from the Kathaigalī, while the third comes from the Sūsal Galī to the south-west. The two last meet to the south-east of Oghī and join the first to its south-west. All these branches are about the same length, *viz.*, about 10 miles. From this point the river runs to the south and south-west between steep hills to the Indus, which it joins ½ a mile above Darband after a further course of about 22 miles or of 32 miles in all.

For the last 3 miles of its course it lies through open country. It is fordable throughout its course except during floods, and there are no other ways of crossing it. A road follows its banks from Darband to Oghī, which is difficult for laden animals, and which Mackeson says was used by the Sikhs as the regular road from Yūsafzai to Kashmīr. It was on a secluded hill-side, about 2 miles above where this river leaves the hills that Messrs. Carne and Tapp were murdered in 1852 in cold blood by a party of Hasanzais. (*Macgregor.*)

ŪNGRI-KE-KAS—

A ravine in the Khatāk division of Pēshāwar, which has its origin in the Tūrū Sir peak, and drains east to the Indus between the Palosī ridge and

the Nīlābghāsha. The bed of this ravine is of an exceedingly difficult nature, and a dangerous track leads through it. (*Macgregor.*)

ŪNT TODA—

A pass over the Kālā Roh on the Sakhī Sarwar route to Bārkhān from which the road is sometimes called Unt Todā. (*Wilde.*)

ŪRGHŪND—

A small village of 30 houses in Lower Dāwar ¾ of a mile from Tapī, and on the right bank of the Tochī stream; the people have migrated from the northern valley, and are really Malakhs. (*Norman.*)

ŪRMAN—

A pass on the Gomal border, situated between the Gomal and Tarobi passes, west of the outpost of Murtiza.

The Ūrmān has two mouths, one entering into the Gomal, ½ mile from its mouth (this is one of the chief passes used by the Vazīrī thieves coming to plunder from land south of the Gomal), and the other entering British territory at the north of the mouth of the Gomal pass.

By these passes there are two roads, both practicable for cattle, into the Vazīrī territory; the one over the Char-Kandī to Shahūr Kot, and the other by the Mastang route to Shingī Kot.

The Murtiza post is responsible for the one in British territory. (*Carr, Macgregor.*)

ŪRMAR—

Three villages in the Khālsa division, Pēshāwar district, 6 to 9 miles south-east of Pēshāwar city on the Chārāt road, called, respectively, Bālā, Mīan, and Paīn, and situated 6, 8, and 9 miles off. Water is scarce here, and the villages have little cultivation. (*Macgregor.*)

ŪRMŪLĪ—

A broad open pass, leading from the Batanī hills into the Banū district, nearly due west of Daraka, which village is indeed situated on its left bank. The Bobai Batanīs possess much land on the banks of this pass. Darāz-ke-Kiri, a village, is about 10 miles from the mouth of the pass. Thieving is carried on to a great extent by means of the Bāgh road, which runs off from Dāz-ki-Kirai, across the hills through the Nugram pass, up the Rodh defile, and thus into the Vazīrī country. There is always water in the pass, which is an easy open defile. (*Norman.*)

ŪRMŪR—

A race of Syads who live in the Vazīrī country, and are held in much estimation by them. They are said by Chamberlain to have been the original holders of the country before the arrival of the Vazīrīs and reside in Kānīgoram. (*Broadfoot.*)

ŪRMŪK—

A village in the Dera Ishmail Khān district, the chief one of the Ūshtarāna tribe. There is a pass into their country of this name, which leads straight to the head-quarters of the tribe. (*Raverty, Edwardes.*)

USHTARĀNAS—

A tribe of Afghāns who inhabit the outer hills opposite the extreme south portion of the Dera Ishmail district. Their boundaries are:—on the north the Gajistān ravine; Narin and Kūrm ravines in the hills on the south; the Kolāchī division on the east, and the Zmaras on the west. The origin of this tribe is buried in obscurity. Raverty calls them a division of the Lohānī tribe, and, though I do not know what authority he has for this, there

is little doubt that their habits in old times were of the same nature as those of the Povindah clans of the present day. Bellew says the Afghāns do not recognise them as belonging to them from their origin, though they resemble them in language, features and customs. They are said to come from Ūshtarāna Chāh (Sturiana Chah), the 12th stage from Kandahār to Dera Ishmail.

They are divided into 2 clans—1, the Gagal Zai, 2, the Ahmad Zai.

The Gagal Zais number some 450 men, with Fateh Khan as chief and are divided into the following sections:—

Gagal Zai.

- 1st Shaho Zai.
  - Shābi Zai.
  - Adīn Zai.
  - Ahmad Zai.
  - Isan Zai.
  - Aladād Zai.
  - Mirza Zai.
  - Bai Zai.
- 2nd Mūsa Zai.
  - Fakar Zai.
  - Mari Zai.
  - Musa Zai.
- 3rd Ako Zai.
  - Shamo Zai.
  - Sali Zai.
  - Saran Zai.
- 4th Shamo Zai.
  - Dādr Zai.
  - Sābi Zai.
  - Kamāl Zai.
  - Karīm Zai.
- 5th Aldo Zai.
  - Adīn Zai.
  - Shādi Zai.

The Ahmad Zais number some 450 men, with Rāmzān Khān as chief. They are divided into the following sections:—

Ahmad Zai.

- 1st Ibrahīm Zai.
  - Ishmail Zai.
  - Nazr Zai.
  - Bagar Zai.
  - Ghirne Zai.
  - Khān Zai.
  - Gulan Zai.
  - Tormān Zai.
  - Panī Zai.
- 2nd Kadr Zai.
  - Matak Zai.
  - Sein Zai.
  - Kāzī Zai.
  - Ishmail Zai.
- 3rd Mashar Zai.
- 4th Hasan Zai.
- 5th Tusa Zai.

There is a blood-feud of long standing between the Ahmad Zai and Gagal Zai sections, and they are hardly on speaking terms one with the other.

The Ahmad Zais wear the hair in long ringlets like the Baloch tribes, the Gagal Zais wearing it short.

The lowland villages of the Ushtarānas are still called "Kiris" and "Jhoks," or camps, showing how recently they have passed from being a pastoral to an agricultural tribe. The extent of arable ground they occupy is said to be 20,000 'ghumaos,' but never more than Rs. 3,000 of land revenue was obtained from it by the Sikhs. Nothing can be more miserable than the whole of the Ushtarāna country.

The principal villages of the Ushtarānas in the plains are: Kīri Shamo-

Zai, Manga Jok Rindān, Mohamnī-ki-Jok and Bozdaron-ki-Jok. The villages in the hills are :—1, Ūch Kūī, 2, Peywa Kūī.

Uch Kui, 6 miles west of Kīn Shamo Zai and ½ mile within the first range of low hills, is a large and prettily situated village, of some 400 houses, placed in a 'Kach' on the left bank of the Ūch Kūī nala, and well wooded with pipal, kika, hebr and syras trees. Water is procured by digging in the bed of the Kūī nala to the depth of 4 feet. Fateh Khān, chief of the Gagal Zai section, lives here, but most of the houses in the village belong to the Ahmad Zais. From Ūch Kūī, there is a road to the north that joins the Ramak nala, and one to the south, that goes to Peywa Kūī, distance 3 miles. Peywa Kūī, situated on the left bank of the Peywa Tand nala, is a village of 120 houses, with a few trees about it; good water is obtained by digging in the bed of the nala. Rāmzān Khān, chief of the Ahmad Zais, lives here, and he has built in the centre of his village a small fort to protect himself from the Bozdārs. From Peywa Kūī, there is a road that runs to the south, behind the first range of hills to the Kaori nala, distance 7 miles.

The land of the Ūshtarānas in the plains is very barren and sandy, and is entirely dependent for cultivation on rain-water; the Ushtarānas are not agriculturists, but depend for their living on the mercantile transactions they carry on with Kandahār.

The direct passes into the Ushtarāna are the Ūch Kūī and Tand Kūī.

The Ūshtarānas are described by Edwardes as the bravest tribe of the Sulimān range. They have a quarrel of very old standing with the Kasrānī Baloches for the possession of the country at the foot of the hills, which each claim on the ground of prior possession; and when Edwardes arrived he found the feud still fresh. After enquiring into it, he settled it; and, though there is doubtless still bad blood between them, they are not permitted to carry it on in British territory.

The following information is extracted from a return by Captain Macauley:- The Ūshtarānas enter British territory by the Kūī Bahāra pass. They import camels, goats, sheep, donkeys, bullocks, wool, honey and ghi, and export grain of sorts, piece-goods, shoes, blankets, indigo, white and brown sugar, sugar-candy, and molasses.

The members of this tribe living beyond British territory are largely engaged in trade, and those within British territory are both agriculturists and traders. The tribe engages in trade with the towns of Chaodwān and Vihowa. This tribe is completely at our mercy, as it owns a very large tract of country within our territory, and its principal towns, though beyond the border, might be destroyed in a day; the outpost of Gorwalī was built to stop their invasions; it is now garrisoned by 2 daffadars and 4 sowārs (Ushtarānas) of the Frontier Militia.

On the outbreak of the Sikh rebellion in 1848, 200 infantry of these Ushtarānas, under Fateh Khān, followed Herbert Edwardes to Mūltan.

Raverty says there are yet other Ushtarānas further to the west, who number 4,000 families. Of these, next to nothing is known. They are believed to be agricultural in their habits, their former pastoral wanderings having been brought to an end by feuds with the powerful clan of Kākars, who are to their west.

Captain Davidson informs me there is a small Pathān tribe of this name, numbering little more than 100 fighting-men, a branch of the

Ushtarāna Pathāns living north of Vihowa. They intermarry with the Shādozais. They are peaceable and harmless tribes, on good terms with the Lūnī and other Pathān tribes, being plundered only by the Marīs. They are said to be great horse-dealers, taking down horses to Sind. Their headman is Sadar. Their two chief villages are Sadar Kot and Alī Mahomed Kot. Their land and crops are about the average only, though watered by the running stream of the Annabar and its affluents.

They pay tribute to no one, and though peaceably inclined, are said to be stout and hardy. (*Davidson, Macgregor, Carr.*)

ŪSHŪ—

A valley at the head of the Swāt valley, by which there is said to be a pass over into Gilgit. (*Raverty.*)

ŪSMĀNZAI—

A section of the Mandan Yūsafzai. They consist of two main divisions, named Kamalzai and Āmazai. Each of these again consists of two divisions, *viz.*, (1) Kamālzai consists of Misharanzai and Kisharanzai, whose chief towns are Torū and Hotī respectively; (2) Āmazai consists of Daolatzai and Ishmailzai, whose chief towns are Chārgolaī and Kapūrdagarhī respectively. About one-half of the Amazai tribe are settled on the north-eastern slopes of the Mahaban, beyond the British border, where they have given their name to the country. They still intermarry and communicate with their brethren under British rule, but in matters of internal government are quite distinct from them.

They have a tribal chief of their own, who resides in their capital town, Charorai; and in matters affecting the politics of the tribe in connection with their neighbours or others they side with the Būnerwāls, the authority of whose chiefs they acknowledge. They are all highlanders, are rich in cattle, buffaloes especially, and cultivate every available space of ground with wheat and Indian corn. They can turn out about 2,000 matchlockmen. (*Bellew.*)

ŪSTARZAI—

Two villages in the Sāmalzai division of Kohāt, situated 11 miles from Kohāt, 14 miles from Hangū, and called respectively Bālā and Paīn. Ūstarzai Bālā is situated 1 mile west of the other in the middle of an amphitheatre, surrounded by hills, and covered with one sheet of cultivation. It has a population of 861 souls, of which 247 are adult males and 16 are Hindūs. It is walled, and has one very narrow and dirty street, running through from east to west. Its sections are Tana Khel, Mazu Khel, Zanu Khel, Jagū or Hinkī and Sorī Khel. Ūstarzai Paīn is situated on a level tongue of land, between the Khoza Khidar and Kohāt Toī rivers. Its houses are all flat-roofed, and it is surrounded with a rough stone wall. It has a population of 1,292 souls, of which 355 are adult males and 25 are Hindūs. To the south-west it is commanded by a hillock, on which is a small hut and the remains of a breast-work, but this again is commanded by the end of the spur, which runs between the above rivers. There are a great many mulberry and other trees here, and the view looking west towards Tīra is very beautiful. The inhabitants are all Bangash. Its sections are Landor, Joki Khel, Akor Khel, Khwara Khel, Tit Khel, Khan Khel, Alīzai. The camping-ground is situated $\frac{1}{4}$ mile further on towards Kohāt in a grove of trees. The area of its land is 1,767 'jarībs,' and it pays Rs. 1,881 revenue. The lands are all irrigated by the Kohāt Toī, and Khozakhidr streams. (*Macgregor, Plowden.*)

ŪSTŪRĪ KHEL—

A section of the Daolatzai Orakzais. They number about 500 fighting-men and are Sūnīs and Gār in politics. We have no dealings with them, and nothing seems to be known of them. (*Mahamad Amin.*)

ŪTMĀN KHEL—

A village in the Tīra valley, situated on the Tīra river, together with Fīroz Khel, a neighbouring village; it numbers about 547 houses, and can turn out 400 to 500 fighting-men. (*Agha Abbas.*)

ŪTMĀN KHEL—

A section of the Daolatzai Orakzais. They number about 600 fighting-men. They are Sūnīs and Sāmal in politics. They were very troublesome during the Daolatzai complications of 1868-69 (see Bazotis).

Their sections are—

	Headmen.
Kadū	M. Ibrahim.
Rajmīr	Miraī.
Būzar Khān	Arbāb.
Āba	Mīrwal.
Bashī	Mansūr.
Barlī	Sher Azīm.

Their winter settlements are along bank of Tīra Toī, between Bazotī and Āka Khel, and their summer ones in Tīra, north of Mahamad Khel.

A pass leads from Akhor to their villages, which was threatened by General Stewart as a diversion to Colonel Keye's raid on the 25th February 1869. They do not suffer by blockade directly, and it would be very difficult to get at them by surprise. A road goes through the Basī Khel and Fīroz Khel. They are said to be the most noted robbers of the whole Orakzais. There are roads also from Bosti Khel and Sūnī Khel, but none except by the Bārā are good.

Their headmen are Nirmal, Khoza and Fakīr. They have a feud with the Zakha Khel Afrīdīs.

They are managed by the civil authorities of Kohāt, who usually employ Bahādur Sher Khān and Mazūla in their communications with them.

They entered into the following agreement with the Government in 1853:—

" We, the undersigned, agree—

" 1. We will not commit crime against any resident of British territory.

" 2. If any member of our tribe commit murder and is apprehended " in British territory, we will not intercede for him, and if he return to us " and the crime is proved against him, we will banish him from the tribe, " confiscate his property, and not allow him to resettle without the per- " mission of Government.

" 3. If any member of the tribe is apprehended for highway robbery or " theft, we will not intercede for him, and if he escape and return to our " settlements, if the crime is established against him by two witnesses not " hostile to our tribe, we will either restore the stolen property or its " value to the owners thereof, and will further destroy his house; if there " is no proof against him, the Government will be satisfied by the oath " of two of our tribe.

" 4. If any other criminal comes from British territory to our settlements " with stolen property, we will restore the same and eject the criminal " from our bounds.

"5. We will not bring into British territory any evil-disposed persons; "if we do so and he is apprehended, we will not intercede for him.

"6. If any person elopes with a woman into our settlements, and has "property with him, we will restore it; if he denies having the property, "we will administer an oath to that effect to the man and the woman, but "we cannot give up the woman. We will try to effect an arrangement by "'jirga'. If a woman comes to our settlements, having left her parents "or guardians, if a 'jirga' of grey beards comes for her and makes "arrangements, we will give her up to such 'jirga.'

"7. If any resident of British territory has a money claim against any "member of our tribe, and petitions the Government about it, let an order "be written to us, we will assemble the 'jirga' and do justice, or send "in the defendant to make reply in Court.

"8. If any member of our tribe has a money claim against a British "subject, we will not make reprisals, but prefer our complaint to the "British authorities.

"9. We will not assist any hill tribe in any recusancy against the British; "if any member of our tribe should do so, and it is discovered, we will burn "his house, banish him from our settlements, and not permit him to resettle "with us without the permission of Government.

"10. If a member of our tribe accompanies a party of robbers from "another tribe to commit theft in British territory, the Government will "not, on his account, hold us responsible, but the tribe whose party he ac-"companied.

"11. If a member of our tribe purchases or receives in deposit from another "tribe cattle which has been stolen in British territory, we will restore the "same.

"12. We will obey all written orders of the Government addressed to us.

"13. If a debtor escapes to our settlements, we will endeavour to arrange "the matter by 'jirga'; failing this, we will send the parties to Court, "provided that the debtor be not imprisoned, but an arrangement be made "for the liquidation of the debt by instalments.

"14. We give the mulliks of the Bazotī tribe as our securities; in "event of any breach of the above engagements, the Government is free to "call them to account.

"15. The Government having forgiven our past offences on payment of "Rs. 175, we are not to be called to further account for them, and we "will be permitted to come and go at pleasure in British territory.

"16. In regard to the tower on the pass, we agree to hold it on the "same terms as the Bozotīs and Fīroz Khel." (*Coke, Cavagnari, Plowden,* "*Mahamad Amin.*)

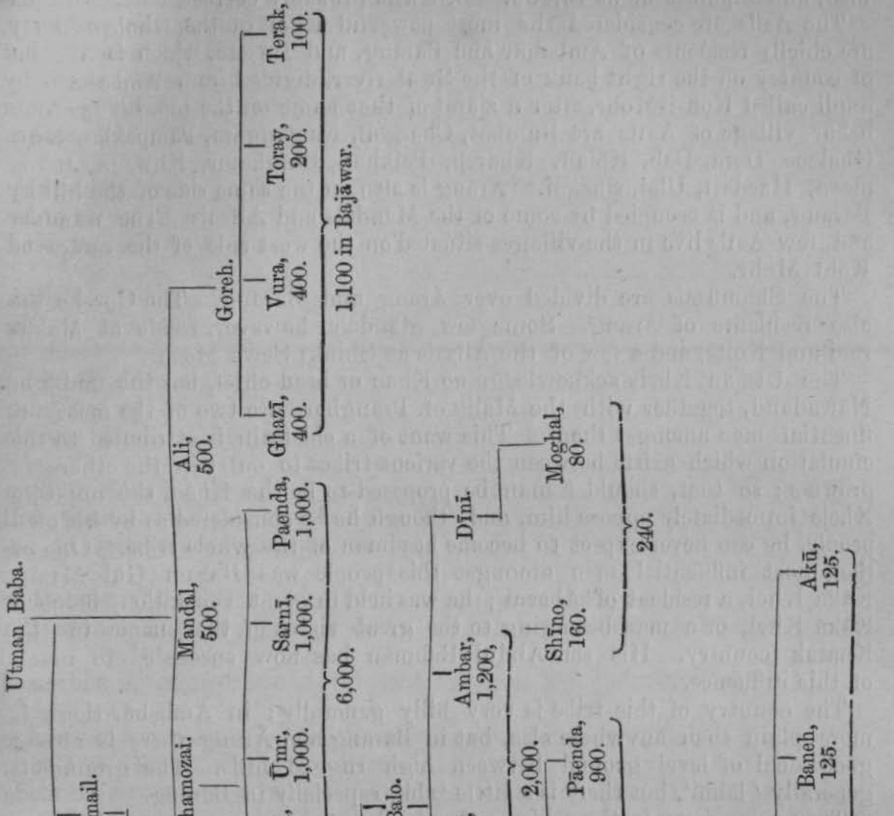
ŪTMĀN KHEL—

A tribe of Pathāns who occupy the hills north of Pēshāwar, between the Mohmands and Rānīzai on both sides of the Swāt river from the Koh-i-Mōhr to the Khānora mountain.

They are the descendants of one Ū'tmān Bābā, who, after having accompanied Sūltān Mahmūd of Ghaznī on his expedition into Hindūstān in the year 997, settled in this country.

They are sub-divided into five Khels, *viz.*, Asīl, Shamūzai, Mandal, Alīzai and Korej,—from the five sons of Bābā Ū'tmān; and these are again

and again divided according to the number of sons, as will be seen from the following genealogical table of Turner:—



The Ūtmān Khels are a powerful clan, and number 17,000 fighting-men in all, according to Turner; but Bellew only places them at 5,000 men, and Elphinstone at 10,000. Bellew is probably correct.

The Asīls are considered the most powerful Khel of the whole. They are chiefly residents of Ambahār and Bārang, and Targao, which is a tract of country on the right bank of the Swāt river, divided from Ambahār by a hill called Koh-i-Mohr, after a ziārat of that name on the top. The Ambahār village of Asīls are Rambat, Chārgolī, Kamangara, Pāmpokha, Kūī, Ghalzoe Dara, Dab, Kalāh, Khāreh, Paīkhān, Shīnkamr, Khwaga, Batomena, Haedarī, Ulai, Shagai. Ārang is also on the same side of the hill as Bārang, and is occupied by some of the Mandals and Alīzais. The Mandals and few Asīls live in the villages situated on the west side of the range of Kohī Mohr.

The Shamūzais are divided over Ārang and Bārang. The Gorehs are also residents of Ārang. Some few Mandals, however, reside at Makhrani and Kolte, and a few of the Alīzais at Shinkī Sewa Mena.

The Ūtmān Khels acknowledge no Khān or head chief, but the malik of Nāwadand, together with the Malik of Prānghar, are two of the most influential men amongst them. This want of a chieftain is attributed to the emulation which exists between the various tribes to outstrip the others in prowess; so that, should a man be proposed to be the Khān, the opposite Khels immediately oppose him, and, though he be considered so by his own people, he can never expect to become headman of the whole tribe. One of the most influential men amongst this people was Rahīm Gūl Mīan, Kākā Khel, a resident of Ābazai; he was held in great veneration, being a Kākā Khel, or a man belonging to the great ziarat of that name in the Khatak country. His son Abdūl Rahmān has now succeeded to much of this influence.

The country of this tribe is very hilly generally; in Ambahār there is more plain than anywhere else, but in Bārang and Ārang there is also a good deal of level ground between high rugged hills. The ground is generally 'lalmi', but there is a little 'abi', especially in Bārang.

They come down in the cold weather to Tangī, bringing mats and things made from grass, and take back salt, cloth and cotton. If they do not get their salt from us, they get it from Bajāwar, who, however, get it from us.

The Ūtmān Khels are in no way connected to any of the Pathān tribes which surround them, such as the Mohmands, Rānīzais, Bajāwarīs, Swātīs, &c., but look upon the Shinwārīs, who inhabit the valley of that name, as their best friends; but, taking into consideration the geographical position of each, and the fact of the Mohmands having been till very recently their enemies, it is difficult to imagine how their friendly intercourse could have been established and maintained. Ambahār and Īsa Khel are friendly. All the Ūtmān Khels are at feud with Bajāwarīs; Ambahār formerly belonged to Bajāwar.

The Ūtmān Khels have twice engaged with the Mohmands,—once in 1827, and the second time in the commencement of 1850,—on both of which occasions the Mohmands showed proof of their superiority. They are now on terms of peace, and the people of the one tribe mix with the other; but there is no great friendship between them. In the event of one or the other having to leave his village or country, as they frequently have to, as in cases

of murder, they always find protection, it being a rule among all Pathāns never to refuse it under such circumstances.

The direct road from Ābazai to Ambahār is most difficult, and only passable for footmen. It crosses the hills to Pindiālī, and is situated at a distance of some 18 cos. There are, however, two others, which are far preferable and much more used, being passable for camels, &c. The first of these is the Chirao, or Karapa, opposite to Michnī, where it enters the hills. The second is through the pass of Alikandi, which is situated opposite the village of Mata, and not so good as the Chirao road The other roads to the Ūtmān Khel country are as follows:—To Bazārgai by Nāwadand, Torkamr, Paīkhān, Sortangī, Ghulām, 12 cos, very difficult, practicable only for bullocks with difficulty. Thence it goes by Rambat to Bajāwar.

They sometimes go through the Mohmands to Ambahār. The road to Targao goes by Nāwadand, Būcheh, Tortang, Sorejōr; then crosses to Targao. This is only practicable for footmen. The Bārang road also starts from Nāwadand and goes by Būcheh, Maneh, Dabr, below which it crosses to Bārang. This is very difficult, but might be practicable for laden bullocks; it is never used except by footmen. The road to Ārang is by the Darwāzgai through Totaī to Akra, where it crosses the river as far as Akra; it is practicable for laden animals, but on the Ārang side it is very difficult. The Mohmand road is really the best.

The following list of Ūtmān Khel villages is taken from Turner :—

Regmena headman Razū ...	2 miles	Nāwadand ...	20 fighting-men, Ūmr Khel.
Patao ... Prāngarh ...	2 „	Nasr	10 fighting-men.
Dagai ... Spodara ...	2 „	„ ...	20 „
Balola ... Jan ...	2 „	Dagai ...	30 fighting-men, Ūmr Khel.
Bucha ... Nasīr ... Sirdār Khānka ... Kamarai ...	3 „	Nāwadand ...	40 fighting-men. 60 „
Gholām Miānka ... Chingai ... Būcha ... Manai ...	3 „	„ ...	25 „ 20 „
Tarakaī ... Gandai ...	1 „	„ ...	30 „
Bazārgai ...	3 „	Gundi ...	30 „
Khazāna ... Dabr ...	4 „	Rangmena ...	20 „ 30 „
Totkai ..	4 „	Chingai ...	40 „
Shāhdādara ... Nāwadand, ...	4 „	Chinga ...	40 „ 180 „
Bebī ... Saparai ...	1 „	Nāwadand ...	20 „
Sewa Mena ... Naodeha ...	1 „	from Swāt river ...	40 „
Turtam ... Nariaba ...	9 „	Nāwadand ...	50 „
Dehganomena ...	6 „	„ ...	30 „
Ucha Gada ... Boga ...	4 „	„ ...	20 „

The following villages are collectively called Ambahār and are situated on the right bank of the Swāt river, *viz.*, Agrah, Zamān-mena, Shota, Bya Khān, Sangar, Ūlī Shāh, Bāmpokh, Holai, Shorai, Shagai, Jarand Gara, Sara Mena, Ghilzodara, Karkanai, Rambat, Gūmbat, and Bakonal Shah. All Ūtmān Khel villages, except those of the Pakhi, Shāhdād section, are on the right bank; all on the left being merely 'bandahs.'

The Ūtmān Khels are described as tall, stout and fair; but it is said that they often go naked from the waist upwards; that the women labor like the men; and that everything among them shows the absence of civilisation. They have frequent quarrels among themselves. Their dress is like that of Bajāwar, and in their customs with respect to women they do not differ much from their neighbours. They are a sober people, and have none of the vices of the Yūsafzais. They live in small villages of from ten to sixteen terraced houses. On the whole, they are probably less civilised than their neighbours, and the strength of their own country may tempt them to plunder, as it secures them impunity.

The Ūtmān Khel cultivate land in Tangī, and Ābazai in British territory, and pay a portion of the produce to their owners. They sell wood in Pēshāwar. Their Jirgas are summoned through Dīdār Gūl Mīan and Rodar Gūl Mīan of Abazai.

The Ūtmān Khel gave a great deal of trouble during the first years of British rule, raiding in the Hashtnagar division and on the 'maira' to the south of their hills, and at last in 1852 capping their misdeeds by giving an asylum to and aiding Ajūn Khān, the fugitive Khān of Tangī.

On this, orders were given by the Government for their signal chastisement, and a force consisting of 1 Troop Horse Artillery, 2 Companies Sappers, 300 British Infantry, 1 Regiment Native Cavalry, and 3½ Regiments Native Infantry, under Sir Colin Campbell, proceeded against them in May 1852. Their principal villages, Prānghar and Nāwadand were taken and completely destroyed, notwithstanding the determined resistance of the first place. Thus completely convinced of their inability to cope with British troops, they have never since offended. It is a curious and noteworthy fact that of all the tribes on the Pēshāwar whom it has been found necessary to punish, the Ūtmān Khel stand alone as never having entered into any agreement with us as well as for never having, since their punishment, seriously offended. This, if it does not prove that treaties and agreements with wild savages like these are conducive to after-complications, at least shows they are quite unnecessary.

The result of the chastisement of the Ūtmān Khel was to restore order and security to the Hashtnagar division, and to put a stop to the flight of chiefs on the border. After the expedition the fort at Ābazai was erected.

There is however one source of possible complications with this tribe in the quarrel of the Prānghar men with the British village of Tangī. This is described at length in a memorandum by Captain Cavagnari :—" The Ūtmān " Khel of Prānghar, says this officer, are divided into two sections, Ūmr " Khel and Khūmar Khel. The former section owns the village of Prānghar. " The Khūmar Khel have for many years occupied the position of dependents " of Tangī, and have established themselves at Pali on the Tangī lands. " Both sections are at feud, and, in the disputes which have taken place " between the two in Ambahār and Bārang, on the right bank of the Swāt " river, the Khūmar Khel have generally had the best of it; consequently, the " Ūmr Khel of Prānghar have taken the opportunity, on every occasion, of " retaliating on the weak point of the Khūmar Khel at Palī, where they

"are cut off from all support of their clansmen, and are entirely dependent "on the aid of Tangī.

"The Khūmar Khel also some years ago built a village (Kala) on a plot of "land called Mīr Jaru, which, they assert, was purchased by them from "Tangī more than 40 years ago. The Tangī men, however, declare that it "was only mortgaged to the Khūmar Khel. This point, however, has only "been incidentally alluded to, and whatever turn it may take hereafter, "has not formed the subject of dispute in the present enquiry.

"Beyond Mīr Jaru is another piece of land called Asghar claimed by "the men of Tangī as their proprietary right. There is also a third plot "called Wun Abdūr Rahmān, which is cultivated by Prānghar, and has "hitherto been undisputed.

"At the commencement of 1868, the men of Tangī attempted to occupy "Asghar; this was strongly objected to by the Ūmr Khel of Prānghar, who "claimed it as their right; it was equally so claimed by the Khūmar "Khel, and it was on their account that the men of Tangī wished to build "thereon, in order to strengthen Kala, by interposing themselves between "that hamlet and the village of Pranghar. Investigation by Colonel Dhunraj, "Assistant Commissioner, showed that in former days Tangī had sold Asghar "to both Prānghar and the Khūmar Khel of Palī. The claim of the men of "Prānghar was followed by an attack on Kala, which they destroyed. It "may be well to notice here that in the Topographical Survey, 1849 to 1852, "of Lieutenant Walker, Asghar was excluded from, but Kala was includ- "ed within, the British border, and in Colonel Johnson's survey of 1854 both "were excluded. After the destruction of Kala, and pending the settlement "of actual proprietary right, both the Tangī and Prānghar were forbidden to "occupy Asghar, but notwithstanding this order the men of Prānghar first "began cultivating the lands, and finally established themselves in a small "village which they had built.

"Such a position could never have been permitted even though Asghar "were declared to belong to Prānghar, and beyond the British border, for, "being so close to Kala and Pali, there would have been constant "collisions between the two inimical sections, besides being a second "Prānghar as a harbour, for refugees and criminals from British terri- "tory. Moreover, the Ūmr Khel had directly disobeyed the order given "them not to occupy Asghar, and such disobedience could not be passed over. "Accordingly, the men of Tangī were desired to eject the Ūmr Khel, and "this they effected with the aid of the independent Rānīzai, which tribe "has a feud with the Ūmr Khel and was consequently loth to lend their aid "to Tangī.

"During the expulsion of the men of Prānghar from Asghar, a most trea- "cherous act was committed by the Rānīzai and Tangī men. Two of the "principal malliks of Prānghar, Mahamad Alī and Shaī Khān, were invited "to a conference in Asghar, and then were detained as hostages, and brought "into Pēshāwar, with a view to its being considered that, in order to save "their village of Prānghar from the threatened attack of the Rānīzai, these "maliks voluntarily came in and surrendered themselves as hostages, declar- "ing that they had given up all claim to Asghar. The deception was at once "discovered, and under the orders of the Commissioner the maliks were "released and permitted to return to their own country. Even though the "deception had not been discovered, and had the Prānghar maliks been con- "sidered as hostages, a settlement obtained under such circumstances could

"never have been permanent, for though they might, in order to obtain their "release, have temporised and declared that they had given up all claim to the "land, they would certainly have re-opened the matter on the first opportu- "nity. Moreover, on their release and being told that they were free to "depart, they declared that they were ready to place their case unreservedly "in the hands of Government. They were told to return and take counsel "with the rest of their tribe; and that, if at the end of ten days or so, they "were still of this intention, their representatives would be sent for, and that "Government would arbitrate between them and Tangī.

"This brings the matter up to the commencement of the present settle- "ment.

"For many years past the men of Prānghar have cultivated, as tenants at "will, the lands of Tangī, paying to the latter a share of the produce. These "lands are close on the border in front of the village of Prānghar, and are "too far distant from Tangī for the men of that village to cultivate. It is "uncertain what the customary share thus paid has been. Tangī claims one- "fifth, while the Prānghar men assert that they have hitherto paid more than "one-tenth. While the dispute regarding Asghar has heen going on, the men "of Prānghar have continued to cultivate the lands of Tangī, but paid no "share of the produce since 1867; consequently, proprietary dues are claimed "by Tangī on account of the rubbee crops of 1868-69-70. Owing to the "height, to which party feeling has risen, on account of the Asghar dispute, "it is more than ever necessary that the rate to be levied in future should be "definitely fixed.

"During the two years' feud certain men have been killed and wounded "on either side, and, in order to remove as far as possible the bitterness of "feeling which existed, endeavours were made to bring about a settlement on "this point in accordance with Afghān custom. Thus, it will be seen that "the points for disposal were as follows:—

1. "Settlement of the Asghar question.
2. "Share of produce due for the past harvests unpaid by Prānghar.
3. "Fixed share of crops to be levied in future by Tangī.
4. "Settlement of score for killed and wounded in accordance with "Afghān custom.

"As it was evident that the men of Prānghar were still resolved to submit "their case to Government and abide by whatever award should be given, the "Jirgah were summoned to Peshāwar. Here again the Tangī men wished to "act treacherously towards the Umr Khel. Judging of the helpless position "Prānghar would be in with its principal maliks at Pēshāwar, and hoping "that their own absence would exonerate them from having had any share in "such a scheme, the men of Tangī had arranged with the Asīls of Ūtmān "Khel section to attack Prānghar. Prompt information from Gholām "Mohī-ūl-dīn Khān, the thānādar of Tangī, brought this to notice, and simul- "taneously with his report came the intelligence that the Asīls had crossed "the Swāt river. Measures were at once taken to counteract these plans, "and the responsibility of causing the dismissal of the Asīl fighting-men was "put upon Mīr Hasan Khān, the headman of Tangī; this matter having "been satisfactorily disposed of, a day was fixed for receiving the Jirgah.

"The representatives of the Ūmr Khels of Prānghar in durbar petitioned "that their disobedience of order relative to Asghar might be pardoned, and "that Government would arbitrate between them and Tangī and effect a re- "conciliation.

"Both the parties were informed that the occupation or dismantling of "Asghar was entirely a Government matter, and would be decided without "regard to the claim made by either side; as to the remaining points, the "request of the parties, that Shāhzāda Sūltān Jān, tehsīldār of Yūsafzai, and "Sarfarāz Khān, kotwāl of Pēshāwar, should act as arbitrators was accepted.

"The arbitrators gave in a written record in which the following settle-"ment was arrived at—

"*1st.*—That it was clearly proved that Tangī never realised more than "one-tenth from Prānghar, and that on this account 300 maunds "of grain were fixed to be paid by Prānghar on account of share "of the produce for past years. Of this, 20 maunds were remitted " 'for the sake of the Jirgah,' and the balance settled, "should be paid in two instalments, half with the rubbee produce "of 1871 and half in 1872.

"*2nd.*—Regarding the future rate to be levied, it was fixed at one-tenth, "subject to revision at settlement.

"*3rd.*—As to the settlement of killed and wounded, it was arranged that "no claim should be made on either side for wounded men, and "after much dissension, a balance of one life was struck in favour "of Tangī, and the price of blood, Rs. 360, was fixed to be paid "by Prānghar in two months.

"Both sides agreed to this decision, and Miān Hyāt Gūl of Ābazai became "surety for the men of Prānghar.

"There only remained, therefore, to pass orders regarding Asghar. It has "already been shown that, even were the land considered out of British ter-"ritory, on no consideration ought it to be permitted to the men of independ-"ent territory to build a village in such close proxinity to the border.

"On the other hand, the position of Asghar, surrounded as it is by undula-"ting hills and deep ravines, is such that it would be highly impolitic to "permit the men of Tangī or other British subjects to build thereon. In the "event of a rupture with the Ūtmān Khel of Prānghar, unless strongly "supported by Tangī and the other villages of Hashtnagar, the men in "Asghar could not possibly hold their own, and, if regularly blockaded by "Prānghar, it is doubtful what assistance the Tangī supporters could give, "for the positions naturally taken up for such a purpose would be greatly in "favor of the besieging party. As regards the position of the hamlet of "Kala, destroyed by Prānghar in 1868, though it would be at a great dis-"advantage when fighting with Prānghar, if Asghar was rebuilt and occupied "by the latter, still, if the prohibition against building on Asghar was enforced, "there is no reason why the Khūmar Khel of Pali should not, as hamsayas, "re-establish themselves in Kala, and be able on all ordinary occasions to "hold their own.

"Taking all these points into consideration, the following order was "passed:—that Asghar and Kala are in future to be considered within the "British border, unless otherwise ordered by any competent authority. That "unless other orders are hereafter given to the contrary, Asghar, both as "regards buildings and cultivation, is to remain waste and to be occupied by "neither party. That the men of Prānghar have the option of taking the "sum of Rs. 525 (considered by Colonel Dhunraj as the purchase money "paid by them to Tangī) realised from Tangī on the principle that the sale is "not proved to have taken place under the sanction of the ruling power of "the time when the transfer took place, and that the want of such sanction

"clearly invalidates the transaction, but that if the men at Prānghar do not "wish to receive back the money at present, it can remain in Government "deposits; that the Khūmar Khel at Pali have the option of rebuilding "Kala—their position there to be as dependents of Tangī.

"Both parties expressed their submission to the above order.

"Before dismissing the Jirgahs, the Ūmr Khel were given clearly to under-"stand that the position they occupy while cultivating the lands of Tangī "is purely that of tenants-at-will, which, according to Afghān custom, is "actually the status of all proprietary cultivators, and that if in future they "failed to pay the proper share of the produce, Tangī, with the sanction of "the District Officer, would have the right to eject them.

"The village of Tangī in Hastnagar is divided into two main branches, "the Barūzai and Nasratzai; the former is headed by M r Hasan Khān, "whose father, Jirgbaz Khān, was appointed Khān of the village by the "Government, when Ajūn Khān, the hereditary chief, was outlawed for the "murder of the Tehsīldar of Hastnagar.

"Haidar Khān is the principal malik of the Nasratzai, but during his "minority the affairs of the section are arranged by Abdūla Khān. There is "a good deal of party-feeling between the two sections, and this has added "much to the difficulties of a settlement between Tangī and Prānghar. "During the latter part of the settlement, Mīr Hasan Khān was conspicuous "in his endeavours to bring about an amicable arrangement with Prānghars, "and if he continues to act in the same spirit towards the Ūmr Khel good "results may be anticipated, and possibly a reconciliation may be effected "between Prānghar and the Khumar Khel of Pali and Kala without refer-"ence to their disputes on the Bajāwar border.

"There are still two points remaining which require adjustment, but, as "they did not necessarily form part of the present settlement, were excluded "therefrom, and can be disposed of more leisurely hereafter. The first is that "the border line is very undefined, more especially as regards the boundary "of the Tangī lands cultivated by Prānghar.

"The second is the harbouring of criminals in Prānghar.

"This subject was briefly put before the Ūmr Khel Jirgah, who expressed "their readiness to do whatever the Government might require. Such a "matter would be best taken up in a general way, for no great advantage "would be gained by specially expelling such refugees from Prānghar, when "they could get equally adjacent shelter at Nawadand and the border "villages of Rānīzai. (*Turner*, (*Cavagnari*.)

ŪTMĀN KHEL—

A tribe who inhabit the northern portion of the Baizai division of Yūsafzai. They are probably an offshoot from the above-mentioned tribe and are divided thus—

Bemarai	Ishmail Khel	Ūmarkhān Khel...		Live in Barmaūl.
		Pāinda Khel ...		Live in Kūi.
		Haibat Khel ...		
	Dawat Khel	Burmī Khel ...	Sarbadal, Daolat Khel	Live in Sangar.
		Obāra Khel ...	Maskīn Khel, Mīrwas Khel, Achū Khel	Live in Mīan Khān.
		Mehtar Khel ...	Bagī Khel, Abās Khel, Balārzai	Live in Pīpal.
	Sehsada ...	Torzai ...		Live in Khārkai.
		Yūsafzai ...		

All the Ūtmān Khel villages are strongly situated in the nooks and corners of spurs running down from the Paja and Mora ridges, and the people are as wild as the hills they inhabit. Their women may be seen daily cutting grass quite at their ease, and walking like ants in the face of precipices down which few plain-men could look without turning giddy.

The colony of Ūtmān Khels consists of seven villages divided into three main clans, the proprietary right or "duftur" originally belonged to Baizai division of Swāt, and the Ūtmān Khel appear to have been originally allowed to settle under that protection as a defence against what is now held by British subjects of the Yūsafzai plain.

Name of village.	Clan.	Sub-division of Clan.
I.—Kūi ...	Ishmail Khel ...	Haibat Khel. Paenda Khel.
II.—Barmūl ...	... ...	Ūmar Khan Khel.
III.—Pīpal ...	Daūd Khel ...	Maitar Khel.
IV.—Miān Khān ...	... ...	Mobārak Khel.
V.—Sangao ...	... ...	Barmu Khel.
VI.—Kharkai ...	Sehsada ...	Torzai, Yūsafzai. Dalazāk.
VII.—Ghāzī Baba ...	Occupied by Shekhs.	

The two latter villages of Kharkai and Ghāzī Bāba are owned by more tractable inhabitants.

The conduct of these Ūtmān Khels has been, on the whole, more consistently mulish and refractory than that of any other village or tribe along the whole border from Jacobabād to Abbottabād. They began to give trouble when George Lawrence was in charge of the district for the Sikhs in 1847, and in 1872 they have not yet ceased.

In November 1849 a force consisting 2 Troops Horse Artillery, 1 Company Sappers, 1 Regiment Irregular Cavalry, 500 British Infantry, and 1 Regiment Native Infantry, under Colonel Bradshaw sent to punish the Swāt villages of Palī and Zormandai beyond our border, took the opportunity at the same time to destroy the village of Sangao, one of the Ūtmān Khel villages of our own territory. In 1855 the same village was fined Rs. 200 on account of its robberies and molestations of traders from Būner, and as a further punishment the village was ordered to be removed from its hill position, and its two sections of Maskīn Khel and Mīrwais Khel separated and located respectively in the more accessible villages of Pīpal and Mīan Khān.

The measure of removal was carried out by a good deal of pressure, and after a considerable time, but in the confusion of 1857 the village crept back again. The fact was only discovered by Colonel Edwardes in 1858 after the successes against Panjtār and Satāna, when thinking there was an opportunity for leniency, he imposed a small fine and allowed the old site to be re-occupied. In reporting this he observed :—

"I satisfied myself that there is not room for the men of Sangao in "the plain village of Pīpal and Mīan Khān on which we had quartered "them, and consequently the arrangement is one which they submit to "only under pressure, and which they will ever be watching an opportunity

"to throw off; also I found that there is no water to admit of their building "a new village for themselves in the open plain."

In 1859 an injudicious attempt at the seizure of some criminals brought on resistance from the men of the village of Mīan Khān, in accordance with Pathān custom. This matter, in which two of the police had been wounded, was adjusted by a fine, and Major James, the Commissioner, then wrote as follows:—

"Removed as these villages are from our immediate supervision, and "surrounded by all the incentives and provocations to such proceedings, it "is only by tact and by the cultivation of a closer intercourse with them "that our officers can hope to render them less turbulent * * * *. Although "in this case I do not anticipate any further evil results, yet it is just one "of those occurrences which might grow into a serious border complication, "requiring eventually extensive military operations."

During the operations at Ambela in 1863, the hostile ranks of the Būnerwāls were joined by some few of our subjects from the villages of Yūsafzai, and more openly from six of these Ūtmān Khel villages. It was the intention of the Commissioner, Major James, to have made severe examples of this disloyalty, but at the close of the expedition and in consideration of their numbers and of the expediency of allaying the excitement of what had been proclaimed a religious war, he contented himself in March 1864 with summoning the council of this tract and levying a fine of Rs. 2,500. It appears that the deputation which came in represented only a portion of the tribe, many of the principal men standing aloof partly from a sense of their culpability, and partly from a division among themselves and the malik through whom they were called. The fine was paid by all, but it may be assumed that those who presented themselves were generally of the party disposed towards our rule.

Soon after their return home, dissension broke out among them; there were many latent causes, especially, incidence of the fine, the party who stayed away reproaching the party which presented itself. The spirit of jealousy and faction rose highest among the Ishmaīl Khel clan in the villages of Barmūl and Kūī. Bāzgūl Malik was expelled from the former village, and took refuge in Kūī, and in the same way Malik Samat was expelled from Kūī and repaired to Barmūl.

The same separation into factions then extended itself among the Daūd Khel of Pīpal and Mīan Khān, and a similar transfer of men took place from one side to the other, and thus the two villages of Kūī and Pīpal situated in the plain, in its new constitution, comprising the majority of those disposed towards the Government, found themselves opposed to Barmūl and Mīan Khān, joined by Sangao, which is of the same clan as Miān Khān.

Intimation of approaching hostilities (two villages on one side and three on the other) was given to the Assistant Commissioner in Yūsafzai at the beginning of July 1864, and he sent to warn them against committing themselves. On 21st August, however, a regular fight with matchlock and sword occurred between the villages of Kūī and Barmūl, in which several lives were lost on either side, and several men were wounded. In this the aid of villages beyond our border was brought in.

On 25th September, another encounter took place, and on 29th September, a more severe one, Kūī and Pīpal being engaged against Mīan Khān and

Sangao, in which the Swāt independent villages of Sher Khāna and Zormandai assisted on the former side.

On the 3rd October, there was another onslaught and another on 21st October, many instances of reprisal occurring in the interval. On the first occurrence of actual fight, the Tehsīldār started towards the spot, but was ordered to return and a course of non-interference was prescribed by Major James, who seems to have considered that their recent disloyalty would receive the best punishment at their own hands, through their own intestine discords. He may also have contemplated that they would tire at last and be then more amenable to punishment or subjection.

Several applications were made in person by men residing in Kūī and Pīpal to the Assistant Commissioner, Lieutenant Sandeman, but in pursuance of his instructions he refused to listen to their complaints or to take any part in their redress; in fact, after the first occurrence, the matter had become so involved that it was nearly impossible to put an end to it.

Thus left to themselves, they entered on a state of feud and Pathan warfare like that of the tribes of the border beyond them. After the death of Major James, Colonel Becher was appointed to the charge of the division, on the 25th October 1864, and the matter was brought to his notice soon afterwards by the Assistant Commissioner of Yūsafzai. But it had then been so long left to itself that it had become one of complication and difficulty, requiring caution and a complete understanding of all the circumstances. Lieutenant Ommaney, the Assistant Commissioner, was also new to the charge of Yūsafzai, he having only succeeded Lieutenant Sandeman in the middle of October.

The Ūtmān Khels, aware of their delinquencies, and afraid of the consequences, would, in all likelihood, evade or refuse any direct order not accompanied by military force, and if pressed might be joined by the villages across the border in their resistance or retirement across the border.

It was, therefore, determined that the Assistant Commissioner should endeavour to bring in all the parties and to arrive at an adjustment of the quarrel, working through the influence of well-disposed Maliks of the nearest villages. To this end he proceeded on the 15th November to the village of Kātlang, and was met by the 'jirgas' of one of the clans (the Daūd Khel), but the village of Barmūl (Ishmail Khel) was not represented. On the 3rd December 1864, Lieutenant Ommaney reported that he had not been successful in his attempts; matters then continued in much the same unsettled state.

In February, the Deputy Commissioner (Captain Munro) in conformity with instructions encamped near the Lūnkhor valley and proceeded to investigate the matter; he succeeded in obtaining the attendance of maliks representing both clans and both factions, and finding that no sufficient security could be given for their continued attendance, he placed 21 of the principal men of both sides in confinement, a measure which was successful in arresting the continuance of open disorder.

Captain Munro then submitted a report of his proceedings in which he gave a clear and comprehensive account of the causes which led to these disturbances.

In addition to "a severe example to be made of some of the more

influential and disloyal maliks," the infliction of a heavy fine and the detention of hostages on the part of the more refractory party, he proposed a plan suggested by some of the principal Khans and malliks who were called to assist his enquiries.

This remedy was to bring down from their present position the villages of Barmūl, Miān Khān and Sangao to the plain, where they would be assessible and open to attack and control.

But Colonel Becher stated his opinion that the question of the most politic course of proceedings in regard to punishment for the past and in management for the future seemed one of great difficulty and embarrassment. It involved far more than a judicial consideration. The conduct of these Ūtmān Khels, disloyal as it undoubtedly was during the Ambēla expedition and deserving of condign punishment, was for good reasons of policy condoned by Major James by the infliction of a heavy fine.

The fine was paid by both parties and the Government revenue was not withheld, and although there were many elements of a turbulent and scarcely subject people, which, being ignored and unnoticed at the time, had grown into large proportions.

Of the 21 maliks of the division seized by Captain Munro all had been engaged in the strife, but many of them were known to be well disposed towards us; although these men were nominally our subjects and there could be no question of our right to punish them as we chose, yet as many of them undoubtedly came in with hesitation and under security implied by the prerogative of a 'jirga,' and induced by the assurances of the Khāns whom we sent to bring them in. These assurances were not authorised by us, but there is no doubt they were given, and that without them the men would not have made their appearance. Therefore a suspicion of our good faith would be created by any severe measures of punishment inflicted on individuals secured under such circumstances. As regards the measure of bringing three of the villages from their present position down to the plain, it was one which could not be carried out without great delay and great irritation. There are almost insurmountable difficulties in finding any suitable place for want of water, and in one instance at least an alteration of lands must take place. It was found difficult to carry out this measure with the one village of Sangao in 1855, so far that it was soon afterwards permitted by Sir Herbert Edwardes to return to its original site, and now the difficulties would be threefold at a time when our moral control has become relaxed.

This measure could not allay the present quarrels, and that it could only be carried out by military coercion.

Another suggestion based on the same principle was made to Col. Becher by some of the headmen, *viz.*, that the old plan of 'vesh' or change of lands and villages should be first in force, and that by this means the sections then in Mīan Khān and Barmūl could be brought into the plain villages of Pīpal and Kūī, these two sections of the Mobārak Khel and Ūmār Khān Khel being the most insubordinate and unmanageable. This seemed an easier method of accomplishing to a certain extent the end in view, but still there were many objections. The exchange would not be voluntary and must be compelled by force, and it must raise many new points of dispute impossible of settlement by us among parties already at open quarrel.

After careful consideration and consultation with the best informed chiefs, Colonel Becher came to conclusion to impose a fine of one year's revenue on Sangao, and to release the three maliks, and from each of the four other villages to retain two of the leading men as hostages for six months, at the end of which time these were to be released, if their villages should continue at peace. On Barmūl and Mīan Khān a fine of 3 years' revenue was imposed, and it was recommended that at the commencement of the next cold season a force should march through the Ūtmān Khel division to seize and punish any who may have resisted our authority or defied our laws, and, if necessary, to select for destruction the central village of Mīan Khān, which had hitherto been the worst conducted, or any other village which should have most committed itself.

These measures were however not successful. In 1866, quarrels broke out afresh among the Ūtmān Khel, and Colonel Becher then proceeded to Mardān to investigate these fresh troubles.

The renewal of the old quarrel and of the expulsion of parties first took place in the villages of Kūī and Barmūl. Kūī is the largest of all the villages and is situated in the plain, but Barmūl is in a difficult recess of the hills, backed by the "dara" or glen of the Swāt Khāns, and near to the great Mora mountain, and has always stood to it in the relation of a citadel.

Mahamad Alī, one of the principal men of Kūī, perceived that his enemy, Samat of Kūī, was engaged in strengthening his party, and that he had for this purpose, on pretence of a matter relating to the marriage of some Mīans (religious men) of Swāt, betaken himself to Barmūl to take counsel with his allies among the headmen there. He therefore called the men of Samat's party, and told them plainly that he suspected their designs and required assurances from them; this being nearly equivalent to a threat of expulsion, the adherents of Samat immediatly summoned him, and, feeling themselves in the minority, this party both in Kūī and in Barmūl left their villages, and betook themselves to the adjacent village of Ghāzī Bābā; from thence they sent a deputation across the border to ask aid from the Khāns of Palī, Zormandai and Sherkhāna.

This deputation was immediately followed by one from the party of Mahamad Alī, headed by Azīm of Kūī, a malik of ability and force of character, and the result was an engagement on the part of the Utmān Khel party in possession (Mahamad Alī, Azwīm, &c.,) by which they bound themselves to assist the 3 Khāns of the Swāt Dara against their enemy, the independent Khān of Bāzdara, in consideration of similar armed assistance against their own adversaries.

The matter was now taken up by the Daūd Khel of Mian Khān and Sangao, joined by two only of the principal men of Pīpal—and from these villages also rival deputations proceeded across the border, but the adherents of Samat malik received no encouragement, and as they were returning, Bazīd, a malik of Sangao, was seized and confined by the Khān of Palī (Amīrūla Khān), on pretence of a sum of Rs. 400 due many years ago as security for the return of a woman who had fled from Palī.

An armed party was then sent by the independent Khāns of the Dara, in assistance of the party of Mahamad Alī, to effect the expulsion of their rivals from Mīan Khān and Sangao; this expulsion was completed

without fighting, but in Sangao a malik (Shābāz) was killed, and a man named Shāh Buklye severely wounded by the party of Bazīd malik in a fight with the party of Torsam malik.

The men of Bazīd's side then left the village and betook themselves to Būner, while those of Torsum finding themselves too weak to remain in Sangao, exposed to a probable renewal of the attack, took up their residence with their friends in Mīan Khān.

The expelled members of Kūī Barmūl and Mian Khān found refuge, some in Bāzdara (across the border , but the greater part in the village of Bābūzai in our own territory, and it seemed not unlikely that they might obtain assistance from that village and thus extend the complication. Security was therefore taken against this contingency.

Thus, the party in power held possession of three out of the five Ūtmān Khel villages, Sangao having been abandoned and Pīpal having held aloof from the general movement.

This was the position in which Colonel Becher found them on his arrival at Mardān. Bazīd malik was still in the stocks at Palī, and a sum of Rs. 140 had been extorted by the Khān of Sherkhāna (Khorasan Khān) from Samat, on a similar claim of security.

Mahamad Gūl, one of the principal maliks of Mian Khān (in possession), now presented himself to the Assistant Commissioner of Mardān, and was sent to Pēshāwar and Lahorī; a head malik of Pīpal also made his appearance, the former declaring that the other maliks in possession would at once present themselves, in accordance with former written orders.

The principal men of the expelled party were also summoned, and after some delay several came.

The chief maliks in possession of Kūī and Barmūl also appeared after some hesitation. Mahamad Gūl did not return; but sent a message that he and his friends of Mīan Khān and Sangao were ready to come, but feared lest, in their absence, the expelled pary should gain possession; that Azād, a man of influence of Mīan Khān, was averse to come in, and would probably turn against them, and assist his brother Sherjang of the expelled side.

As there was justice in this excuse, Colonel Becher sent a message to Mahamad Gūl that he might delay until the expelled party had appeared; when this took place, it was again intimated to him that he should not appear, but he and the "Jīrga" (including Azād) did not present themselves until the evening of the 16th, when they knew that a force was coming.

It was a strange feature of this complication that not only was there no actual hostility towards the Government, although there had been disobedience and internal disorder, but that the party in possession was that which hitherto had been considered the more orderly and favourable to the Government, and that undoubtedly the movement of expulsion was one of self-defence, and a *coup-de-main* originating in the conviction that their own ejection was contemplated by their rivals.

But it was evident that this state of lawlessness among our subjects must be at once suppressed, or it would infect others and encourage them to revert to the original Pathān condition which had only disappeared under a knowledge of our power to maintain peace and order.

It had been Colonel Becher's intention to proceed with the Corps of Guides

to Kātlang, but on further observation and enquiry, it seemed that the disease was too far advanced, and that such a measure of punishment could not be accomplished as should serve as a sufficient example, unless the Commissioner was prepared at once to visit a refractory village itself. Three of the villages were very defensible, and to do this with an inadequate force might prove unsuccessful, and bring on a far greater difficulty.

Judging it therefore prudent to be prepared for all contingencies, Colonel Becher availed himself of the sanction of Government to require the assistance of such a force as should, "render all resistance hopeless, "and convince all our subjects along the border, and *even* the people beyond "the border that we were strong and self-reliant to proceed to a deliberate "punishment where it had been deserved."

It appeared also right to be prepared for the possible necessity of attacking Palī and its neighbouring villages.

Accordingly a force, as follows, was concentrated on the 16th January 1866 at Mardān under the Command of Brigadier General Dunsford, C. B. :—

Artillery.	Officers.	N. C. O.	Men.	Guns.	
D-F., R. H. A. ...	5	...	119	6	
4-25th R. A. ...	1	...	10	2	$5\frac{1}{2}$-inch mortars.
Pēshāwar Mountain Battery...	4	3	128	4	
1st and 3rd Cos. Sappers and Miners ...	1	2	107	...	
Guide Cavalry ...	...	13	263	...	
13th Bengal Cavalry ...	5	7	197	...	
Det. 90th L. Infantry ...	10	...	218	...	
Guide Infantry ...	8	16	486	...	
Head Quarters and Wing, 1st Sikhs ...	4	6	249	...	
2nd Panjāb Infantry ...	7	13	579	...	
20th Native Infantry ...	8	16	543	...	
23rd N. I. (Pioneers) ...	6	14	573	...	
27th Native Infantry ...	8	14	529	...	
TOTAL ...	67	104	4001	12	

On the 17th the force marched to Lūkpānī, a point 15 miles distant, and nearly equi-distant from Mīan Khān, Kūī and Palī.

In the evening, Amīrūla Khān of Palī rode in, accompanied by a 'Jirga' of the Palī men and by a relative of the Khān of Sherkhāna who was represented as his brother. Colonel Becher received them after they had agreed to pay back what had been taken from Bazīd, and from Samat of Sangao.

On the 19th the force marched to Mīan Khān, and was divided into detachments for the destruction of that village and of Sangao. There was no attempt at resistance at either. Intimation had been previously sent to the inhabitants to remove their families and property, and so only a very few of them remained, and but a very little grain and bhoosa was found; it was intended to level the villages, but not to fire them, and to spare the wood, so that it might be available for building on new sites in the plain; but with every attempt to restrain it, several of the houses were fired, and a portion of the wood and some grain was destroyed.

The Khān of Palī was made to be present to witness the destruction, and Colonel Becher then sent a messenger to warn the maliks of Zormandai and Sherkhāna to come in or their villages would be in like manner destroyed.

Rain obliged the force to halt on the 20th at Mīan Khān; during the day the levelling of the village of Mīan Khān was completed, and new sites were fixed for it and for Sangao. Early in the morning the messenger returned from Sherkhāna to tell that both the Khāns had arrived at Pīpal.

On the morning of 21st the camp and horse artillery marched to Tarakai, a strong column accompanied by the mountain train proceeding under the personal direction of the Brigadier General to Kūī and Barmūl.

Near Kūī, it was met by Khorasān Khān of Sherkhāna and Hābīb Khān of Zormandai. The villagers of Kūī at the same time all appeared, and, baring their heads, sued for pardon. It had been determined not to destroy this village, and therefore a fine of two years' revenue was levied instead, which was realised during the day from the Pathān inhabitants only.

At Kūī and Barmūl, the villagers were ordered to unroof their houses themselves, and when the force arrived this was found accomplished. The 23rd Pioneers and Sappers were then directed to destroy the walls.

On the 22nd the force halted at Tarakai, while Colonel Becher was engaged in arrangements with the Khāns of Palī, Shēr Khāna and Zormandai, and in placing in confinement the maliks and principal men of both sides concerned in the movement of expulsion, the fight among themselves at Sangao, and the application for aid from beyond the border, for judicial enquiry hereafter.

No attempt was made at resistance by any of the villages, and all the councils scrupulously obeyed all orders they received. The Akhūn of Swāt also held aloof, proclaiming that it was the duty of subjects to obey their rulers.

On the 23rd the force was broken up and returned to cantonments.

The Assistant Commissioner reported the complete demolition of the old and the perfect re-establishment of the new villages of Sangao, Mīan Khān and Barmūl.

The villages of Sangao and Mīan Khān were destroyed on the 19th of January, and the village of Barmūl on the 21st idem, after which, in accordance with the instructions issued by the Commissioner, the villagers were directed to re-establish themselves on certain sites that were fixed at reasonable distances from the hills, and arrangements were then made to expedite the location of the people, by allotting to the several villages in the whole of the Baizai division the erection of a certain number of houses proportionally according to their population, the procuring of wood, roofing of houses, and walling enclosures of course being left to the owners themselves.

The sites of Mīan Khān and Sangao were selected and fixed on or about the 20th idem and for Barmūl on the 2nd February. On the Baizai villagers having finished their allotted tasks besides aiding in bringing wood from the old to the new sites, they went in a body under the direction of the Tahsildar, to the old sites and after completely levelling them to the ground left for their several houses.

On the 13th idem Captain Ommaney personally visited all the three old sites and the new villages; the change was striking and impressive; from the new village of Mīan Khān a stranger would scarcely be able to point to its old location.

Notwithstanding the leniency with which they were thus treated in 1866, the Ūtmān Khēl do not seem even yet to be tamed. Urged on by Amīrūla

Khān of Palī and their own maliks Azād, Sher, Sammand, and Bāzgūl, and secretly by Lūndkhor, they objected in 1872 to the settlement; Kūī Barmūl and Miān Khān were most disaffected; Sangao, Pīpal, and Ghāzī Babu did not show any intention of joining the others.

The principal causes of excitement were the settlement operations,which had given much dissatisfaction, for the Yūsafzai villages had a merely nominal assessment, while they had, since the summary settlement, taken up large tracts of new land, of which they desired to avoid the re-measurement. The Maliks of the village of Kūī had at the time been implicated in a murder, and, being threatened with prosecution if they did not give up the murderer, incited the people to resist settlement operations, hoping to draw off attention from themselves. The powerful Khatak village of Lūndkhor also encouraged the Ūtmān Khels to resistance, for they desired to postpone settlement operations, though their valley was too exposed to allow them to venture on open resistance.

The villages of Kūī, Barmul and Mīan Khān were evacuated by their inhabitants, who refused to return, to obey the order of the authorities, unless the settlement was abandoned or postponed. Troops were at once moved from Hoti Mardān; the village of Kūī was taken possession of and made over to Afzal Khān, a Khatak chief, who promised to hold it with levies of his own tribe. This he did for a short time; but the position was not altogether a pleasant one, and he asked to be relieved in a short time. The houses of the ringleaders of the outbreak at Kūī were pulled down, and the people of the three villages, having been given to understand that refusal to return would only cost them their lands and houses, and would not postpone the settlement, made their submission, and have since given no cause for complaint.

The above account of our relations with the Ūtmān Khel shows with what forbearance they have ever been treated. As it seems probable that they may again give trouble, it will not be out of place to call notice to the plan which has been found completely successful on the Sind frontier of deputing the whole village to a situation to a spot whence it will be beyond their power to do any harm, in this case, for instance, to the left bank of the Indus. (*Turner, Lumsden, Macgregor, Lewis, Campbell, Becher, Sandeman, Ommaney, Munro, Allgood, Waterfield, Macnabb.*)

ŪTMĀNNĀMA—

A division of Yūsafzai, so called because it is inhabited by Utmānzais. Utmān had five sons, Sadī, Aka, Alī, Kānā and Kiyās. Kiyās died without issue. Sadū had two sons, Zalai and Durai. Zalai had two sons, Āba and Ūmar; from Āba are descended the Zeda and Hūnd families, also Habīb Khān of Kūnda. From Ūmar are descended Shāh Sowar and Samūndar of Manerī and the people of the five following villages: Maneri, Paīn and Bālā, Swābi, Kala, Dara. From Durai are descended Khūdū Khel, Bizād Khel, Mir Ahmad Khel, the descendants of Khūdū Khel, all out of British territory, except the two villages of Bāja and Bām Khel. The Bizad Khel live chiefly in Kilabat and its bāndas, and there are some in Salīm Khān. The Mīr Ahmad Khel live in Marghoz, Salīm Khān and Thand Kūī. Aka, second son of Ūtmān, had two sons, Ibrahīm and Herab; from Ibrahīm are descended the Bal Khels, Nikai Khels, Koidad Khels, Gwarbram Khels and Khidar Khels. They live in Topī, Bara, Kabal, and Torbela, Kabal and Khair are the only two Ūtmān Khel villages out of British territory.

Khān Bahadar of Janda is a Bal Khel and draws a grant from Government of Rs. 150. From Herab are descended the Syad Alī Khels and Sekh Malī Khels, who are mostly in Maini, Kabal, Topi and Torbela.

Alī had four sons, Ishmail, Suro, Panjpao and Boba; their descendants live in Kota, Topi, Kabal and Boka. Kānā, fourth son of Ūtmān, had four sons, Mūsa, Ghulām, Sana and Bāra. They inhabit ½ Kota, ⅓ Topī, and a few live in Kabal and Torbela.

The chief family of Ūtmānnāma is that of Zeda. Arsala Khān had 14 sons; he with Kala Khān of Torū engaged for the whole of the revenue of Yūsafzai with the Sikhs. At annexation he absconded into the hills and gave a lot of trouble. His son Bahrām was allowed by Government an allowance of Rs. 6,140 per year; on his death this was cut down to Rs. 3,000 and divided amongst the members of his family. The present chief Ibrahīm Khān gets Rs. 2,000. Shāhdād, another member of the family, was allowed Rs. 800 per year for good service, which on his death was reduced to 500 and given to his son Mansūr Khān. Ibrahīm Khān, the present chief, has great influence with the Khūdū Khels, and his ancestors had great power in Swāt.

The Hūnd family are descended from the same stock as the Zeda family, but from a different branch, both being descended from Rana Khān. At annexation Amīr Khān was chief; he formerly had two villages in Chach Rāwal Pindī district, but lost this in taking part in a dispute between Harī Sing and General Ventura. He subsequently received the village of Lahor and an allowance of Rs. 1,500, but this was stopped when he helped Chatar Sing to cross the Indus against the orders of General George Lawrence. It was through his assistance Chatar Sing escaped capture. His son Shāhdād Khān is now chief, and draws an allowance of Rs. 300 per year. Mīr Ghazan Khān draws an allowance from Government; his father was a bad character, and was obliged by Government to cross the river. Habīb Khān, late subadār, 1st Panjāb Infantry, has Kūnda and 2 bāndas in 'jagir' as reward for his services.

Another man of note is Ahmad Khān of Kilabat. The famous Mūla resides in Kota, being in opposition with the Akhūn, he is called a Wahabi. All the villages in Yūsafzai, except a few in the Ūtmānnāma, have separated from him.

The following are the Ūtmānnāma villages:—

Bārā.	Batakira.	Pontia.	Panjman.
Topī.	Janda.	Boka.	Haji Khel.
Zarobi.	Kota.	Kiāra.	Maneri.
Gala.	Baja.*	Bam Khel.*	Thand Khel.
Khazāna.	Salīm Khān.	Kilabat.	Munara.
Marghoz.	Gār.	Aka Khel.	Ambar.
Panjpīr.	Dara.	Chargisder.	Doder.
Zeda.	Shekh Derai.	Shāh Mansūr.	Miander.
Swābī.	Kala.	Kūnda.	
Manerī (2).	Hūnd.	Babīnī.†	

The Utmānnāma is the most highly cultivated portion of Yūsafzai; the land being near the Indus, splendid spring crops are raised. Tobacco is also grown. Party spirit runs very high. Every village is divided into two parties. Crime is consequently very frequent. (*Beckett.*)

* The only two Khudo Khel villages in British border.

† The only Gadūn village in the border.

ŪTMĀNZAI—

A village of Hashtnagar, Pēshāwar district, 15 miles north-east from Pēshāwar, 15 miles west from Mardān, 12½ miles south-east from Ābazai, situated between the Marwandī ravine, Naswar Kandah, and Ūcha Kanda. It is a good-sized village; supplies are procurable after due notice; water is plentiful, and the country is fairly cultivated. There is a ferry here, called Gūdar Ūtmānzai, of two boats across the Swāt river to Spīnkai. There are roads thence to Pēshāwar, Mardān, and Ābazai.

ŪTMĀNZAI—

A division of the Mandan Yūsafzais. It consists of four divisions, *viz.*, Ālazai, Kāmazai, Akazai, and Sadzai. The three first are beyond the British border and occupy the southern spurs from Mahāban, on the right bank of the Indus.

A very considerable portion of their original lands, about two-thirds, are now occupied by the Jadūns, who were in former times invited to come over from across the Indus as military mercenaries, and in reward for their services were granted the lands they now hold on the west and south slopes of the Mahāban mountain.

The three Ūtmānzai tribes sharing the hills with them are supposed to be much better soldiers; but they are numerically weak, and cannot muster more than about 1,200 matchlockmen. The Sadazai division of the Ūtmānzai consists of five sub-divisions, *viz.*, (1) Āba Khel, (2) Ūmar Khel, (3) Mīrahmad Khel, (4) Bihzād Khel, and (5) Khūdu Khel. The four first of these are all within the British border, and occupy the south-eastern corner of the plain. Their chief towns are Hūnd, Swābī, Marghoz, and Kalabat respectively. The Khūdū Khels are beyond the British border, and occupy the western slopes of Mahāban between Jadūns on one side and the Chamla valley on the other.

The Utmānāma division of Yūsafzai takes its name from this tribe.

The Ūtmānzais of Kabal and Kya, on the occasion of Sir Sydney Cotton's burning Satana, gave his force every assistance. But after this, in 1861, they permitted the Hindūstānīs to re-settle in their lands, to pass through their territory on their way to raid British territory, and it consequently became necessary to call them to account. A blockade was instituted, and soon after the Ūtmānzais of these villages entered into the agreement with Government given in the article on the Jadūns. (*Bellew.*)

ŪTMĀNZAIS—

A tribe of Hazāra who inhabit the Torbela, Khālsa tracts, on both banks of the Siran, from above its junction with the Dorh to the Indus, and on both banks of the latter. They are a branch of the Ūtmānzais of Yūsafzai.

The population of Khālsa is 8,567, of Torbela 7,088—total 15,655. (*Wace.*)

ŪTWANGA—

A narrow, steep, rugged tortuous pass in the Gara range, Marī hills, crossed *en route* from Nisao to Vatākrī. It is cut up by slabs of rock and boulders, and is difficult for beasts of burden, and, until improved, almost impracticable for mountain guns. The tops of the hills forming this range are jagged this rough; the highest point being Utokai, some hundred yards north of and pass. The descent to the banks of the Kāhā, which winds in and out at the foot of the north slopes of this range, is much the same as the ascent, perhaps a trifle easier.

This pass can be turned by taking a circuit of some 6 or 7 miles southerly over the Nisao plain to a point where the Gara range is far lower, and where it divides into two ranges, which are crossed by easy passes, the route over them eventually joining with the direct route from Nisao, about a mile from Vatākrī. (*Davidson.*)

V

VANICHA—

A tribe of Pathāns numbering a total of about 300 fighting-men and divided into 2 sections—1, Zargwal, live about Babian, 2, Khorasānī, live in the hills bordering Khorasān, but in the winter come down to the plains.

The Babian lands are watered by a running stream from Khorasān draining to Sebī. (*Davidson.*)

VASHKŪSHĪ—

A defile in the Būgtī hills between the Mazānī and Kalari valleys, into the latter of which it drains. This defile, though perhaps not more than ¼ mile in length, is very formidable, being extremely narrow and with perfectly perpendicular sides; cavalry can only move in single file along it. It is in fact a mere chasm, the hill apparently being split by volcanic action. It would take some hours to render it passable for wheeled artillery. Although no force could pass through it, if held by a few matchlockmen, the surrounding heights could easily be crowned by troops and the line of retreat across the plain to the north might be stopped. (*Paget.*)

VATĀKRĪ—

A plain in the Khetrān hills, the southern portion of the Bārkhān valley, some 2,000 feet in height, and watered by the Kāhā. It is bounded north by the Jandrān range; south by the Vatākrī and Kāhā range, east, by the Bārkhān portion of the valley, which again stretches away several miles north-east and west; the valley stretches away to the boundaries of the Marī country. It extends north to south some 8 to 12 miles. On its north-west are the Lūnī Pathāns, a tribe who are always at feud with the Marīs; in their raids one upon another; the chief pass used by them is the Kare-ka-Nak, which is in the Jandrān hills.

The Vatākrī plain is perhaps the finest in these hills; its surface is covered with luxuriant grass, tall reeds, mazri (dwarf palm), and though it is not under cultivation, being exposed to the Lūnī Pathāns and Marīs, its soil is said to be very prolific; it abounds with small game, partridge, hare, and a few deer.

The valley is covered with large flocks of sheep, bullocks, cows, goats, the sleek condition of which bears testimony to the excellence of the pasturage.

The cold here in winter is considerable; it freezes every night for several months, even up to 9 or 10 A. M., whilst in the summer it is never unpleasantly hot, the nights being always cool.

The valley, though with these wild tribes it is called the "land of the swords," virtually belong to the Lagārīs. The natives are particularly anxious that Government should establish a post here, as well as at the Sham, to enable them to settle down peaceably to agricultural pursuits. The

establishment of a post here or at Bārkhān (13 miles north-east) has been urged on Government on the same grounds as for the Sham post.

Mr. Tucker states that this valley, lying to the south of the great Jandrān range is the richest that he saw in these hills. It abounds with water and possesses a beautiful soil. The Kāhā winds through it, between banks thickly clothed with high reeds. It is covered, at certain seasons, with luxuriant grass more than knee-high, but it has no trees to speak of.

It is apparently unused even for grazing purposes, and has no vestige of any sort of habitation. It belongs to Jamāl Khān Lagārī, forming part of his lands as chief; the proximity of the Marīs, however, prevents his deriving any advantage from his possessions. The valley abounds with small game, partridge, hare, &c. (*Dividson, Tucker.*)

VAZIR-KA-THUL—

A small village of the Pitāfīs, situated about 3 miles south of Harand, in the centre of a large tract of cultivation, which yields a very fair crop, watered by the Kāhā. It is surrounded by a wall, 11 feet high and a few inches thick; entrance from the south. There are two towers,—one of brick, one of mud, in its north-west and south-east angles. The graveyard, in which Vazīr and other Pitafī notables lie buried, is about ¼ mile north of this. (*Macgregor.*)

VAZĪRS—

A large tribe of Pathāns, who inhabit the hill country to the west of the trans-Indus frontier from Thal in Mīranzai, to the Gomal pass. They are descended from Vazīr, son of one Sulimān. Vazīr had two sons,—1, Khizri; 2, Lālī. Khizri had three sons,—1, Mūsa; 2, Mahmūd; 3, Mubārak. Mūsa had two sons,—1, Ūtmān; 2, Ahmad, from whom are descended the Ūtmānzais and Ahmadzais, sometimes unitedly called Darvesh Khel. Mahmūd had a son called Mahsūd, from whom are descended the Mahsūds; and from his two sons,—1, Alī; 2, Balol,—are the two grand divisions of that clan, *viz.*, 1, Alīzai; 2, Balolzai. Mubārak had a son called Gūrbāz, from whom are descended the Gurbāz Vazīrīs, with whom we have little to do. There are a few camps of them in the Tochi pass.

From Lālī are descended the Lalī or Lelai Vazīrīs, inhabiting the slopes of the Sūfed Koh. *Vide* Khūgiānīs, Part II., Central Asia.

The great branches of the Vazīrīs, therefore, are,—I., Ūtmānzai; II., Ahmadzai; III., Mahsūd; IV., Gurbāz; V., Lalī or Lelai.

I, therefore, propose to treat each separately.

The most northerly tribe is the Lelai; then the Gurbāz; but these I will notice after the first three of the above divisions.

I.—The Ūtmānzai are the most northerly of the Vazīrīs with whom we have to deal. They are divided thus:—

I.	Mahmūd or Mahmit Khel, 4,000.	1. Hasan Khel. Chief Syad Amīn.	1. Khidr Khel ...	Sub-divisions not verified.	Sections not verified.	Sub-sections not verified.
			2. Mahamad or Ahmad Khel ...			
			3. Balal Khel ...			
		2. Wūzī Khel ...	1. Mandī Khel ...			
			2. Durdani ...			
			3. Dosalli ...			
			4. Mussakki ...			
			5. Zurati ...			
			6. Daria Khel ...			
			7. Assad Khel ...			
			8. Sulimani ...			
		3. Bārak or Borak, or Bara or Bora Khel 600. Chief Kīfat Khān ...	1. Bali Khel ...			
			2. Abdul Khel ...			

- II. Ibrahim Khel, 7,000.
  - 1. Manzar Khel ... Chief Bilal ...
    - 1. Ali Khel ...
    - 2. Doulatan Khel ...
  - 2. Mada Khel, 3,000. Chief Adam Khan ...
    - 1. Babazai or Boza Khel ...
      - 1. Ismail Khel ...
      - 2. Khoji Khel ...
        - 1. Kei Khel ...
        - 2. Braham Khel ...
    - 2. Sirki Khel ...
      - 1. Ali Khan Khel ...
        - 1. Khidr Khel ...
        - 2. Nazar Khel ...
        - 3. Khoaj Ahmud Khel ...
        - 4. Jehanbeg Khel ...
        - 5. Namat Khel ...
      - 2. Bahadur Khel ...
        - 1. Matti Khel ...
        - 2. Mewa Khel ...
        - 3. Indus Khel ...
        - 4. Shadat Khel ...
    - 3. Machgan ... Unknown ... " ...
  - 3. Tori Khel, 3,500. Chiefs Eghar and Gulzada ...
    - 1. Khushali ...
      - 1. Shakha Khel ...
      - 2. Ali Khani ...
    - 2. Ditte Khel ...
      - 1. Jamali ...
      - 2. Eshman Khel ...
    - 3. Mali Khel ...
      - 1. Hybati ...
        - 1. Madi Khel ...
        - 2. Rasul Khel ...
        - 3. Zakar Khel ...
        - 4. Warukei ...
        - 5. Zarani ...
      - 2. Sogi ...
        - 1. Pala Khel ...
        - 2. Sami Khel ...
        - 3. Ali Khel ...
        - 4. Audi Khel ...
    - 4. Bobali ... " ...
    - 5. Mirali ...
    - 6. Shamiri ... ...

(Sub-sections not verified.)

- III. Wali Khel.
  - *1. Kabal Khel, 3,500. Chiefs Malikdin, Rahmat Shah, Alam Shah ...
    - 1. Syfali ...
      - 1. Bada Khel ... ...
      - 2. Sher Ahmud Khel
      - 3. Ali Khel ...
    - 2. Miamai ...
      - 1. Mada Khel ... (5 Sub-section.)
        - 1. Reshmian Khel ...
        - 2. Khowass Khel ...
        - 3 Dari Khel ...
        - 4. Khozi Khel ...
        - 5. Tatti Khel ...
      - 2. Khoja Khel ... (3 ")
        - 1. Kharmaz Khel ...
        - 2. Gali Khel ...
    - 3. Pipali ...
      - 1. Mandar Khel ...
      - 2. Kazi Khel ...
      - 3. Khidr Khel ...
      - 4. Sherbat Khel ...
      - 5. Rashmin Khel ...
  - *2. Malik Shahi, 400 ...
    - 1. Futteh Khan Khel
      - 1. Mian Khel ...
    - 2. Mama Khel ...
      - 2. Mina Khel ...
    - 3. Imbar Khan Khel
    - 4. Mitake ...
      - 1. Sali ...
      - 2. Zangi ...
    - 5. Jamal Khel ...

(Sub-sections not verified.)

  - *3. Daka Khel, 1,200. Chiefs Raza Khan and Jangbar...
    - 1. Sardi Khel ...
      - 1. Dala Khel ...
      - 2. Shekh Bodin Khel
        - 1. Nanak Khel ...
        - 2. Umar Khan Khel.
      - 3. Futteh Khel ...
        - 1. Shakhan Khel ...
        - 2. Daria Khel ...
    - 2. Takhti Khel ...
      - 1. Osman Khel ...
        - 1. Jani ...
        - 2. Morib Khel ...
          - 1. Kali Khel.
          - 2. Azdi Khel.
          - 3. Dekan Khel.
      - 2. Khan Khel ...
        - 1. Jalal Khel ... (2. Sub-sections.)
        - 2. Ladi Khel ... (3 ")
        - 3. Tittar Khel ... (3 ")
    - 3. Narmi Khel ...
      - 1. Shuni Khel ...
        - 1. Gari Khel ...
        - 2. Akbur Khel ...
        - 3. Jugi Khel ...
        - 4. Andi Khel ...
      - 2. Shekh Ali ...
      - 3. Suni Khel ...
        - 1. Shubar Khel ...
        - 2. Arul Khel ...
        - 3. Nur Khel ...
        - 4. Baji Khel ...
      - 4. Muse Khel ... ...
  - * Jani Khel, 1,000. Chief Ahmad Shah.
    - Called Tor or Black
      - 1. Mahmit Khan Khel ... ...
      - 2. Rashmian ...
      - 3. Hindi Khel ...
        - 1. Futteh Khel ...
        - 2. Kotah Khel ...
      - 4. Bachaki ...
        - 1. Aram Khel ...
        - 2. Tura Khel ...
    - Called Sor or Red...
      - 5. Idya Khel ...
        - 1. Mali Khel ...
          - 1. Shekh Eshman Khel.
          - 2. Malak Khel ...
        - 2. Ali Khel ...
      - 6. Wuruke ...

(Sub-sections not verified.)

Most of the Hasan Khels have their lands in Shirani, where they generally go in the summer, but they have also large possessions about the Keti nala. They trade largely with Banū, and they could be easily reached from the Kūram, or by the pass leading to Khost, if it were necessary to punish them.

It is difficult to fix the exact position of each division. The Mahmit Khels have also possessions in Razmak and in Sham. The country at the head of the Khasor is also theirs, and a great portion of the Shera-tala belongs to them; Dandi is also theirs.

None of the Mahmit Khels have lands in the British territory, but they all come in to trade.

The Mahmūd Khel live in Razmak and Sham and in the Sākhdu Khasor valleys near their sources.

The Hasan Khel live on the Ketī river, as do the Dūrdānī, an unimportant section.

The Wūzī Khel live up to the south-west of Dāwar. The Bora Khel live between Khost and Dāwar. The Mahmīt Khels and Ibrahīm Khels are responsible for no passes, and do not hold lands in British territory.

Of the Ibrahīm Khels none live in British territory. The Manzar Khel section has lands in the vicinity of Dāwar to the south and south-west of that country. Parts of Shirana and Sham belong to them, and they are found in the Marghat at the head of the Tochī.

The Mada Khels' land are principally in Shirana.

The Torī Khels have lands in the Shakdū on this side of the mouth of the Krāstī nala. They have a good deal of arable land at Karkanwām. There ought to be a post here, as the various thieves' roads *viâ* the Kūī and Shakdū meet here.

The Torī Khels have also lands between Tochī and Khūnezoi and are also in Sheratala. They have got possessions in Razmak and some grazing in the Khasor and Ketī nalas.

The Tori Khel have never, I believe, given any trouble. On one occasion, however, in the spring of 1849 an accident was nearly causing a blood-feud with this tribe. Naorang Khan Gandehpūr had been sent out with a party of horse to seize some recusant Maliks of the Jānī Khel, and came across a party of Torī Khels who showed fight, and thinking them to be Jānī Khels he attacked them, and with the loss of some men and horses wounded, put them to flight, killing two men. This mistake was, however, afterwards satisfactorily explained to them.

Taylor mentions that they have a feud with the Mahsūds of the Walī Khels.

The Saifalī section of the Kābal Khel have their ancestral possessions in Margha in Barmūl, the cradle of the Vazīrī race. The Kābal Khels have got extensive possession also about Maidānī near the Trans-Kūram, Bangash, and they also in summer occupy a portion of the hills between Zerwam and Thal on the Kohāt side of the Kūram. This is, properly speaking, British territory, but they pay no revenue.

The Miamai have got possession of a great part of Shāwal, and have also lands in Shakki. The Pipalī have got very fertile lands in Margha in Barmūl.

None of the Kābal Khels are in Banū, but numbers of them come down to the Khatak lands in the Kohāt district.

The Kābal Khel section have been so constantly mixed up with the Banū and Kohāt frontiers that it has been found better to describe them separately; and the reader is consequently referred to the article under this name.

The Malikshāhī have lands in Shāwal, and Shaki, a place called Charkani also belongs to them. A portion of them concerts with the Kābal Khels about Maidānī, and on the Kohāt side of the Kūram about 300 of them cultivate in British territory with the Jānī Khels. The Jānī Khels are said to have an equal share of the land in lower Shāwal with the Baka Khels.

The Baka Khel's ancestral lands are in Shāwal. They have large possessions in front of Mīran between the Bārān and Khasor passes. They are responsible for the Tochī pass, and partly for the Khasor as well as for all the intervening paths.

The Baka Khels are all in British territory during the winter. They are divided into (1) Sardī Khel, (2) Takhtī Khel, and (3) Narmī Khel, which are again subdivided into numerous sections.

The Baka Khel go in summer to the lower part of Shāwal, their ancestral lands.

The Baka Khel (says Taylor) have always been an excessively well behaved tribe, have paid their revenue regularly, and have not only refrained from plunder themselves, but have always refused a road to the evil-disposed through their "Kiris." Urmston does not say anything contrary to this. The lands of the Takhtī Khel lie on the edge of the Mīrī sub-division, on the north bank of the Tochī river, and round the Tochī outpost and below it, opposite the Madan subdivision (Banū) on the south bank. The Sardī Khel lands lie in the centre of the large Thal between the Tochī outposts and the Jānī Khel lands, and the lands of the Narmī Khel adjoin those of the Sardī Khel.

Thus the Baka Khel cultivate extensively on both banks of the Tochī, and their grazing grounds extend from the great Bārān watercourse, opposite the Mindū Konai range, into Dāwar to the lands of the Jānī Khel, near Walī. They are responsible for the Tochī pass in consideration of which they are allowed to have four sowārs in the Frontier Militia), and for all the passes between the Bārān and Khisor; and they are also responsible, jointly with the Jānī Khels, for the Khaisra and Khisor passes, the former situated between the ranges of hills called Ishmaīl and Ū'cha, which open in front of Mīriān; the latter bounded on either side by mountains called Rūcha and Mangri.

In the Khisor pass, which the Baka Khel share with the Jānī Khel, there is said to be a wall of rock which prevents the water which should be shared between these sections, from coming down to the lands of the Jānī Khel, who are consequently very anxious for its removal.

The Jānī Khel fighting-men are divided into two sections, *viz.*, (1) Tor (black) and (2) Sor (red), which are again subdivided into minor and unimportant sections, as Mohmīt Khān Khel, Hindī Khel, Reshmia Khel, and Bachakāl, I'dia Khel. Some of the Jānī Khel go in the summer to the lower part of Shāwal.

The Jānī Khel cultivate on all sides of the fort of Jānī Khel and between the Khasor and Kūī passes. In the spring of 1849 they refused to pay their revenue and went off to the hills. Naorang Khān Gandepūr was then sent

with a party of horse, and going into the hills seized all their cattle and brought in their principal maliks. They have four sowārs in the Frontier Militia, and are responsible for the Khasor, Shaktū and Krastī passes. They have, on the whole, always been a well behaved tribe, always paying their revenue, and only been guilty of petty thefts. It is said that they are very anxious to draw themselves closer to the British, an end which the removal of the rock in the Khasor pass above mentioned would, it is believed, do much to compass.

The Warake division occupy the Khasor pass at the Tangī. This division should be represented in the militia.

The Ūtmānza section is the most powerful of all the Vazīrīs. They are the senior branch of Darvesh Khel, who are descended from Sūlimān, the son of Kaki, the son of Kurdan.

The Khataks and Ūtmān Khels also claim descent from Sulimān.

The Ūtmānzais are not so united or clannish as the Ahmadzais, and think less about murders than they do. Their ancestral lands lie to the west of Gomal principally. They are not on good terms with the Mahsūds, who they say are not true Vazīrīs.

The Bara Khels are said to be fakīrs. Some of them are found among the Mahsūds under the name of Sulemkī, and others of them are in Banū.

Adam Khān is the principal man among all the Ūtmānzais. All look up to him, and exaggerate his importance. He is said to be very wealthy, principally from the sale of iron which is found of good quality in his lands and in great quantity. He gave shelter to Mahabat, the murderer of Captain Mecham, and on this account he is forbidden our territory.

Kifāt, Bara Khel, is the next in importance. He is on bad terms with the Jānī Khels on account of his having run off with a woman of that clan.

Great number of fakīrs consort with the Vazīrīs, such as the Syadgī who live in the Tochī and consort with the Baka Khel. The Shudiakei who live to the left of the Barān, and consort principally with the Mahamad Khels. The tomb of Darwesh Mūsa is in Margha, at a place called Zendawar, and is held in great veneration by all the Vazīrīs. All graveyards are sacred to Vazīrīs, who in their yearly emigration to the hills and grazing grounds never hesitate to deposit on the family tombs any property they wish to leave behind them. This is left without any other protection, and is always respected, and left untouched even by professional robbers.

The Ahmadzai are thus divided by Captain Maclean :—

I. Shin or Sen Khel—2,600.	1. Hati Khel, 1,500	1. Idal Khel	1. Bakkar Khel	1. Perosh Khel	Unknown.
			"	2. Ghairut Khel	
			2. Isa Khel	1. Fazal Khel	
			"	2. Jowal Khel	
			3. Bhoi Khel	1. Chargul Khel	1. Mian Khel.
				"	2. Shakkur Khel.
		"	"	2. Melu Khel	1. Saddar Khel.
				"	2. Tittar Khel.
			"	3. Fatma Khel	1. Miri Khel.
				"	2. Jubar Khel.
			4. Kamal Khel	1. Pirak Khel	
			"	2. Sudat Khel	
			"	3. Mirdad Khel	
	"	2. Kemal Khel.	1. Ali Khan Khel	1. Khidr Khan Khel	1. Barma Khel.
				"	2. Maddak Khel.
				"	3. Bani Khel.
			"	2. Walli Gai	1. Bobbar Khel.
				"	2. Galli Khel.
			"	3. Zer Kai	1. Mian Khel.
				"	2. Maddi Khel.
		"	2. Pirba Khel	1. Kanda	1. Sanzar Khel.
				"	2. Mian Khel.
				"	3. Otin Khel.
			"	"	4. Ulap Khel.
				2. Tos Khel	1. Murwat Khel.
			"	"	2. Lalla Khel.

Tribe	Clan	Section	Sub-section	Strength	Sub-division	Further division	Remarks
I. Shin or Sen Khel—2,600.			3. Mesu Khel ...		1. Janbeg Khel ...		
			,, ...		2. Buran Khel ...		
			,, ...		3. Tori Khel ...		
			,, ..		4. Ali Khel ...		
	2. Sirki Khel, 500 ...	1. Tola Khel ...	1. Dreplara ...		1. Walli dak ...		
			,, ...		2. Nana ...		
			2. Agdak ...		1. Shekhan ...		
			,, ...		2. Nazarwal ...		
			3. Khan Khel ...		1. Rehman Khel ...		
			,, ...		2. Boza ...		
			,, ...		3. Malika ...		
	,, ...	2. Bola Khel ...	1. Umari ...		1. Marima ...		
			,, ...		2. Adra ...		
			,, ...		3. Alam Shah ...		
			2. Mir Khel ...		1. Beloch Khel ...		Not verified.
			,, ...		2. Zaman Khel ...		
		3. Shumi Khel...	1. Yargul Khel ...		1. Nasrat Khel ...		
			,, ...		2. Barat Khel ...		
		,, ...	2. Nambat Khel ...		1. Badr Khel ...		
			,, ...		2. Gul Shah Khel ...		
	3. Umurzai, 600	1. Saiad Khel ...	1. Izzub Khel ...		1. Kamal Khel ...		
			,, ...		2. Kaka Khel ...		
			,, ...		3. Khwaj Ahmad Khel		
			2. Mullukh Khel ...		1. Mirza Khel ...		
			,, ...		2. Tor Khel ...		
			3. Jungir Khel ...		1. Awas Khel ...		
			,, ...		2. Syfuddin ...		
			,, ...		3. Khairruddeen ...		
			4. Lundi Khel.				
	,, ...	2. Tori or Tari or Toruk Khel.	1. Ismail Khel ...		1. Pai Khel ...	1. Kaka Khel.	
			,, ...			2. Agsar Khel.	
					2. Mariz Khel ...	1. Boza Khel.	
			,, ...			2. Manzar Khel.	
	,, ...		2. Kundai or when associated with the Pai Khel in the division of tribal lands, Tapie.		1. Sulemi Khel ...		
					2. Pirga Khel ...		
					3. Garrar Khel ...		
II. Kalu Khel—6,980.	1. Nassri, 5,780	1. Bumi Khel, 3,300 ...	1. Tozi Khel, 2. Masti Khel	1,300	1. Malli Khel ...		Not verified.
					2. Shamshi Khel ...		
		,, ...	3. Zalli Khel, 4. Kaka Khel	1,400	1. Shekh Bazid ...		
					2. Uthman Khel ...		
			5. Gangi Khel...	500	1. Bobalei ...		
					2. Shek Abdul Khel ...		
					3. Abdal Khel ...		
			6. Ali Khani ...	100			
		2. Shadi Khel, 2,480 ...	1. Khojal Khel ...		1. Bobbar Khel ...	1. Kharri Khel.	
					,, ...	2. Pir Mahomed Khel.	
						3. Adrami Khel.	
						4. Babia Khel.	
	,, ...	......	,, ...		2. Sakharia Khel ...	1. Agar Khel.	
						2. Kabir Khel.	
					3. Zakar Khel ...	1. Suni Khel.	
						2. Ahmud Khan Khel.	
					4. Bizzai Khel ...	3. Sub-Sections.	
					5. Bahadur Khel ...	,,	
		,, ...	2. Khunia Khel	400	1. Sikandar Khel ...		
					2. Potia Khel ...		
					3. Tarpar Khel ...		
					4. Sanni Khel ...		
			3. Bodin Khel...	80	1. Monghal Khel ...	1. Spahi Khel.	
			4. Bizzan Khel	600	,, ...	2. Beloch Khel.	
					,, ...	3 Piruk Khel.	
		,, ...	,, ...		2. Ismail Khel ...	1. Isa Khel.	
						2. Imbar Khan Khel.	
						3. Indus Khel.	
			5. Painda Khel	200	1. Lalla Khel.		
			6. Senia Khel ...		2. Bassi Khel.		
	2. Spirkai, 1,200	1. Mahomed Khel, 600 ...	1. Zu Khel ...		1. Nazzam Khel ...	1. Garani Khel.	
						2. Kalot Khel.	
			,, ...		2. Lolia Khel ...	1. Hindki Khel.	
						2. Isaf Khel.	
					3. Mirza Khel ...		
					4. Fatma Khel ...		
			2. Tapie ...		1. Kazi Khel ...		
					2. Koda Khel ...	1. Katti Khel.	
		2. Sada Khel, 200	1. Umar Khel ...		1. Mir Gul Khel ...		
					2. Wolam Khel ...		
			2. Sanzar Khel ...		1. Sherak Khel ...		
			,, ...		2. Sbogai ...		
					3. Kotwal Khel ...		
					4. Mandi Khel ...		
		3. Sudan Khel, 400 ...	1. Ahmud Khel ...		1. Bijal Khel ...	1. Bukkal Khel.	
						2. Baghun Khel.	
			,, ...		2. Burat Khel ...	1. Zurgai Khel.	
						2. Ali Khel.	
		,, ...	2. Sher Khel.				
			3. Betun Khel.				
			4. Imbur Khel.				
			5. Galli Khel.				

The ancestral lands of the Hatī Khel are in Shaki, and the Dub and Hindi in the Wānha valley. Their lands in Shaki have been forcibly occupied by the Khojal Khels. The Spīrkai took the most prominent part in this business. There is consequently a bitter feud between the Kalu Khel and the Shin Khel which should never be lost sight of by the political authorities. The Hatī Khel did not go up from Banū in 1870 on account of this misunderstanding, but no blood has been shed in the quarrel, and the Kalu Khel are trying to make it up. Nezum is the principal chief of the Hatī Khel by descent; but Karīm and Bandar are next best known. Nezam is not so well disposed towards us as the other two, because he has been neglected, and he has not received the consideration due to him. The Hatī Khels are the most numerous of all the Ahmadzai clans in British territory.

All the Hatī Khels come down to the British territory, and hold lands in the Thal, and extend back to the Kāfar Kot range between the Barganatū and the Spīna Tangī. In the hills they claim as far as Chinghosa. Chapari is their principal encampment which they share with the Ūmarzais. The whole of the country to the Kūram is properly speaking British territory, but no revenue is claimed for the portion within the hills by us.

The Hatī Khel is a strong and an important tribe, very rich in flocks, occupying a rather distant position from Banū. They cultivate lands on the Thal under the Barganatū and Chashmeh springs, and also in the neighbourhood of Jur. Their grazing lands extend from Barganatū on the one side to near Zerkai, in the Khatak range, on the opposite side of the valley. They are very much employed in the salt trade, and are not by any means an ill-disposed tribe generally; but they have so many idle hands amongst them that it is not wonderful that some mischievous characters should be found among them. In 1848 this tribe murdered 3 men who had been set to watch their granaries and then decamped to the hills. Lieutenant Taylor on this moved a force out and seized a large quantity of their grain. Next year, 1849, being driven from the hills from want of forage, they came in and made terms with Lieutenant Pearse, paying Rs. 600 as blood-money for the murdered men. One Manzar Khān, however, did not pay his share and remained in hostility to Government, and on the occasion of the Ūmarzai attack on Bazīd Khan's village in December 1849, he joined with a party of his tribe, and as he would not come in, Lieutenant Taylor moved out on the 20th April 1850 with a force of 2 howitzer-guns, 5 camel-guns, 3 companies Katār Mūkhī Regiment, 3 companies Sobhān Khān's Regiment, 200 Irregular Horse, and 100 Irregular Foot, and cut all his crops without any resistance whatever being shown.

The actual murderers of Captain Mecham on 5th November 1859 were also of this clan; but they belonged to a band of robbers sheltered by the Kābal Khel Vazīrīs, and the Hatī Khel had nothing to say to the murder.

The Sirkī Khel have lands in Wānha, and always stick close to the Hatī Khels. They are said not to be true Vazīrīs, but Fakīrs, who in former times found shelter with the Shīn Khel, and have gradually become incorporated with them, and attained the position and importance of a clan.

The Sirkī Khels are settled on the Thal close to the Hatī Khels; about 220 only come down to British territory.

There are no passes under the Sirkī Khels, but they should have joint charge of some with Hatī Khels, as they have got a sowār now located within British territory, and the rest are beyond in the hills south of the Khisor pass. Those beyond the border number 300 men.

The Ūmarzais' ancestral lands are at the head of the Sakdū, at the foot and on the slopes of the Shwedar mountains in the midst of the Mahsūds, but they are on good terms with them, being well armed. Rosto Bazena and Shirki are their principal positions.

The Ūmarzais extend from Girang on the Kūram to Chaparī. They and the Hatī Khels thus hold the keys of the Thal. The Ūmarzais have extensive lands on the Thal and in the Sūrānī tapas. They are also to be found in the nalas in front of the Ghlosīn and the Gomatī passes, and they have acquired by purchase some of the Mahamad Khel Kach.

The headmen are Ayāz, Mīr Azam, Namūr, Pezman, Zabārī, Alīgūl, Ālamdād, Begī, Singash, and Ghalai.

The Ūmarzai number 600, and all have lands in British territory. They also extend back between the border village and the continuation of the Kāfar Kot range, where it cuts the Kūram. They have a village up there called Gumatī. They extend to the east and join the Hatī Khels at Chapari, at the head of the Bargonatū. On these two, therefore, depends principally the feedom or otherwise of the Thal from raids. While they remain quiet and well disposed, nothing can approach from the Kūram or from the north without their knowledge.

The conduct of the Ūmarzai division of this clan has not been always so exemplary as that of others. Like other Vazīrīs, they at first cultivated in the Banū valley lands which had been wrested from the Banūchīs of the neighbourhood.

When Lieutenant Edwardes took possession of Banū in 1847, the *Kharif* harvest of this tribe had been gathered in, and he had consequently to measure their lands and collect their revenue retrospectively. On his leaving Banū, he left this duty to Lieutenant Taylor to perform, and that officer reported the duty a most arduous one. No tribe gave more trouble than the Ūmarzais, as the only hold on them was to cut their crops, so he arranged to make Bazīd Khān, chief of the Sūrānī division, responsible for the revenue, with leave to cut and sell the crops of any defaulter. But he was then called away to Dera Ishmail, and shortly after the rebellion of the Sikh troops occurred, so it was not till the spring of 1849 that British authority was again asserted. At this date Ghulām Hassan Khān arrived and called in the Vāzīrīs to give hostage for the payment of their revenue; Ūmarzais on this furnished three respectable men and paid the best part of the revenue; at the last moment, however, a portion of them failing to pay, carried off their grain to the hills. On this Ghūlām Hasan seized all the Ūmarzais he could lay hands on, and the tribe went off to their summer quarters. In the autumn they returned and came into Ghulām Hasan to arrange matters, but as he had no power to settle things, nothing was done. This and an unsatisfactory interview with Bazīd Khān roused their anger, and they began a series of aggressions:—(1*st*). On the 3rd December 1849, a party of Vazīrīs, 2,000 strong, principally Ūmarzai, attacked the Sūrānī division, and killed 6 people and wounded 6 more and sacked 15 villages. The estimated damage was nearly Rs. 12,000 They escaped without loss by the Gūmatī pass. The cause of this attack was variously

attributed to the closing of the Bahādur Khel salt-mines, and to the detention of some of their number for the non-payment of the Government revenue. (*2nd*). Soon after, on the 2nd January 1850, another party, 1,500 strong, consisting of the Ūmarzai, Mahamad Khel, Hatī Khel sections, and some of the Kābal Khel, Mahsuds and Bara Khel attacked the post of Gūmatī, but were repulsed by Mr. MacMahon with 350 footmen with a loss of 4 killed and 12 wounded. (*3rd*). Again in February 1850, they attacked it. (*4th*). Having induced the Mahsūds to join them, they, in November 1850, made a formidable demonstration with several thousand men, intending to attack the town of Banū itself; but finding a strong force ready for them, they assailed some border villages, but were repulsed. In December 1850 again they carried off a supply of supplies, proceeding to Captain Vaughan's camp at Latamar. In 1851, they induced the Kābal Khel Vazīrīs to join them, and appeared with 2,000 men, but retreated before the British outpost. Within the same year they attacked a police post, and also a baggage party. Efforts were made to settle matters with them; but they continued not only to threaten overt attacks, but also to rob and murder by stealth; so, after three years of open hostility on their part to the British, an expedition was undertaken against them with a force of 1,500 men. The affair was planned by Major Nicholson, and was successfully executed. The force entered by the Barganatū pass on the 21st December 1852. The Ūmarzais were surprised in the fastnesses of their well known hill of Kāfar Kot; three of their principal villages and one encampment were destroyed, and the force returned next day by the Gūmatī pass thoroughly humbled; they sued for peace and re-admission to their lands in the valley. An interval was allowed to elapse in order that their patience might be tested. Their conduct being quite satisfactory, they were re-admitted during 1853.

In the Mahamad Khel complications of 1870, Ūmarzais not only passively, but actively, assisted them. Some were present at the skirmish at the Kūram pass on 24th April 1871; others were engaged in the attack on the village of Satha in February, and others were guilty of separate acts of hostility. On the conclusion of the Mahamad Khel affair, this section was also called to account, and ordered to produce all the men concerned in these outrages. These were, with three exceptions, given up, and fines proportionate to their offences were levied on each.

The Tāzī Khel and Mastī Khels, although separate sub-divisions, are generally looked on as one. Their ancestral lands are in Wāna. The Tāzī Khels, Mastī Khels, and Khojal Khels come down to the Kohāt district among the Bangash and Khataks. There is also a permanent colony of Khojal Khels at Zerwām, most commanding position for a fort opposite the junction of the Keti with the Kūram. They had two sowārs at one time in the militia which should be restored to them when they behave better.

The Tāzī Khel number 1,750. The Tāzī Khel passes are Tangi, Kholboi, Ghlosīn, and Ping.

We do not appear to have had much to do with this section till quite lately. Taylor said of them "They do not give much bother, but some of them occasionally join with the Kābal Khel in a raid. The section is generally trustworthy and respectable."

On the 5th March 1869 the Tāzī Khel Vazīrīs were preparing to return to their summer quarters when they were drawn into an ambuscade of their

enemies, the Tūris near the village of Thal. The Vazīrīs were overpowered and lost 12 killed and 6 wounded. After stripping the bodies of their arms and clothes, the Tūrīs retreated to their own country before the Vazīrīs could assemble. The Vazīrīs believed that the inhabitants of Thal, who are Gar, and friends of the Tūrīs, brought the latter down on them. Accordingly on 2nd April 1869, a body of Vazīrīs, principally of the Kābal Khel and Tāzī Khel sections retaliated by attacking the village of Thal, and succeeded in carrying off 700 or 800 head of cattle.

Captain Cavagnari then demanded restitution of the stolen property; the Vazīrīs flatly refused, and a force consisting of 2,600 levies, and 1 wing of cavalry, 3 wings of infantry, and 2 batteries of artillery, was consequently moved out under Colonel Keyes, and reached Thal on the 22nd. The Vazīrīs then gave in: each of the above sections agreed to pay a fine of Rs. 2,000, and, moreover, make good the value of the property stolen or destroyed, *viz.*, Rs. 6,486, giving hostages from the Miāmī, Pīpala, and Sifalī sections as a guarantee of payment. The troops then returned. The fines were paid in March 1870 (*vide* Kābal Khel).

The Tāzī Khel can be sufficiently punished by prohibiting their grazing in British territory in the winter, as they have nowhere else to go, being at feud with the Ghilzaīs and Tūrīs, and the snow prevents their remaining in the hills.

Zali Khels and Kaka Khels are together in Wanha, Khūnia Khels and Bodīn Khels in Shaki. In Wānha also are lands belonging to Khūnia Khel, Bizan Khel, Khojal Khel and Pāinda Khel. The Bīzan Khels hold Badr along with some Pāinda Khels. The Moghal Khel never come to British territory, I believe. The Zali Khels have lands, but never now occupy them along with the Khunia Khels and Gangi Khels on the Zangara, the Bīzan Khels, Pāinda Khels and Bodīn Khels are on the Thal and occupy the Pīng valleys. They have also possessions inside the first range going west as far as the Gumatī pass.

The Gangī Khel number 550, and are scattered about the Zangara ravine and Wallai ridge of the Kāfir Kot range, north of the Kūram. Taylor says they are always deeply engaged in the salt trade, but are always ready to join in any mischief that is going on with the Kābal Khel and Hasan Khel (Ūtmānzais). Some live in the Wana valley.

The Alīkhānī are all beyond the British border.

The Khojal Khel are all beyond the British border. Taylor says they are all deeply engaged in the salt trade, but are apparently always ready to join in any mischief that is going forward with the Kābal Khel and Hasan Khel (Ūtmānzai). One of the chiefs of this section has some land in Banū district.

They number 1,200, and reside on the banks of the Kūram from Thal towards Hangū. Some of them live in the Wānha valley, and in the winter many of them come into the Kohāt district among the Khataks.

The Khūnia Khel number about 400 fighting-men, and are all beyond British boundary, living at Tarap, near the Kūram, 16 to 20 miles from the frontier. They also inhabit the lower part of the Shaki plain.

The Bodīn Khel number only about 80 men, and are all in British territory, their land being on the Thal, mixed up with those of the Spīrkaī. Some of them go in summer to the lower part of the Shakī plain.

For an account of the Mahamad Khel *vide* separate article.

The chiefs of the Bizan Khels are Mīr Akbar, Jowahir Khān, Shādo Khān, Raza Khan Bodín Khel.

Mahmūt is the only chief of note among the Khojal Khels, who comes to Banū. Mānī is chief of Sūdūn Khel, but Khowās is the chief fighting-man.

The Bīzon Khel number about 500 men. It is a very well-behaved, respectable tribe; they cultivate some land in a valley in the hills called Ping, which lies to the north of the Gūmatī pass between that and Bargonatu. It has generally been friendly to the British Government. But on the occasion of the Mahamad Khel outbreak in 1870, they were complicated in it, and at its conclusion had to pay a fine. Some also live in the Wana valley. There ancestral possessions are in Budī. The Moghal Khel never come down into British territory like the rest of the Bizun Khels.

The Pāendah Khel number 200; they have lands in British territory on the Dhamai Thal, mixed up with those of Spīrkaī. Some of the Pāendah Khel live in the Wana valley. The Bizun Khel, Pāendah Khel, and Bodīn Khel are always ready to stand together.

The Sūdan Khel is the section of Swāhn Khān, so well known from Major Edwardes' book on this frontier. Some of this section go in the summer to the lower part of the Shaki plain. They have lands near Jhandū Khel, and on the Thal near Adami. The Spīrkai have generally been a well-behaved section until the defection of the Mahamad Khel branch in 1870, an account of which will be found under that title.

The Sūdan Khels gave great assistance to the Mahamad Khels in 1870 in their raids in sheltering their retreats and disposing of their stolen property. On the conclusion of the Mahamad Khel complication, therefore, it was deemed necessary to make an example of them, and consequently their principal village of Gumatī, situated at the head of the pass of that name, was burnt to the ground in presence of their chief Mānī Khān.

The Sada Khels live in Shaki Wāna and a place called Tupargai, and on the Thal near Landīwāh on the Kūram.

The Sūdan Khels have large possessions principally in Tanda Chīna, Budr and Shaki. The Mahsūds have deprived them of a considerable slice of territory, and Mānī is anxious to recover it by force. The Sūdan Khels have also some lands near the Bārān posts on the Banū and Tochī road.

The following information of the relations of the Darvesh Khel with the Banū district is furnished by Captain Johnstone:—

"The Momit Khel section of Ūtmānzai Darvesh Khel Vazīr is not actually "dependent on British territory for food. They hire out their cattle to traders "with Banū, and furnish escorts for caravans passing to and from it. They "also to some small extent carry on a trade on their own account, bringing "tobacco from Khost, and ghi from their own country to exchange for cloth "and other necessaries. They are too far off to make a surprise possible, but "a blockade and a seizure of cattle and goods which could probably be "made (advantage being taken of the arrival of a caravan) would bring them "to terms certainly in any ordinary cases. Kifat, their head malik, enticed "away and married a Baka Khel woman which gave rise to a bitter feud in "which blood has been shed. The Baka Khel lie partly between the Momit "Khels and British territory. Their hostility could be made a check on the "Momit Khels in making depredations on our subjects.

"The Torī Khels are almost dependent on British territory, although they "possess no lands in it. They furnish guards for caravans, and carry on a

"considerable trade, bringing ghi, rafters, wood for beds, mats, charcoal, "&c., and taking cattle and other necessaries. Their villages are near, "and could easily be surprised. They therefore would dread attack, and a "sudden seizure of their property and a blockade would soon bring them "to terms.

"The Jānī Khels are all British subjects. They have a large extent of land "in British territory, and are entirely dependent upon it. They also trade, "bringing mats, rafters of wood for beds, &c. Having very little land in "the hills very few of them go there even in the hot weather. The chief "maliks have six nominees in the Frontier Militia.

"The same remarks apply to the Baka Khel. The chief maliks have six "nominees in the Frontier Militia.

"The Hatī Khel is wholly dependent, it may be said, on British territory. "They cultivate and have large grazing lands in the Thal, keeping up large "flocks and herds. A great portion of this land has been granted to them by "Government. They possess lands also in the hills, but they are not anything "like equal to their support. They visit the hills very little, and less so lately, "in consequence of a tribal feud. They have two nominees in the Frontier "Militia.

"The same remarks apply generally to the Sirki Khels as to the Hatī "Khels, but they are more a pastoral people, and take their flocks up to the "nearer hills in the hot months, as they thrive better there. They trade to "some little extent in Kohāt salt. They have one nominee in the Frontier "Militia.

"The same remarks apply generally to the Paindeh Khel as to the Sirki "Khel. They are very small in numbers.

"The Ūmarzais have considerable lands in British territory, some of "them well watered and valuable. They make a good deal of money by "selling firewood. They have lands also in the Kāfir Kot range and the "higher hills, to which they migrate in the hot weather. They are very "much dependent on British territory, and being excluded from it would "bring them to great straits. They have two nominees in the cavalry, and "12 in the infantry of the Frontier Militia.

"The same remarks apply to the Bizan Khel as appended to the Ūmarzai, "but this tribe is less dependent on British territory; their lands are not so "valuable; they are not so well off; and they have large possessions in the "hills. Exclusion from British territory would therefore affect them less "than most of the other tribes. They have 2 horsemen in the Frontier "Militia.

"The Sudan Khel have considerable lands in the Thal; some of them were "granted by Government to Sohan Khan, the father of the present Malik "Mani Khan. The family also have some land in Nar, also granted by "Government. These Vazīrīs, like the Bizan Khels, make something by "selling firewood. Although they value their possessions in British territory, "which would check any hostile ideas, they have lands also in the hills, and "cannot be said to be dependent on British territory. They have four nomi-"nees in the Frontier Militia.

"The Mahamad Khel possess valuable irrigated land in British territory, "and little or none in the hills. They make something by selling fire-"wood, hiring out their cattle, and furnishing escorts up the Kūram "pass. They are altogether dependent upon British territory, and exclu-

"sion from it brings them to great privations. They have no nominees at "present in the militia, in consequence of their late rebellion."

The Mahsūds will be found fully described under their title.

The Gūrbāz number 1,500, and reside on the borders of Khōst, to the Afghān Governor of which they pay a small tribute. The British Government has never come into contact with them. A small number live in the Tochi pass, and form escorts for kafilas to Dāwar and Khōst.

The Leila number 1,500, and reside on the north slopes of the Sūfēd Kōh (*vide* Khūgianis in Part II).

The grand total of the fighting strength of the Vazīrīs is—

Ūtmānzais	...	...	...	17,200
Ahmadzais	..	...	...	9,580
Mahsūds	...	...	...	14,500
Gūrbaz	...	...	...	1,500
Leila	...	...	..	1,500
		Total	...	43,980

The Vazīrīs of the Ahmad Zai section had been in posession of land in the Banū district long before the arrival of the Sikhs in that country, and Edwardes thus describes how the emigration of the Ahmadzais to the plains of Banū took place—"A multiplying people, increasing flocks, and in-"sufficient grazing grounds first brought these nomads into Banū about "thirty years ago. The Thal, too dreary and barren for the softer "Banūchīs, was to them a tempting space; they drove down their herds "into it, and pitched their blanket-tents; the flocks fattened, and the "winter which raged in their native hills passed luxuriously away in these "new plains. The spring sun rekindled the love of home, and made the "goatskin cloak hang heavy on the shoulders of the mountaineer, and "the sheep to bleat under its fleece. The tribe turned their faces towards "Spinja; and the Banūchī thieves, hanging on the rear of their march "to the very borders of the valley, were afraid to venture within the range "of the jazails of the Ahmadzais, and the strangers went away unchallenged.

"Again and again the winter brought them back, and in occasional "collisions between the savage of the plain and the savage of the moun-"tain, the Vazīrī proved ever the savagest, and became a name of fear "and hatred in Banū. At length the Vazīrī cast his eye on the Banūchī "fields and harvests, and became possessed with the lust of land; so he "proceeded in his rough way to occupy what he wanted, which, for the "convenience of being within reach of his own people, he chose nearest "to the Thal; and when the Banūchī owner came to look after his crops, "he was "warned off" with a bullet as a trespasser. A sad era was this "in Banūchī annals. Hushed were all private feuds now; for the lion had "come among the wolves. Malik after malik was being robbed.

"At length, the two great *goondees* laid aside their differences, and met "in high council on the national dilemma. Then had been the time to "fight, and fight desperately, ere the intruders had taken root; and some

"voices did cry out for war, but the chiefs of the two *goondees* knew their "strength, and that the whole valley could not muster twenty thousand "men. On one side, their neighbours of Dāwar were afraid to assist "them; for their little valley was nearer than Banū to the Vazīrī hills. "The brave men of Marwat on the other sides were scarcely less hostile "than the Vazīrīs. The Vazīrīs themselves could summon forty thou- "sand warriors. The 'council of war,' as usual, resolved on peace, "'tempered,' as Talleyrand said of Russian despotism, 'by assassination.' "They would not fight the Vazīrī tribe, but they would harass indi- "viduals with matchlock, knife, and ambuscade, and make occupation "or cultivation impracticable. They little knew the Vazīrī temper. The "first act of treacherous hostility drew down a fearful and bloody retali- "ation. Where at first only a field was gone, now a home was deso- "late: and so both sides continued,—the Vazīrī encroaching, the Banūchī "resisting; the Vazīrī revenging, the beaten Banūchī retiring in de- "spair. At length even this found its limit. Both sides grew weary. Only "a few Vazīrīs cared for the new toy of cultivation, and many came to "a compromise with the owners for small sums of money, inadequate, but "better than nothing. The Vazīrī intruders built forts like those of the "Banūchīs on the plundered lands, and, with the usual facility of revolu- "tions in the east, soon passed into undisputed proprietors of some of the "best tracts on the left bank of the Kūram. But they never mixed with "the Banūchīs, either in marriage, religious ceremonies, or the more ordi- "nary affairs of life. Had the Banūchīs been less wronged, the Vazīrīs "would have been still too proud to mingle blood pure as the snow on "the Sūfed Koh, with the mongrel lowland tribes of Banū. Proud, patrio- "tic, and united among themselves, austere and simple in their own man- "ners, but hospitable to the stranger and true to their guest against force "or corruption, the Ahmadzais stood aloof from the people they oppressed, "and looked on in contempt at their cowardly submission, their disunited "efforts against the Sikh invader, their lying dealings with each other, "their treacherous assassinations at the board, and the covetous squabbles "with which they converted into a hell the heavenly valley given them by "nature."

The encouragement of the Vazīrīs to settle was early recommended and laid down by the Board of Administration, for in June 1849 we find them writing to Lieutenant Taylor—"The Board take this opportunity "of laying it down, as a general principle, for the guidance of any officers in "charge of Banū, that the Vazīrīs should be encouraged not only to retain "the lands they have conquered or bought in that fertile valley, but to "settle on them and leave their mountain homes altogether; the Vazīrī "hills are overstocked by a people who have never known external con- "querors, and are too unanimous to quarrel among themselves; neither "can those wild and elevated tracts afford for more than six months of the "year any pasturage for the vast flocks and birds which are the wealth and "subsistence of the clan, so that necessity alone would seem to have first "driven the Vazīrīs down to the plains—a necessity to which habit has "added force—for the tribes of the Ahmadzai division of the nation have "now for 30 years migrated bodily with their families and herds to Banū "every winter and returned to the mountains when the snow had disappear- "ed. In the course of this period they have possessed themselves (chiefly

"by violence) of not less than a seventh of the Tuppehs of Banū, besides "the extensive Thal and open plain which lie between Banū and the Khatak "hills on the east, and the Dāwar hills upon the west tracts, which, if sur-"veyed, would probably be found far to exceed the area of the 20 sub-divi-"sions of Banū proper.

"The impolicy, if not impossibility, of disturbing such old and extensive "possession was so strongly felt by Sir Henry Lawrence that he con-"firmed to all Vazīrīs the lands they had held for five years previous to "Lieutenant Edwardes' second deputation to Banū, since which the Board "believe experience has proved that the different tribes of Banū Vazīrīs are "amiable or otherwise subject to the civil powers in proportion to the "extent and richness of their lands. For instance, you specify as the only "tribe which you despair of retaining in Banū, the Hatī Khel, who dwell "in the Thal, the richest of all in flocks and birds, and one of the poorest in "Tuppeh lands; no such trouble has been experienced with the Bizan Khel, "Ūmarzai, Serki Khel, and Sudan Khel, the great interlopers in the "Sūriānī Tuppehs; and this argument may be farther illustrated by an example "still more familiar to you in the Derajāt—that of the Miān Khel settlers in "Drāband, whose rich acquisitions in that country have made their im-"portant tribe the most amiable and respectable, as well as wealthy of the "Lohānī clans who come from Khorasān. Their brethren, the Nāsars, "who give so much trouble, have not a foot of land east of the Sūlimānī "range.

"Every tribe of Vazīrīs that is driven out of the valley of Banū will "become a band of robbers on its border, both from necessity and re-"venge. In 1848, when the tribe of Mahamad Khel deserted the island "at the head of the Kūram river, rather than submit to have their lands "measured, they betook themselves to the neighbouring hill, whence they "made night attacks upon the Government outposts. In like manner the "Jānī Khel carried off the cattle of the Mīrī Banūchīs, before you encou-"raged them to come down from the mountains.

"The policy therefore which promises most peace in Banū is that of "inducing (by every encouragement consistent with fairness to the Banū-"chīs) the Vazīrī tribes to settle in the plains, to cease to be graziers, "and become cultivators; and so much importance do the Board attach to "the carrying out of this system that they will be disposed to regard its "good or ill success—the maintenance of friendly or unfriendly relations "with the Vazīrīs—as the great touchstone of a district officer's influence "in Banū.

The Vazīrīs on the Kohāt border are Sāmal in politics.

Among their peculiar customs in which they differ from other Afghāns is in case of adultery, when, instead of killing both parties, they kill the woman, but only cut the nose off the man. Marriages are arranged in Vazīrīstān by parents of the contracting parties, and no engagements are entered into until the contracting parties have reached the age of puberty, as is the custom with the majority of Pathān tribes; the dower is given by the bridegroom to the bride's father; in other words, the women are sold to their husbands; the ceremony is simple, and is not attended with extravagant display of any sort. Polygamy, although, 'recognised according to the tenets of the Mahamadan religion, is but rarely practised owing to the poverty of the people. Widows re-marry, but it is the custom for the

relation of the husband to marry a childless widow, in order to raise up seed for the family; in event of no relation of the husband offering to do so, the woman is at liberty to re-marry whom she pleases. Circumcision is insisted on contrary to the customs of the Jadrāns, Dāwarīs, and is performed before the male child attains the age of two years.

The unity of the Vazīrīs is proverbial, yet in the three "razzias" we have made into their country we have found that they will not support each other: in each case the section which had come under our displeasure were left to fight it out by themselves.

Nevertheless, that they have a character for union is undoubted; and James, writing curiously enough after both the Ūmarzai and Kābal Khel expeditions, still alludes to his belief in it. This marked characteristic of the tribe (he says) is fostered by peculiar customs and laws. It is well known that amongst Pathāns the avenger of blood is not only privileged, but bound, to slay any relative of the man who had committed the deed for which vengeance is sought. But Vazīrī greybeards of ancient times ruled otherwise,—with them the actual murderer must be the only victim. The effect of this wise law is to cement the tribe by avoiding those ramified feuds which in other places arise out of indiscriminate vengance, where an account current of blood is handed down from father to son to be balanced at convenience, and where the friend of yesterday becomes the victim of to-day. Again, the sums of money which under certain circumstances are accepted by relatives of the slain, locally denominated "make-up" money, are fixed at much higher rates than amongst other tribes. Vazīrī life, therefore, is habitually regarded as something valuable. The sums are so large indeed as to be seldom forthcoming, when articles of property are reckoned in at fancy prices; but still the nominal mulct has a restraining influence on those passions which would lead to strife and disruption.

MacLean says that there is no pretence of union between the Darvesh Khel and the Mahsūds. The former call themselves Vazīrīs and the latter, Mahsūds, regarding them as wild baests; but there is so far union among these that, though Darvesh Khel or Mahsūd may not take up the quarrels of their brethren, they generally will not give information against them.

The Vazīrīs are, without any exception, Mahamadans of the Sūnī sect; but like many of the Pathān tribe they are very slack in the performance of their religious duties. The Mūlas have influence only as far as observances of religion goes, and are powerless in political matters. Kānīguram is the seat of religion, being the dwelling place of the Syads of Ūrmūr, who have been settled there for many centuries; these men own valuable possessions in Tank, and as they have great influence with the main section of the Mashūd Vazīrīs, advantage might be taken of this fact in our future dealing with these savages.

The policy of settling the Vazīrīs in the plains has proved most successful in the case of the Darves Khel. Nearly all of the Ahmadzai sections have settled down into good cultivators, and now pay their revenues with praiseworthy regularity. Within the last few years they have become very eager to possess themselves of as much land as possible, and are not unfrequently to be seen in the British Courts litigating for their rights with as much enthusiasm and not less noise than a Banūchī; for this

Thal, though sandy, is very favorable for the *rabi* crops, and in some parts produces also good *kharīf*.

The following statement shows in detail the extent and value of the land occupied by these Vazīrīs in British territory, and the amount of revenue paid by them :—

	Acres.	*Produce.* Rs.	*Revenue.* Rs.
Spīrkai	6,525	8,968	1,685
Bizan Khel	1,230	6,720	700
Mahamad Khel	1,205	9,213	700
Hatī Khel	3,768	14,855	1,635
Sirkī Khel	566	787	213
Ūmarzai	1,861	1,376	735
Khojal Khel	417	1,716	101
Total Ahmadzais	15,572	55,335	5,864
Jānī Khel and Malikshāhīs ...	1,937	6,637	500
Takhtī Khel	2,076	5,278	465
Narmī Khel	750	2,104	325
Sardī Khel...	1,085	2,774	506
Total Vazīrīs	21,420	72,128	7,670
Ūtmānzais...	5,848	16,793	1,806

The Vazīrīs eat wheat, maize, barley, and bread made of them, and mutton; meat is much used, also porridge of roughly pounded maize.

Their clothing consists of a turban, locally called "dastar." It varies in length from 1 yard to 6, and is of coarse cloth; it is sometimes of a dark blue color, but generally of a dark red color.

The next article of dress to be described is the chadar, which in Vazīrī dialect is called "patki;" it is usually white and of coarse texture: some few maliks wear a blue "lungi." The body clothing or shirt (kamiz) is of three descriptions; the 1st is made of coarse sheep's wool, either of its natural color or white; it is a large loose article called "angarka" and on the breast of this shirt the Vaziri women work embroidered patterns in silk or cotton; such a shirt is called locally "shari," and its price varies from Rs. 1 to 3; this is very commonly used.

Maliks and rich people wear "angarkas" made of white cotton cloth without seams, and which are locally called "halka."

Other clothes are made to fit the body (*i. e.*, are made with seams "chur" and not left loose like the rest); these are called "etkoi."

Paijamas or trowsers, called in Pashtu "pardek" or "partok," when worn loose and of white cloth; but generally speaking the Mahsūd's never wear trousers of any kind.

The women generally wear on the head a "sipatta" of dark blue color, and made of coarse cotton cloth; they locally call this "takrai;" old women do not wear blue cloth, but one dyed grey with earth; and young women (as they call them in Pashtu Myazmana Shanzai) do not wear a "sipatta," but another scarf called "jamai," which is white and embroidered with sprigs of colored flowers; for this a scarf called "langai" is sometimes substituted. It is a striped cloth, in black and white, and with a silk border.

The "kurtazenana" or body garment, called in Vazīrī dialect "khal" is of two kinds; one "jalana khal" and the other "girdana khal."

The first sort is worn by unmarried women, and is loose and seamless, and of red colored "chet" or print; the second kind is worn by married women. It is made of dark red or dark blue coarse cloth and is often embroidered with silk down the front; the Vazīrī women work this themselves. Just below the breast the skirt commences in a great many plaits, and reaches down to the feet. When these women go out on a journey or to work in the fields, &c., they tie the end of this skirt on to their backs.

The women's trowsers are called "partek" or "pardek": those for unmarried women are white, and for married women are made of "susi," called "vegamai," "zadr khesh," "sisar khesh," which are used for making paijamas; their fashion is this, that they fit tight to the leg as far as the knee and above are loose. Children's dress does not differ from the former and is called by the same name, difference only being made of course in size. Young children do not wear the paijamas; they only wear a kurta (jacket) and kamiz or shirt. They wear on their feet sandals, called "jablimizri" and "kalbalchirmi," and exceptionally shoes.

The Vazīrīs also boast that they have no poor man amongst them. Whenever a family is brought low by deaths, accidents or raids from without, the clan subscribes to re-establish it; one bringing a bullock, another a camel, a third a blanket, and so on. Thus, there is no incentive to the Vazīrī to leave his home to seek a subsistence or to enter foreign service, and therefore very few, if any, Vazīrīs are to be found in the ranks of our army.

The northern Vazīrīs have very few regular villages, and these are on the banks of the rivers, protected by walls of loose stones and towers. Within the hills they reside in "Kizdhees," or encampments constructed of stout black woollen blankets, spread over curved sticks, with sides of coarse matting. These blankets are worth from Rs. 20 to Rs. 30, and are exceedingly impervious to rain, and not easily destroyed by fire. The cattle and sheep are all kept in the encampment, which is guarded by dogs of a large breed and singular ferocity. The only permanent traces of the Vazīrīs are found in the graveyards of their tribes, which are scattered over the hills at convenient spots. The tombs are of loose stones, put together with much care and neatness. These resting-places of their dead appear to be the exclusive objects of veneration to the Vazīrīs; and in them are deposited their household stuff when absent from their camps, the boldest thief not daring to lay sacrilegious hands on it. The Vazīrīs are much under the influence of their spiritual adviser, Kāzī Najībūla of Biland Khel, and also of the Syads of Ūrmūr.

The Vazīrīs, physically, are tall, muscular highlanders, and they are universally credited with considerable courage. Their successful forays have given them a great stock of camels, sheep and cows, which enable them to add meat and bread to their food. The Vazīrīs are at war with all their neighbours, and on every side, except towards the British frontier, they have made conquests. From the Kharotis they have taken Barmūl. The Jadrāns are confined to one ridge; and the whole country of Zhob and Ghwālari pass tremble at their very name. They are declared by their enemies, the Lohānīs, to be Shias; but this is a calumny. It is also said that they are descended from some few Hazāras who fled before Nādar Shāh, and to have increased in these mountains; but this is not true, as they speak Pashtū.

The Vazīrīs generally go on foot, and are most active in the mountains. A few great men of the tribe have horses, but are bad riders. They gene-

rally attack caravans by night, but sometimes by day. A Vazīrī is never spared when caught by any one of the surrounding tribes, their enemies. The Vazīrīs never injure females or take their jewels; but all males they invariably kill. Even by their enemies the Vazīrīs are allowed to be very hospitable; a man who has killed the brother of another need only go to his house to be treated as an honored guest; and a little girl would serve for escort through the whole country. They stick closely to each other, and their neighbours constantly allow that they are famous for speaking truth and for their courage; but with all this they are habitual robbers and murderers.

These statements, however, must be taken *cum grano*, or in a comparative sense. They show the opinion which is held of them comparatively with their neighbours; for as Lumsden says of the Afghāns, Vazīrī honor and Vazīrī hospitality, when judged by a civilised standard, would surely seem infinitesimal in quantity and indifferent in quality.

Taylor has a high opinion of the Vazīrīs and agrees in the main features of Elphinstone's eulogium. They are united amongst themselves and truthful, though haughty and bloodthirsty to strangers. Take them all in all, they are a fine race of men, prone to plunder and careless about blood-shedding it may be, but bold, plain-spoken, true to their friends, and not usually treacherous in their mode of prosecuting hostility to their enemies. When a Vazīrī lets blood there is generally either some semi-political object or private revenge at the bottom of it, and they do not usually murder strangers. There is no denying they are inclined to be boastful and rough in council.

Coke thus remarks on a custom of the Vazīrīs:—"These tribes" he says, "return as the hot season approaches to the Sulimān range. If any of the "tribes have suffered in the countries in which they have been during the "winter, or consider their freedom of pasturage likely to be infringed, they "have a grand meeting of all the tribes, and if it is decided to attack the "parties who have injured them, they form what they call a 'sangar,' that "is, all the available fighting-men of their tribes. A portion of men, with "the women and herds, are sent to the pasture grounds, where they will be "safe; the rest of the men, each tribe furnishing its quota, unite for the attack "of the common enemy. A chief is selected from amongst them without "any reference to rank or power—some man whom they consider a lucky or a "fighting-man—a body-guard of 100 Vazīrīs is given him, and his power is "unlimited till the 'sangar' breaks up. This 'sangar' cannot be formed when "once the tribes have departed for the cold season; therefore, when any matter "occurs which calls on them to unite for their common interests, their attacks "are seldom or ever made the same season as the event which has caused "their assembly, but in the following."

The Vazīrīs neither own now, nor by their own account have ever owned, any allegiance to any of the kings of Kābal. If you ask them where their country is, they point to the far-off horizon, where the azure sky is pierced by the snowy peaks of the Sūfēd Kōh, which they call Spīngarh. But that great range is only their citadel, at the head of a long line of fastnesses extending from the frontier of Tānk, less than 100 miles from Dera Ishmail, and to within 50 miles of Jalālabād.

The proper settlements of the Vazīrīs are amongst the higher spurs of the Sūlimān range, where they pass the summer months. In October the

greater portion of the tribe descends with flocks and herds to the lower hills bordering on the Kohāt and Banū districts. Some of the clans who are located on the lower slopes of the Sūlimān mountain remain there throughout the year or only partially remove.

The Vazīrī country is said to have wood and water and grass in plenty; some valleys are partially cultivated with rice, jowar, wheat, and barley. The rice crop proves there is plenty of water.

The Mahsūd country is intersected in all directions by ravines, generally flanked throughout their course by high hills, which occasionally recede sufficiently to give the spaces enclosed the appearance of small valleys. The width of these ravines is very variable, in some places being as much as 1,000 yards, whilst at others they narrow to 100 yards or less,—but, as may be supposed, they are broadest at their mouths and gradually narrow as they ascend. The narrowest parts are where the water has had to pierce its way through a range crossing its course at right angles. Such gorges, called by the natives "tungas," are the points usually occupied by them to oppose an enemy. On both sides, at intervals, throughout their course patches of land have been deposited, and are preserved by artificial means for the purpose of cultivation; and the largest of these afford some space for the encampment of troops. The beds of the ravines are paved throughout with boulders and stones. In fine weather a stream of water usually trickles down them, requiring to be crossed every few hundred yards; but after rain these beds suddenly fill and often become dangerous torrents. Such channels and their tributaries form the ordinary means of communication within this country.

The climate of Vazīristān is reported good, the country is hilly, well wooded and well watered; the people lead an active healthy life, and are not subject to the low fever so prevalent in the lower and more marshy districts on the frontier. Their hakīms or native doctors seem to have a certain knowledge of their duties. Inoculation is practised for small-pox. Splints are used for broken limbs, cold water for gun-shot wounds, but for fever the patient is enveloped in the skin of a newly-killed animal, and dosed with turmeric. It is not to be wondered that the Vazīrīs complain that their doctors do not understand fevers, or that they should have such faith in the quinine of the sahib-logue.

The Vazīrīs have a very fine breed of horses, which are exceedingly hardy and active, though small and often impetuous and vicious animals. They are difficult to procure in any great numbers, as the demand for them is great, and they are numerically scarce. It is said that they have Arab blood in them, derived from horses in Nādar Shāh's army, which were either given by, or stolen from, that conqueror. They appear to consist of two breeds,—one called Khazarwal, from one Khazar, who introduced them; the other Duglagala, or thieves' brood, from the parent having been stolen. However serviceable for ordinary purposes, the Vazīrī horse is not adapted for cavalry, seldom exceeding 14 hands.

There are herds of small black cattle, which are largely recruited from those grazing on the border of British territory; sheep in abundance, the sweet-scented grass of the Vazīrī hills seeming to suit them capitally. The animal kingdom comprise bear, leopard, markhor, urial, ravine deer, monkeys, hare, and porcupine. Chikoon, pheasant, partridge, and sisi are the game-birds.

From the rugged nature of the country (says Chamberlain) of the Mahsūds, cultivation is confined to the plateaux at the base of the high mountains, the small valleys, and the plots of land bordering the main ravines. These latter are termed by the natives "kachis," and they are a feature in all the principal defiles of the Sulimān range. In the valleys and "kachis" the land is generally terraced and irrigated, and in many instances the water is led on to the fields by means of channels cut out of the hill side, exhibiting considerable engineering skill and great labor. The borders of the fields are commonly planted with mulberry and willow, which give to these spots a pleasing appearance compared to the rugged hills which encircle them. The Mahsūds live in houses, and these are ordinarily perched upon the hill-side above their cultivation, not together in any order, but apparently for convenience of families.

On both banks of the Kūram are broad tracts of rich soil, cultivated by the north Vazīrīs, and also on the banks of the Ketī river, which, rising in Khost, falls into the Kūram river near Zerwam. The produce of these lands is a great source of wealth to them. Beyond these streams they have no cultivation; but the hills afford abundance of rich pasture for their flocks, and the ravines are mostly lined with excellent grazing for their numerous camels. The general character of the hills on the right bank of the Kūram is not so difficult as their jagged outline would indicate. They are but rough walls, which support extensive tracts of table-land or conceal the grassy slopes within. There are few places impracticable for horsemen. The great apparent want is water; springs are rarely met with, and these are not copious. At some of their encampments it has to be brought from a distance of several miles.

The Vazīrī hills to the east of the Kūram are much more difficult than that on the west,—they are more massed together, huge cliffs meet the eye in every direction, and the inaccessible peaks of the higher mountains assume the appearance of gigantic castles.

The outer spurs of the Vazīrī hills are quite bare of verdure, and almost of soil; but as they recede from the plains they become covered with wild olive, oak, and lastly pine. In some parts, as at Maidānī and Razmak, the hills lose their steep character and assume the appearance of downs covered with trees and wild flowers. None of the trees met with in Vazīristān are of any size, and in strictness can only be called sub-arboreous, and this to the highest point, 8,000 feet, reached by General Chamberlain's force. Above 9,000 feet pines begin.

This fact of the absence of large trees depends in part on the aridity of this tract of country, and in part to the great scarcity of soil on most of it.

The country in the vicinity of the numerous mountain streams is well cultivated, although the extent of ground is not sufficient to produce enough grain for the whole population. Wheat, barley, rice and Indian corn are the chief crops.

There are only two towns in the Mahsūd country—Kānīgōram and Makīn. No Vazīrīs reside in the first, but all the tribe meetings are held there, and whilst the council is assembled the inhabitants have to provide the members with board and lodging free of expense,—each clan having its established billet. With the exception of a few artizans residing at Kānīgoram, no others are to be found in the Mahsūd country. Their workmanship is

strong, but coarse, and the most valued arms are imported from Afghānistān or India.

The iron of the Vazīrī hill from Kānīgoram is exported into the Dera Ishmail Khan district and Banū. It is described as a very rough iron; some of it is re-smelted at Kālābāgh.

The iron mines are in the hill called Koh-i-Mahsūd, near Makīn and Bobra; there the metal is found as a blackish and slightly lustrous ore; it is dug out and crushed. The furnace is made like a lime-kiln, beneath the shelter of a round-roofed shed called Mundao. The furnace is charged with two parts charcoal and one of crushed ore; this being ignited is urged by bellows. When the ore is melted, they insert an iron tool into the furnace and rake away the dross and slag, which allows the melted metal to fall to the bottom. This iron is called "Khan Matri;" it sells at 20 seers per rupee; this iron again refined by melting is called locally "Kara Kui" and "Papoli," and sells at 10 seers per rupee. The proprietary right in the mines is defined only by mutual agreement; it is said that Rs. 25,000 worth of iron from the mine is sold per annum, but this is probably over-estimated; Rs. 10,000 would be nearer the mark. The inhabitants of Makin and Shekh Eldi make vessels and plates of the iron, and trade with them. The tribe Fūrmūlī carry these vessels into Kābal and Ghaznī and sell them.

Every village and hamlet has its smelting furnace, constructed with a conical roof of long poles, planted nearly vertically in the ground. The ore is poor and scanty, and the iron extracted from it is said to derive its value chiefly from being smelted with charcoal.

The chief articles of trade are: iron which is found in the hills adjacent to the Razmak Sir, and exported to the Tānk, Banū and Kālābāgh markets; wood for firewood purposes, and also for the manufacture of charpoys; rope and matting. In return for these, agricultural implements and cloth are taken back by the caravans of Alīzai Mahsūds, in whose hands now the whole of the British trade lies. The Vazīrīs also trade in like manner with Barmūl and Dāwar. (*James, Chamberlain, Lumsden, Coxe, Walker, Stewart, Taylor, Urmston, Thorburn, Johnstone, Coke, Honigberger, Broadfoot, Elphinstone, Agha Abbāss, Maclean, Nawāb of Tank, Macgregor, Carr, Norman, Macauley.*)

VIDOR—

A valley on the Dera Ghāzī border, held by the Hadiānī branch of the Laghārīs, who, to the number of 500 families, are dispersed in small hamlets between this valley and those on the east side of the Kālā Koh range. The valley contains some springs of pure water, which is also abundant from this to the Pathān country. The road through the pass is practicable for beasts of burden as far as the high range, but the defile leading over it in the Khetrān country is so narrow that one person can scarcely pass. (*Raverty.*)

VIDOR—

A village and outpost of the Panjāb Frontier Force, situated 14½ miles west from Ghāzī, 17½ miles north of Chotī, 16 miles north-east of Sakhī Sarwar, 7 miles north-west of Chūrata, 7½ miles east of Dilāna, with all of which, except Sakhī Sarwar and Dilāna, it is connected by frontier roads.

The routes to the two latter lie chiefly over arable country, irrigated by hill streams, and, though they are entirely tracks and not made roads, they

are practicable for any movements of troops, and might be traversed by carts.

The outpost of Vidor, situated north-by-west, and about 700 yards from the village of this name, is a square enclosure, with sides of 80 yards, with mud walls 12 feet high, loopholed at 3 feet from ground. The entrance is by a wooden gate in the centre of the south-east face.

The garrison in 1857 was 25 cavalry and 15 infantry, but now it is reduced to 4 Lagārī sowārs. It contains two sets of barracks |10′ 6″ × 8′ 6″ (height), running the entire length of its north-east and north-west faces; and stalls for 30 horses; also a masonry tank, 31′ 6″ × 8′ 6″ and 6′ deep, fed by a small cut which brings the water from the Vidor stream, but which does not appear to be much used by the outpost garrison, who prefer drawing their water from the village. There used to be a well here, 112 feet deep, but the water was never drinkable.

In the south angle of the post is a tower, two of the walls of the face of which are nearly 9′ thick, tapering up to about 18″ at the top. The height of its walls is 26′. The keep contains 2 storeys, 37′ 6″ × 40′ 6″, the lower one being some 8′ above the ground, and the upper one (mounted by wooden staircases) 21′, walls of the lower storey being loopholed.

The post is, at the least, 6 miles too far away from the hills.

The village of Vidor is fair-sized, containing 200 houses and 5 mosques, all mud and flat-roofed. It is not walled; it contains one well, the water of which is fair, and though clear, somewhat hard and brackish, and is found at 110 feet from the surface.

It is situated in a broad open plain, partly under cultivation. The lowest hills from the Kālā Roh range melt away into the plains, some 7 or 8 miles west of the village. If there were water, there might be any amount of cultivation in these plains. (*Davidson, Macgregor.*)

VIDORI—

A pass in the Mūsa Khel country by which the range of hills forming the south-west portion of the Sahra valley (Mūsa Khels) is crossed on the road from Mangrota to Kandahār, in the 6th march (Kalū Khān Kot to Vidorī, southern slopes), and is practicable for fully laden camels. There is no water in the pass, but there is a little at its foot (south-west) draining to Chūchlo.

It is 1 march from Chūchlo; 2 marches from Mekhtar.

This pass is a very important one, as roads from the Khetrān and Bozdār hills go from it, and there is a good deal of cultivation and grazing ground in front of it. (*Davidson, Macgregor.*)

VIHOWA—

A large village in the Dera Ghāzī Khān district, situated on the frontier road, 74½ miles from Dera, 80 miles north Ghāzī, 15 miles Dera Fateh Khan east, 9 miles north Daolatwali post, 6 miles west the mouth of Vihowa pass, 15 miles due east river Indus.

It has 672 houses, 30 shops, and 10 mosques. The population amounts to 2,709 souls, of which 849 are adult males. The inhabitants are composed of 114 Hindūs, 61 Syads, 42 Shekhs, 596 Baloches, 175 Pathāns, 1,698 Jats, &c.

The produce consists of bajrā, jowar, wheat and mustard. The village has 43,142 "bigas" of land, of which only 3,676 are cultivated.

Supplies are procurable here in large quantities after due notice. The stock of the village embraces 40 horses, 2,020 cattle, 60 camels, and 70 donkeys.

The village situated on the lands irrigated by the running stream of the same name, is in rather a picturesque spot. Around it, more particularly to the north and north-east, are dotted large date, pipal, and other trees, whilst the country to the north and east and south-east is cultivated, the lands being irrigated by the stream, which just before entering the town is divided into two parts, one running through the town, the other north-east to the Bangala lands, the water being expended in cultivation and divided among Nūr Mahamad, Mūsa Khān and Kaora Khān Khetrāns.

The stream, though perennial, does not reach Vihowa for about two months of the summer; when swollen by hill torrents, it sweeps down from the mouth of the pass in the direction of Mithowalī and Jalowalī, a few miles north of the town, emptying itself into the Indus close to Dera Fateh Khān.

During these months the neighbourhood is parched and dried up, the cultivation being entirely dependent on the irrigation of this stream.

The only other water-supply of the town is a tank about 100 yards by 120, situated north of the town, and which is fed by the Vihowa, and filled in the early part of the summer.

The village of Vihowa hardly presents as flourishing an appearance as one might expect from the general outward view. Its population appears poor and hardly thriving. Its houses are built entirely of mud, besides a collection of squalid reed huts. Its largest street, the bazar, is some 15 to 18 feet broad, faced with mud-built shops, none of which appear very wealthy or extensive. The only trade it carries on is with some of the hill tribes due west (Esots, Jāfars, Mūsa Khels, and Kākars), the exports to which are confined to cloth, chiefly that of a coarse material, and which, in the first instance, finds its way to Pēshāwar from Mūltān.

Kafilas leaving Vihowah for these parts are furnished with escorts from the Kasrānīs, Esots, and Mūsa Khels through the headmen of their respective clans, and pay the following rates approximately :—

To Kasrānīs	from	½ rupee	to	1	rupee	per camel.
" Esots	"	1 "	to	1½	"	"
" Mūsa Khels	"	2 rupees	to	3½	"	"

If by any chance valuables are sent, such as expensive cloths, &c., which very rarely happens, sometimes the above rate is levied on every Rs. 100 worth of goods instead of by the load. The above is calculated at the 10-anna rupee. Vihowa in former days is said to have carried on a flourishing trade with Kandahār, before the tribes in front of this part of the district caught the plundering infection, but Kafilas rarely, if ever, take this route now.

South-east of the city, and divided by a street, is the suburb known as Naorang Sūltān's, in the centre of which is a red brick shrine built to perpetuate the memory of Sūltān Naorang, now held by his descendants, of whom the head is a Mūla, who appears to have some influence not only over the Khetrāns of this city, but over the district generally. It is a red brick enclosure, about 12 yards square, 8 feet high, in the centre of a small graveyard.

North-east of the city, and separated from it by a street running about east and west, is an old dismantled Khetrān fort, about 100 yards by 120, the outer wall of which is so attenuated that it appears as if it only required a few good showers to bring it down. In the west portion of it is the old thana of Vihowa in which Kaora Khān now resides. It is a substantial little building, built, however, of sun-dried bricks of mud. The entrance to it is on the south by a gateway. The interior is exceedingly dirty and ill kept.

The village contains a school, built under the shade of a large pipal tree, a fair dâk bungalow, and a post office.

West of the town is a very flourishing garden, the property of Nur Mahamad; situated close to his "kot," is a small sort of fort, in which he and his family reside. The gardens contain no less than 18 different sorts of fruits—dates, mangoes, citrons, limes, apples, figs, grapes, peaches, Karnaj mulberries, two sorts, the ordinary kind known as "tut" and a larger sort similar to those grown in England, pomegranates, &c., &c. In addition to a fair show of vegetables, and a good collection of flowers, roses and others, among which the jessamine and honey-suckle grow luxuriously, bearing testimony to the fertile quality of the soil in places. The headman is Kaora Khān Khetrān.

About 200 yards west of the village, and adjoining the frontier road, is the frontier outpost of the same name, garrisoned by 1 jemadar, 8 sowars, and 7 foot-men. This is a square enclosure, with a wall 14 feet high, and a few inches thick, loop-holed, with sides nearly 85 yards, with a wooden gate in the centre of its east face. At its north-east angle is a square tower, with walls 15 feet high, 9 feet thick at base, and 18 inches at top, and 37 feet in length, with a narrow banquette running round.

The south-east and south-west faces contain barracks, the entire length of the faces is 8 feet × 14 feet 6 inches in depth; the south-east face is 8 feet × 11 feet in depth. The building is surrounded by a (dry) ditch 13 feet wide and from 2 feet to 3 feet deep, fed by a masonry underground channel from the Vihowa stream.

It contains besides the barracks a store-house, native officer's quarters, and stables for 36 horses.

It also contains a small masonry tank, now unused, in a state of disrepair, fed by a masonry underground channel from the Vihowa, the refuse water of which escapes by a similar channel to the ditch surrounding the fort. In the summer months, when the stream of the Vihowa is diverted from the town, the garrison is dependent for its water-supply on two small tanks outside (east of) the fort, both of which are filled from the Vihowa before the hill rains commence in force.

The climate of the Vihowa district is said to be a good deal hotter than that of Dera Ghāzī Khān; in the summer the heat is very great. In the winter the climate is mild.

The prevailing disease is guinea-worm, from which very few are said to escape, who use the Vihowa water for two or three consecutive summers.

The country immediately west of Vihowa is held by the Esots, (Pathāns), to the north of whom are the Zmaras, and south the Jāfars. (*Davidson, Macgregor, Carr, Macauley.*)

VIHOWA—

A stream on the Dera Ghāzī border, which, rising in Sahra of the Mūsa Khels, joins the Indus a short distance north of Dera Fateh Khān.

It is known in the Sahra valley as the Toī, and it here fertilises a large tract of the Mūsa Khel cultivation, several large plots of which, guarded by Kots, which take their name from the Sirdars who own them, are situated on its banks.

In the Sahra valley it would appear to be a good-sized stream, as it is utilised for working corn-mills. Passing from this valley it takes a turn almost due west, and in this direction it cuts its way by an impracticable defile, known as the Sahre-ka-Dant, through the Kālā Roh, leaving on the left (north) the high hill of Khūp or Thūp, and on the south that of Nara and the Būj spur. At Diwar, it is joined by the Nishpi (a small watercourse running north-west, and carrying down the drainage of Nara) and by the Kalawāhan running nearly north. Diwar would appear to be situated about 5 or 6 miles east of the entrance to the Sahra Dant; a little to the west of Diwar the Vihowa becomes impracticable for horsemen, and a mile or so further on, impassable, or next door to it, for footmen.

From 4 to 5 miles after leaving Diwar the Vihowa is joined by the Būrkahī, bringing down the drainage of the north slopes of Būj.

After passing the Sahre-ka-Dānt defile the Vihowa is comparatively open. It passes through the Dhaola defile, a short distance after leaving Chitawatar; this, however, ordinarily presents no difficulties. The Dhaola hills on either side rise high, but the bed of the watercourse is not much confined.

It also runs through the Sig defile, (situated 15 miles west in a straight line from Vihowa), which is much the same as the Dhaola. It is joined by the following affluents:—Beni, ½ mile or so east of Chitawatar from south; Zam, about 3½ miles from Chitawatar from south, a dry stony watercourse, Nilor, about 5½ ditto.

Its perennial stream fertilises the following Kachis or valleys:—Wahan Kachi Betar, a short distance west of Chitawatar. Esot cultivation. Gawar, near Chitawatar Ushtarānas. Pir Kata at Chetanwata, Zam Kachi, Sig Kachi, Nilor, Jhandwanga.

Leaving the hills at a point about 5 miles north-west of the town of Vihowa, the stream runs by Jalūwalī, ½ mile north of that village, and joins the Indus a little north of Dera Fateh Khān.

On issuing from the hills the perennial stream is divided between the villages to the east. The furthest point reached being Kohur, where it is expended in cultivation.

The bed of the Vihowa in the plains for some miles after debouching from the hills is a vast sandy tract; it is joined near Kutānī by the Kaora. East of this it varies from about 600 to 800 yards. Water is said to be very generally procurable at a depth of 5 to 8 feet. The sides of the watercourse in the plains are lined with large trees; in the rains it irrigates a large amount of country north of the Vihowa district.

By this pass the Bozdār country can be gained: two direct roads known to guides as Rah-i-Thok or Rah Nilag, strike off south leading to the north-west and north-east portions of the Bozdār hills, and are both practicable for mountain guns. The bed of the Vihowa being generally stony is very difficult for field artillery.

The following account of this route was given to Major Pollock before the Bozdār campaign of 1857:—

"From Vihowa to Chitawatar 12 kos. Water in plenty at this point "(Chitawata); the bed of the torrent separates into two, one going

"north called Vihowa to the Pathān country (Sotes, Mizras, Musa Khel, "&c.) and the other south and called Rodi-bur-kohī. From Chitawata "to Rodi-bur-kohī 4 kos, bitter water; at the end of 4 kos the 'nye' "again divide into two,—one the "Bur-Kohī" going due west, the other "one called "Dubbanee-walla," running south and east. The 'Dub-"banee-walla' is very tortuous, but quite easy, and joins the Droog nye "at 5 kos, from where it leaves the Burkhi nye. By this route the Jāffir "Pathāns are passed to the left, they living to the north-east of the upper "Bozdārs."

Chuta Khān and Karīmdād Khān, Kasrānīs, are granted 72 acres of land by the British Government for the responsibility of the Vihowa pass.

Broadfoot says the Vihowa road goes to the Arghesan river, and Raverty that it joins the Sanghar road. I fancy both statements are correct. (*Davidson, Jacob, Raverty, Broadfoot, Johnstone, Chamberlain, Medley, Macgregor, Carr.*)

W

WADA BANDA—

Four forts west of Bajāwar in Yāghistān, but subject to the chief of that valley. (*Aleemoola.*)

WADIGRAM—

A village in the Bābūzai division of Swāt, Yāgistān, 13 miles above Thāna. (*Raverty.*)

WALI—

A village in the Banū district, 22 miles south of Banū. It is situated in a perfect nest of ravines, which make it wholly unapproachable from the Banū side. The only way to get at it with a force would be by a circuit through Daraka and the ravine in its rear. There is a small tower here and a frontier post of 8 horse and 4 foot. Captain McLean proposed moving this post to the front beyond the ravines. It watches the following passes:—Shamla, Chehlkāna, and Saroba. The headman is Mozafar Khān. (*Taylor, Macgregor.*)

WALĪ—

A village in the Naoshahra division, Pēshāwar district, 5 miles south-east of Naoshahra and 2 miles north of Kākā Khel ziārat, the residence of the Pāpā Mīan, the chief of the Kākā Khel, who owns a beautiful garden here. (*Macgregor.*)

WALIA—

A pass on the Dera Ishmail frontier, situated between the Guioba and Chaodwān passes, west of the outpost of Shāh Alam. A road for cattle goes through this pass, and leads to the second range of hills and the Shīrānī country. The Drāband outpost is responsible for it, but from October to April yearly, Kakar Khān, the chief of the Marhel section of Shīrānīs, having his 'kiri' at the mouth of it, is held responsible. (*Carr, Macgregor.*)

WALIA—

A small stream on the Rājanpūr frontier joining the Pitok at about ¼ mile from where it issues into the plain; it contains no watering place.

There is a little grass on its banks. It has a course of some 3 miles, and runs through rough jagged hills throughout. (*Davidson.*)

WALNIA—

A small village in Vazīristān belonging to the Langar Khel section of the Alīzai Mahsūds; it contains about 100 fighting-men, and is situated on the Ūchākhwara nala; supplies not obtainable; water scarce. (*Norman.*)

WASHAFĪ—

A small watercourse on the Rājanpūr frontier rising in the Mārī range and draining south-east, joins the Chāchar about half-way between Bashka-Bhet and Tobā; it contains only one good watering place, which is situated about ½ mile north of the spot where it joins the Chāchar. (*Davidson.*)

WASHAFĪ—

A small watercourse on the Rājanpūr border rising in low hills, running between Drāgal and the Ghar range, draining southerly and joining the Gathī about ½ mile before it enters the Gathī defile. Its banks are easy, and its bed sandy. It contains one watering place, a small pool, and well, the water of which is found near the surface, about ¼ mile north of the point where it joins the Gathī. (*Davidson.*)

WĪJŪSAM—

A village in the Khwaram division, Khatak hills, Kohāt district, in the east of the Mālgīn valley, and about 4½ miles from Mālgīn, on both banks of the Kak, and at the head of the glen by which it leaves the Mālgīn valley, for Drabokas and the Indus under a ledge of rock below Sumbo. It has about 60 houses and 2 shops. Water is procured from holes scraped in the bed of the Kāk. The people are chiefly Kākā Khel, and their dependents and retainers.

A footpath goes from Wījūsam under 60 Chindakh miles southerly to Lora Mela on the Toi, and from this people travel on foot through Tupi and under the Masalleh mountain to Makhad.

A path fit for camels crosses the low ridge of Wījūsam, and runs through a small valley under Sumbo on the east, and on the west is separated by a low ridge from the Mālgīn valley. This road comes out on high ground between the east end of the Khoja Basīr range and the hamlet of Chusa Ghūndī, and joins the north-east salt road from Mālgīn close to Lokhārī, 3½ miles from Wījūsam. (*Ross.*)

WIRSHAM—

A village of the Khwaram division, Khatak hills, Kohāt district, 3½ miles north-west from Mālgīn, about 6 miles south-west of Kamal Khel on the Kohāt Toī, through which the road from Wirsham runs to the Fateh Khān Tangī. Wirsham is under a precipitous sandstone cliff on sloping ground at the west end of Khoja Basīr range. It has about 35 houses, which are a good deal scattered about. There are three tanks often dry, and a small well in the plain at the west foot of Khoja Basīr. The people are Khwaram Khataks. (*Ross.*)

Y

YĀGHISTĀN—

The name I have applied to all the country on the north-west frontier of British India which owns no master. Besides being the word invariably applied by natives to such countries, it means "the country of the insubordinate," and so is peculiarly applicable to the tribes on our border, for of all of them, from the Ūshtarānas on the south to the Chagharzais on the north, there is not one who has ever obeyed any one. (*Macgregor.*)

YĀK TANGĪ—

A pass in Yāghistān leading from Ghorband to Chakesar and Pūran. Part of this pass is described as being a narrow defile 30 yards broad with precipices on either side, which in the winter is filled with snow, the road passing over it. (*Lockwood.*)

YĀKUBĪ—

A village in Yūsafzai, Pēshāwar district, situated between two branches of the Balar ravine, 2 miles south of Yārhūsen. Its sections are Barla Khel, Mada Khel, Nekpai Khel. It has 140 houses of Pathāns, 30 of Gujārs, and 70 of others, 3 shops and 5 mosques. The water-supply is from wells. The head-man is Īsa. (*Lumsden, Hastings.*)

YĀRAK—

A village in Dera Ishmail Khān district, 19 miles north Dera, and 72 miles Banū, close to the left bank of the Takwāra nala. It is a village of 100 houses and 5 shops, and has a travellers' bungalows, a brick serai, and a small walled enclosure for police sowārs. Water is scarce, being dependent entirely on rain, and when the inhabitants run out of the supply accumulated in their tanks, they have to bring it from a place called Sadia Nādarī, situated in the hills 5 miles off. A road runs from Yārak north-east to Paniāla. (*Ross, Macgregor.*)

YĀRA KHĒL—

A village in Yūsafzai, Pēshāwar district, situated in the open country, 6 miles south-east of Manerī. This is called a separate village by the people of the country, though it is only a part of the large village of Marghaoz. Its lands are well cultivated and watered, and the tobacco which is here produced is considered the best produce in the Pēshāwar district. There is only a large pond between Yārākhel and Marghoz. (*Lumsden.*)

YĀR HUSĒN—

A village in Yūsafzai, Pēshāwar district, situated in the most central point in the district, about 14 miles east of Fort Mardān. Its sections are, Mahamad Khel, Mira Khel, Suliman Khel, Zugda Khel, and Sehsada Khel. It has 500 houses of Pathāns, 30 of Hindūs, and 153 of others, 24 shops and 17 mosques. The water-supply is from wells. The headmen are Shāh Sanam, Motashim. This village is noted as having been the scene of a battle

between the Pathāns under their Khāns and the Sikhs under Sirdār Sher Sing. The Balar ravine runs within 1½ mile south of the village, and the irrigation is from 87 wells. (*Lumsden, Hastings.*)

YĀRĪKOT—

A fort in Vazīrī country, 90 miles from Ghwālarī, on the road to Zūrmat and Ghaznī. (*Broadfoot.*)

YĀRKHEL—

A village of 115 houses in Yūsafzai, Pēshāwar district, situated on the left bank of the Balar Kanda, 14 miles east of Fort Mardān. Cultivation here is good, and water is supplied from 17 wells. (*Lumsden.*)

YĀRŪ—

A village in the Dera division of the Ghāzī district, situated 11½ miles from Ghāzī, west, 2¾ miles south-by-west, Batil, 9 miles north-by-east, Vidor. It is in the centre of a large amount of cultivation, and the country round it appears generally thriving, and well watered by wells.

It is not walled. There is an old wall fallen in many places, and not much in the way of an obstacle at its south side, and its centre street is very winding, does not present a very flourishing appearance, being only some 9 feet wide, and is covered in places.

Its headman is Khān Mahamad of the Isanī branch of the Kosas, and though Yārū is in the centre of the Kosas, its population consists entirely of aliens. It was founded by Yārū Khān Kosa. East and about 200 yards from the city is a thāna, 35 yards square, of unburnt bricks, with walls about 16 feet high and 4 feet thick, held by a duffadar, and 8 barkandaz.

About 200 yards east of the thana is the Dori Sekandar Khān canal cut, running north and south, and irrigating a large tract of country for rice crops.

From Yārū, the road to Vidor runs south-west at first and joins the frontier road about half-way. (*Davidson, Macgregor.*)

YŪSAF DARA—

A glen in the Būner hills east of Nāwakala, situated the Nūrizai division and south of Kadapa. It contains 400 houses. The glen is surrounded by the hills covered with olive, holly and fir. The inhabitants are said to be lawless. (*Aleemoola.*)

YŪSAFZAI—

A village of 30 houses in Yūsafzai, Pēshāwar district, situated on the right bank of the river Indus, about 8 miles above Hūnd, and supplied with water from the river. No forage is to be had here. (*Lumsden.*)

YŪSAFZAI—

A division of the Pēshāwar district, comprising its east portion.

It is bounded on the north by hills which divide it from the hill Yūsafzai country, south by the Indus and Kābal river, east by the Indus and west by the 'maira' between it and Hashtnagar, between latitude 34° to 34° 30′, longitude 71°55′ to 72° 40′. Its greatest length from Sher Garh on the Rānīzai border to Pahūr on the Indus is 55 miles, and its greatest breadth from the crest of the 'maira' to Barmūl on Lūnkhor is 35 miles. Its area is about 2,000 square miles.

The general aspect of this division is that of an unbroken plain with an undulating surface gently sloping to the south.

It comprises the following local divisions, Baizai, Amazai, Kamālzai, Razar and Ūtmānnāma.

The hills which intersect portion of this district are all spurs from the Mora range. The principal of these are the Pajar and the Karamār ridges.

Of these hills only a few are of sufficient elevation to receive a covering of snow for a shorter or longer period during the winter months, and then only on or about their summits, where for the most part they support dense and extensive forests of pines—trees which are entirely absent from the lower spurs. The most notable peaks on this bounding range are, in order of succession, from west to east, Khanora, Hazārnao, Malakand, Mora, Pajar, Alīsher, Sīnawar, Gūrū, Sarpatai, and Mahāban. Hazārnao, Mora and Mahaban are great mountain masses. They receive more snow and keep it longer than any of the others, and support also more extensive pine forests.

The plain of Yūsafzai presents a gently undulating surface, plain throughout in its central, western, and southern tracts; but, to the northward and eastward it is more or less over-run by low rocky ridges, jutting out from the main mountain ranges in those directions.

In the former tracts, the country is a vast open expanse; and, except in the immediate vicinity of the rivers, along whose banks are many villages and much cultivation, presents at the first glance a singularly uninviting aspect, owing to the paucity or entire absence of trees on large tracts, and the uninteresting level of the surface. On closer inspection, however, it is found to possess more variation of scene than is discovered at first view. The country is traversed by some great ravines or vicarious river channels, along the courses of which are planted a number of villages, with their trees, gardens, and cultivated lands, though still the greatest portion by far is an extensive stretch of waste land termed in the colloquial "maira."

The tract along the eastern side of the plain, as well as along the whole extent of its northern boundary, presents a picturesque mountain scenery. Here dell and dale succeed each other in every variety of arrangement. At distant intervals, great spurs project on the plain and gulf off the mountain skirts into a series of close valleys, which, by varying combinations of glen and gorge, rock and precipice, meadow and watercourse, scattered groves and compact villages, present a variety of scenery seldom met with in one district, and which, to be duly appreciated, must be seen.

The general surface along this tract, although very stony and much cut up by the drainage off the hills, is, nevertheless, well cultivated. Not unfrequently the cultivation is carried high up the hill slopes, on which, for the most part, the cattle are dependent for pasture. On the lower spurs this is at best but scanty; for such ridges are mostly bare ledges of rock in their lower heights, though more or less well covered with a stunted brushwood and varied herbage at their higher elevations. The very general absence of large trees, and of pines especially, on these spurs is a notable feature; for on the highest ranges the splendid and extensive pine forests form an essential element in the beauty of the scenery, as well as in the virtues of the climate.

There is no perennial stream flowing all through the Yūsafzai plain; but the drainage from the hills, as well as that from the plain itself, is

carried off by a number of ravines, the extent, magnitude, and ramifications of which constitute a remarkable feature of the country; whilst they are objects of importance on account of the sudden floodings they are at certain seasons subject to, rendering them for a while obstacles to free communication between the different portions of the district they traverse. For these reasons, it will be well to describe the channels by which the plain of Yūsafzai is drained, and here it may be premised that most of the ravines have one or more springs in some part or other of their course, though mostly near their origin in the hills. The water from these springs, to a limited extent, is more or less constant throughout the year; and, as a general rule, in seasons of unusual drought, when the springs disappear from the surface, water is generally to be obtained by digging down a few feet in the beds of their former streams.

According to native accounts, the water in all these ravines has greatly diminished during the past half century, and several permanent springs, it is reported, have entirely disappeared.

At the present day there is certainly a scarcity of water in the district generally and several circumstances combine to lead to the belief that this was not the case in former ages. The majority of the ruins and other remains of the former habitations of man are now desert wastes from this very cause; for those of them that still retain facilities for water-supply are at this day inhabited, new buildings having risen on the ruins of the old.

History also describes this tract of country as far more populous, better wooded, and more plentifully supplied with water than it is at the present day, as will be more particularly noted hereafter.

At the present day the ravine, or natural watercourse, is the only reliable source of water-supply in all that portion of the district not directly on the river's bank. To this there are but few exceptions, and it will be found as a consequence that the bulk of the population are settled along their course, or else in their vicinity; for in such positions wells are remunerative and supply water as well for agricultural as domestic purposes. On the flanks of the main channel of drainage, between it and the river boundaries on the other hand, as well as between its more distant branches, the land is more or less elevated and dry, as in the central tracts,—the Hashtanagur and Khatak "mairas," &c. In such tracts there are but few, if any, villages; whilst the cultivation is entirely dependent on the heavens for its supplies of moisture.

Excepting only its north-west and south-east angles, the whole extent of the Yūsafzai plain is drained by one great ravine, which, coursing through its central tract, empties into the Kābal river between the villages of Pīrsabāk and Naoshahra. This ravine is the Kalpānī (described under its name).

The feeders of the Kalpānī ravine are Bagiārī Khwar, Lūnkhwar, Gadar Rūd, Makam Rūd, Ūch Khwar, Shagai Kanda, and Balar Kanda.

Besides these, which all fall into the Kalpani, the following drain to the Indus:—Badrai Khwar, Burai Khwar, Jabagai Kanda, and Shahkot Khwar.

The climate of the Yūsafzai division resembles that of the Panjāb generally; but the summer rains are much less persistent, and the frosts of winter are more prolonged and less severe.

The rainfall in 1862 at Mardān was 17·25 inches, and in 1863, 27·52 inches.

From November to the end of April the average temperature at mid-day is about 54° F. out of doors, and about 63° F. in doors. From May to the end of October the average temperature is about 103° F. out of doors, and about 91° F. in doors.

During the rainy months of July and August, when thunder-storms prevail, there is frequently a sudden change of the temperature of from 20° F. to 25° F. in the course of the twenty-four hours.

The prevailing winds are westerly and north-westerly from November to April, and easterly and south-easterly from May to October.

From November to April are more or less cloudy months; and in the two last sudden and violent hail and thunder-storms occur. From May to October the atmosphere is more or less completely obscured by a dense haze, except during the brief intervals when cleared for a few days by dust, hail, or thunder-storms. Throughout this period thunder-storms prevail over the hills bounding the plain on the north and east, and electric flashes lighten the sky at night, more or less, continually; whilst on the plain prevail hot winds of greater or less severity and activity, interrupted for a few hours, at intervals of ten days or so, by violent storms, accompanied by thunder and rain.

During April and May, September and October, the nights are generally clear; and more or less heavy dews fall.

Earthquakes are of frequent occurrence, and more so during the hot months.

The climate of the Yūsafzai plain, as experienced at Mardan, is on the whole a very healthy one. The most prevalent diseases are of the zymotic class. Those of a miasmatic order come first in frequency; next follow diseases of a local nature, such as affections of the digestive and urinary organs,—and these, in a great measure, are merely the advanced forms or sequelæ of the miasmatic diseases. Diseases of the skin are common; but those that are not of a parasitic nature are confined to a few common forms, and are as much, if not more, dependent on the personal habits of the people, as on the effects of climatic influences.

The country skirting the base of the hills, and in some parts extending some distance on to the plain, is more or less covered with coarse gravel, broken stones, or boulders of various mineral character in the different localities. Thus, for example, in the Lūnkhor district the surface near the hills is a strong bed of limestone pebbles, mixed with boulders of conglomerate.

In the Sūdhūm district, feldspar grit predominates. At Manerī and the adjacent hill skirts, coarse fragments of quartz and limestone cover the surface, and contain also a sprinkling of micaceous schist. Onwards, from this to the Indus, along the skirts of the Mahāban range, the surface is characterised by a variety of forms of trap and conglomerate, mixed with limestone, marble, and various combinations of mica and feldspar. The existence of these boulders far away from the present course of the river, with the fact of their identical character with those in the bed of the river, lead to the conclusion, no obstacles intervening, that they were brought

down and deposited in their present sites, in ages past, by the Indus river itself, which, in this part of its course, must have assumed a lake in formation.

The geological formation of the hills bounding the Yūsafzai plain is not well known, owing to their inaccessibility. Some idea, however, of their structure and composition is derivable from an examination of the pebbles and boulders brought down in the ravines that drain their slopes, and the results of such lead to the conclusion that the hills bounding Yūsafzai are all of primitive or metamorphic rocks; for the boulders washed down from their sides consist mostly of syenite and porphyry, in a variety of forms, together with pebbles and fragments of quartz, primitive limestone, mica and clay slates, trap-rock in great variety, horneblende, feldspar and gneiss. These are only to be found in the beds of the ravines, near their origin in the hills. The distant parts of the beds of these drains, as is naturally to be expected, contain only sand and gravel.

Of the hill spurs projecting into the plain, the majority consist of non-fossiliferous limestone, overlaid apparently by a friable grey or brown mica slate. The strata in these spurs mostly lie from north-west to south-east, and dip to the north at varying angles in different localities, but everywhere very high, that is between 60° and 85°. Amongst the Panjpīr ridges, some of the strata have quite a perpendicular direction.

In the hills at Manerī, which are of limestone, there are veins of marble, mottled black, green, and yellow, or pure green and pure yellow. Similar veins exist in the Pajar hill. In both localities the rock is quarried by the natives and manufactured into marbles, rosary beads, amulets, charms, &c.

At Nāwagram the Rānīgat hill consists of compact granite.

At Shewa the hill consists of amygdaloid trap, the layers of which rise in regular steps from beneath the Karamār hill, the base of which is slate, and the summit limestone.

The Malandara hill is composed of gneiss. The rock is extensively quarried for the manufacture of mill-stones, which are distributed all over the district, the article being a household necessary.

At Shāhbāzgarhī, Gūrū and Sarpatai, the hills are of trap-rock, of very varying composition and structure, in some parts being firm and compact, in others loose and friable.

The Pajar hill is limestone. Lime is burnt on this hill. The Takht-i-Bahī hill is composed of grey micaceous schist or slate.

Of the hills on the northern or Swāt border there is no reliable information, beyond that, in the Totai hills of Rānīzai, there are quarries of a fine, soft, blue slate. Slabs of it are used as tablets over the graves of Mahamadans here, and are, for this purpose, also carried to Hashtnagar.

From the above particulars, it would appear that the hills around the Yūsafzai plain are altogether formed of primitive or transition rocks. Though from their structure one would be led to expect the existence of the richer metallic ores, yet such are not known to have been met with. There is, nevertheless, a very popular belief that these hills contain untold treasures of gold, only they are hidden from mortal ken. The toils and labours of wandering devotees in search of these treasures have hitherto been in vain.

On the Baghoch hill, near Bāgh, in the Chinglai Vale, and on the hill Loh

Deri, above Pihūr, are remains of some very extensive iron foundries. On both hills the surface for many hundred yards is covered with the ruins of old furnaces for the smelting of iron ore, and the ground in their neighbourhood is strewed with any quantity of slag and dross. Many of these masses appear still to contain some of the metal.

On a detached hill near Lūnkhor, the surface is covered with small cubes of iron pyrites; and on a hill some miles further north, near Shāhkot, is a quarry for soap-stone; it is indestructible in the fire, and is used as a blow-hole for furnaces, and also as slabs for cooking bread upon.

In the ravines about Lūnkhor are also found handsome pebbles of conglomerate and boulders of pudding-stone, which, in the hands of the stone-cutter, might be converted into a variety of articles of ornament and utility.

The commonest species of animals found in the Yūsafzai plain are—the wolf, jackal, fox, hyæna, wild cat, mungoose, rat and mouse, grave-digger, otter, porcupine, hedgehog, pangolin, ravine deer, hare, vulture (dusky), vulture (Egyptian), common kite, common harrier, harrier, owl (desert) owl (barn), king-fisher, common tern, mina (common), water-wagtails, sparrows, hoopoe, startlings, raven or crow, jay, larks, rooks, sand-grouse, quail, partridge, francolin, sissi, pigeons, bustard (little), common peewit, koulan, black crane, snipes, sandpipers, common coot, wild ducks, tortoise, iguanas, thick-tailed lizard, snakes (various), frogs and toads.

The Yūsafzais are very rich in cattle and flocks; on the plain are kept cows, buffaloes and sheep. The two first are for the most part kept only for their milk, but that of the sheep is also used and is considered good for making ghee with. It is a valuable product, and collected in considerable quantity. Oxen are in great abundance; they are used at the plough and irrigation wells, and generally as beasts of burden; ponies, mules and donkeys being not so numerous, whilst horses are only used for riding. In the hill tracts buffaloes are more numerous, and cows and oxen less so, than on the plain; the same holds as regards ponies and mules; whilst sheep are almost wholly replaced by goats.

On the plain country the flocks and herds are frequently hard-pushed for pasture during the summer droughts and winter frosts, and suffer greatly at such seasons from epidemic diseases. When thus deprived of their natural pastures, the cattle subsist on the dry stalks and straw of the various grain and pulse crops which are stacked in the villages for the purposes of meeting such contingencies. Occasionally this diet is varied, and for a few days they receive "oil-cake," or the bruised seeds left after the expression from them of their oily matter; but this cake is generally reserved for the milch cows and buffaloes. Mustard, sessamum and cotton seeds are the common components of the "oil-cake." Sometimes the dry leaves of the bair, which are gathered and stored for the purpose, are given; they are considered very wholesome and nourishing food.

Cattle diseases are often epidemic and very destructive. They prevail mostly in the spring and autumn months, and rapidly spread over extensive tracts of country. They depend either directly on atmospheric changes, or else on the changes in the pasture diet of the cattle, produced by them. The common epidemics among cows, oxen and buffaloes, are the follow-

ing:—*viz*, a fatal form of scurvy called ghoond arae and godwa, a form of rheumatic fever, and epidemic dysentery; the sheep are subject to dysentery and gripes, small-pox, inanition and sunstroke; and the only fatal epidemic common to goats is a kind of epilepsy.

For none of these diseases have the natives any certain or recognised mode of treatment. Salt, mustard-oil, assafœtida, and the common spices, with all sorts of herbal drugs are administered, according to the fancy of the owner or the advice of his friends; charms and pilgrimages to the ziarats in the vicinity, if practicable, are never omitted.

The natural food of the cattle on the pastures of the plain country comprises a variety of herbs and grasses, of which the most common are the following:—

Mallow, trefoil, calendula, flea-wort, chamomile, dandelion, malcomia, white lily, caltrops, safflower, goosefoot, wild oats, thread-grass, panic-grass, cyperus grass, dog's tail grass, millet grass, andropogon.

The last-named, or andropogon, is considered bad for cattle, and is supposed to cause several of their diseases. All the others are reckoned good food, and are often gathered and given to stall-fed cows, &c., to increase their milk. The calendula, shamukha, panic-grass and sargarai, are especially valued on this account.

The population of the Yūsafzai plain consists of the members of the Mandan section of the Yūsafzai clan, and it is sometimes called Mūlk-i-Mandan. The (samah) plain was divided among the seven sons of Mandan. Each division (tapa) is sub-divided according to the divisions of the clan possessing it, and these are further sub-divided according to the sub-divisions of each division composing the clan, and which are termed 'Khēl;' and these are yet further sub-divided according to the families composing the Khēl.

The divisions are—

1.—The *Usmānzai*, sub-divided into Kamālzāi and Amāzāi. The first of these live round Torū, the second at Hōtī Mardān. The divisions of the Amāzāi are—Daolatzāi, living in the Sūdūm valley, and Ishmāīlzāi to the west of Mardān.

2.—The *Utmānzai*. Of this only the Sadozāi division are in British territory, and these are found in the extreme east of the district.

3.—*Razar*, which comprises the other five divisions of Mandan, consists of—1, Akōkhēl; 2, Mālikzāi; 3, Khidrzāi; 4, Mamūzāi; 5, Mānīzāi. These are situated between the Amāzāis and Ūtmānzāi, and their chief villages are—1, Ishmāīla; 2, Yār Hūsēn; 3, Shewa; 4, Nawa Kala; 5, Adīnā, respectively. The Mandan clan is reckoned at about 40,000 souls, and, with foreigners settled amongst them, at about 140,000 souls, and they are said to be able to muster from 17,000 to 20,000 matchlockmen.

For further information regarding the people, see article Yūsafzāis.

The population of Yūsafzai in 1868 was 152,392 or 174 to the square mile. Of these, 42,703 were adult males. According to religion there were 146,783 Mahamadans and 5,609 Hindūs. According to race there were 2,485 Syads, 81,012 Yūsafzais, 2,848 Khataks, 50,081 miscellaneous tribes, 325 Gakars, 8,020 Gūjars, 355 Parachas, 1,908 Kashmīrīs, 526 Khatris, 5,109 Aroras.

There are 192 villages in this division.

The area of Yūsafzai is 87,228 square miles, of which 59,439 are cultivated.

The number of enclosures is 26,390 and of houses 34,608, giving 5 souls to the former and 4 to latter.

Statistics of villages in the Yūsafzai Division, furnished by Captain Hastings, Settlement Officer.

Name.	Population. Souls.	Population. Adult males.	No. of houses.	Mosques.	Shops.	Names of headmen.	Stock. Horses and Ponies.	Stock. Oxen and Buffaloes.	Stock. Sheep and Goats.	Stock. Camels.	Stock. Donkeys.	Stock. Mules.	Stock. Others.	Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Dara ...	522	...	122	2	1	Bahrām ...	3	156	132	...	...	...	113	...	From ravine, good.	No.		
Kala ...	602	...	139	3	2	Latīf, Habībūla ...	4	175	91	...	...	...	227	...	"	No.		
Swābī ...	2,023	...	390	10	6	Kasim, Sher Md. ...	7	647	209	...	...	...	516	...	Wells, good ...	Yes.		
Manerī B ...	1,888	...	444	10	3	Shah Sawar, Juma...	1	696	...	6	..	...	587	...	"	Yes.		
Manerī P ...	2,008	...	448	9	23	Samand, Niamat ...	7	746	156	5	..	...	505	...	"	Yes.		
Babīnī, Jadun ...	1,052	...	254	5	3	Mir. Afzal, Azmat ...	2	348	19	...	..	..	125	...	"	No.		
Amānkot 1 ...	125	...	...	...	...	...	...	25	126	...	...	...	4	...	...			
Amānkot 2 ...	265	...	...	...	...	...	...	33	45	...	...	...	18	...	...			
Pīrsai ...	118	...	...	...	...	...	...	37	22	...	...	...	95	...	...			
Jamālgarhī ...	1,395	...	163	4	3	Taus ...	...	...	...	...	...	...	...	Wheat, barley, sugar.	Wells, good ...	Yes.		
Jalāla ...	1,973	...	350	7	8	Dilawar ...	...	...	...	...	...	...	...	Ditto ...	Wells & ravine, good.	Yes.		
Lūndkhor ...	3,673	...	680	14	52	Mahamad Syad, Amir	...	...	...	...	...	...	...	...	Wells, 30 feet, good.	Yes.		
Mīan Isa ...	384	...	122	2	4	Amir khan ...	...	...	...	...	...	...	...	...	Wells ...	Yes.		
Kalū ...	219	...	58	2	2	Md. Zaman ...	...	...	...	...	...	...	...	...	Ditto ...	Yes.		
Likpānī ...	374	...	83	2	2	Syad Moazam Shah	...	...	...	...	...	...	...	...	Wells, 10 feet, good.	Yes.		
Khazāna ...	193	...	50	1	...	Ahmad ...	...	...	...	...	...	...	...	...	Wells, good ...	No.		
Boka ...	304	...	68	2	1	Habibula ...	...	102	3	...	...	...	77	...	Wells, good ...	No.		
Jhanda ...	240	...	65	3	1	Khan Bahadur ...	5	95	4	2	...	...	71	...	...	...		

Gar-Manara ...	460	...	115	2	1	Abdula, Jamal ...	5	188	7	1	...	...	109	...	From river and wells.	No.
Garhī ...	857	...	195	6	4	Amir, Fakiri ...	...	712	24	...	...	...	167	...	Wells, good ...	No.
Bāja ...	1,460	...	352	5	5	Amir ...	...	298	220	10	...	..	281	...	Ditto ...	Yes.
Marghoz Aka khel ...	1,353	...	308	3	1	Latif, Akram ...	44	328	4	13	...	...	49	...	...	Yes.
" Yara khel...	1,004	...	425	6	7	...	16	233	143	...	...	...	283	...	...	Yes.
Bāmkhel ...	1,891	...	432	9	9	Morad, Ahmad ...	5	580	295	2	...	...	549	...	...	Yes.
Thandkūī ...	1,551	...	402	5	4	Hashim Ali, Rasul...	10	322	273	...	...	...	425	...	...	Yes.
Salīm khan ...	1,564	...	320	4	7	Jabar ...	8	412	84	...	...	...	481	...	...	No.
Dodher ...	483	...	132	3	...	Mahamad ...	3	164	2	3	...	...	247	...	...	No.
Kalabat ...	1,586	...	340	7	3	Ahmad & Arsala ...	30	394	154	..	...	...	461	...	...	Yes.
Zeda ...	2,492	...	868	10	27	Mahamad Ibrahim...	21	648	1	..	...	...	315	...	...	Yes.
Hūnd ...	1,434	...	368	7	6	Shahzad ...	77	453	17	...	...	...	258	...	From Indus ...	Yes.
Kūnda ...	1,599	...	389	9	11	Azam ...	18	538	8	...	...	...	360	...	Wells, good ...	Yes.
Ambar ...	424	...	106	1	2	Ahmad ...	1	170	6	...	...	...	134	...	...	No.
Shāh Mansūr ...	1,656	...	298	7	5	Azmat, Khairu'la ...	...	525	3	...	...	...	395	...	...	Yes.
Panjpīr ...	1,065	...	260	6	2	Musa, Jabar ...	3	306	94	...	...	...	283	...	From ravine, good.	Yes.
Yār Hūsen ...	3,312	...	...	...	...	...	24	1,103	326	1	...	...	1,704	...	...	Yes.
Ghāzīkot ...	266	...	52	2	...	Burhan ...	...	52	...	...	...	...	174	...	Wells good ...	No.
Sodher ...	342	...	75	2	1	Ghayazuldin ...	5	137	...	...	...	...	243	...	Ditto ...	...
Yakūbī ...	1,102	...	240	5	3	Alaf, Moazam ...	5	297	588	...	...	...	584	...	Ditto ...	...
Sarechīna ...	822	...	226	5	1	Mir Afzal ...	1	293	240	...	...	...	268	...	...	...
Bazārgai ...	562	...	119	2	1	Rasul ...	1	309	70	...	...	...	375	...	...	...
Dhobiān ...	983	...	196	5	2	Mir Afzal ...	8	363	160	...	...	...	403	...	...	...
Daolat ...	438	...	71	2	1	?	2	206	...	...	...	...	218	...	...	...
Sūrkhdheri ...	687	...	138	4	1	Madi Shah ...	6	192	3	12	...	...	278	...	...	...
Ishmāila ...	2,578	...	658	14	12	Mahamad Khan ...	17	727	232	3	...	...	1,045	...	...	...
Kiāra ...	264	...	75	1	1	Karim Shah ...	3	82	98	2	...	...	309	...	From Indus ...	...

Statistics of villages in the Yūsafzai Division—contd.

Name.	Population. Souls.	Population. Adult males.	No. of houses.	Mosques.	Shops.	Names of headmen.	Stock. Horses and Ponies.	Stock. Oxen and Buffaloes.	Stock. Sheep and Goats.	Stock. Camels.	Stock. Donkeys.	Stock. Mules.	Stock. Others.	Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Bārā ...	291	...	69	1	...	Mahamad Ali ...	...	68	281	...	...	...	71	...	Wells, good ...	...		
Batagara ...	254	...	62	1	1	Mansur, Amirula ...	2	97	61	...	...	...	79	...	From Indus ...	...		
Zarobī ...	2,416	...	535	8	9	Nurula, Fateh ...	32	633	4	...	...	...	436	...	...	Yes.		
Kota ...	3,150	...	661	...	13	Amir, Azmat ...	26	692	242	...	...	...	589	...	Wells, good ...	Yes.		
Topī ...	3,088	...	633	18	63	Abdula, Mahamad ...	49	768	227	47	...	...	640	...	Wells, good ...	Yes.		
Maini ...	2,481	...	617	9	8	Shahbaz, Khairula...	115	666	149	12	...	...	509	...	Ravine and wells, good.	Yes.		
Panjman ...	249	...	76	2	...	Mahbub, Dara Shah	9	167	143	...	...	...	113	...	Ditto ...	No.		
Gūjargarhi	3,083	...	548	14	15	Bajo, Nur Baz ...	5	658	1,167	...	...	...	1,263	...	Ditto ...	Yes.		
Saribalol ...	282	...	64	1	...	Khoja Mahamad ...	1	110	84	...	...	...	70	...	Wells, good ...	No.		
Afzalabād ...	347	...	66	2	2	Shah Mahamad ...	...	106	263	1	...	...	78	...	Ditto ...	No.		
Parmuli ...	1,416	...	255	8	8	Abas, Dilawar ...	...	310	56	...	...	...	259	..	Ditto ...	Yes.		
Ghulaman ...	274	...	96	2	...	Nizam Shah, Mazar Shah.	...	118	131	...	...	...	39	..	Ditto ...	Yes.		
Mehr Ali ...	296	...	58	1	...	Najaf Khan ...	...	76	123	...	...	...	119	...	Ditto ...	Yes.		
Naodeh ...	631	...	1	6	18	Rahim Paendah ...	3	183	80	...	...	...	142	...	Ditto ...	Yes.		
Asota ...	684	...	...	...	...	...	...	173	18	...	...	..	148	...	...	...		
Shekh Jana ...	1,764	...	463	10	11	Abas, Khalil ...	7	583	503	22	...	..	335	...	Ditto ...	Yes.		
Spinkhana ...	408	...	105	2	1	Abas ...	1	145	8	...	...	..	138	...	Ditto ...	...		
Naranji ...	890	...	288	6	12	Agaz ...	2	265	1,043	...	...	..	134	...	Ditto ...	No.		
Turlandai Tarakai ...	1,649	...	508	1	2	Adam, Jafar ...	8	579	14	...	...	..	520	...	Ravine & wells	No.		
Daghi-Dandoka ...	2,562	...	530	19	8	Hasan, Musa ...	24	643	210	...	...	..	920	...	...	...		

Adina ...	1,781	...	393	11	5	Rasul, Hasham ...	7	680	178	...	...	..	735	...	...	...	
Kalu Khan ...	2,245	...	538	10	12	Arsala, Shah Nawaz	...	712	222	3	...	..	680	...	...	Yes.	
Sherghund ...	424	...	303	4	1	Amir Shah ...	2	106	46	8	...	...	66	...	...	...	
Shewa ...	2,668	...	690	13	53	Hamzula, Ishmail ...	21	578	176	...	...	..	473	...	Wells, good ...	Yes.	
Shamozai ...	655	...	168	1	5	Masu, Bahrat Shah	...	250	56	...	...	...	116	...	Ditto ...	Yes.	
Alu ...	479	...	141	3	5	Iwaz, Ahmed ...	20	200	126	...	...	...	126	...	Ravine ..	Yes.	
Kasimi ...	387	...	142	3	9	Saidan Shah, Mir Afzal	...	180	20	...	...	...	37	...	Wells, 14 feet, good.	Yes.	
Tazagiran ...	573	...	82	3	2	Tura Baz, Kamal Shah	...	178	114	...	...	...	15	...	...	No.	
Babuzai ...	1,313	...	292	5	6	Akbar Shah, Nur Ahmad.	...	277	72	...	...	...	238	...	Wells ...	Yes.	
Miankhan ...	343	...	132	2	7	Abas Shah & Mohibk	1	93	49	...	...	...	35	...	From ravine ...	Yes.	
Sangao ...	327	...	96	3	2	Jalal, Mir ...	...	128	52	...	...	...	11	...	Ditto ...	Yes.	
Kūī Barmul ...	1,266	...	237	5	12	Mahomed Ali and Rahmat Shah.	...	260	287	...	...	...	120	...	Ditto ...	Yes.	
Pipal ...	3'2	...	130	3	1	Mahmud ...	3	125	123	...	...	...	61	...	Wells, good ...	Yes.	
Kharki ...	965	...	348	12	10	Asaf, Saifula ...	...	399	393	...	...	...	97	...	Ditto ...	Yes.	
Surkhdheri ...	782	...	170	4	6	Jzat ...	3	202	337	...	...	...	221	...	Ditto ...	Yes.	
Gumbat ...	1,292	...	259	6	4	Hamidula, Bahram...	14	656	...	...	...	...	369	...	Wells, 18 feet, good.	Yes.	
Kandar ...	880	...	147	2	2	Shamshuldin, Mozafar	6	43	1,150	8	...	...	350	...	Good ...	Yes.	
Kot Ishmailzai ...	790	...	165	14	9	Umr, Samand ...	1	320	26	...	...	...	470	...	Wells, ravines, good.		
Garhi Ishmailzai ...	2,051	...	402	16	8	Husen, Ghulam M. ...	23	465	24	3	...	...	985	...	Wells, good.		
Machai ...	1,335	...	...	5	6	Afzal, Aladr ...	3	320	330	...	...	...	811	...	Ditto ...		
Palodherī ...	862	...	151	3	3	Ibrahim ...	6	39	326	...	...	...	701	...	Ditto ...	No.	
Katakhat ...	294	...	58	2	1	Mir, Afzal ...	2	145	86	...	...	...	172	...	...	...	
Kasim ...	472	...	120	3	1	Mahabat ...	...	186	223	...	...	...	409	...	...	...	
Toru ...	3,330	...	775	16	65	Latif, Hasan ...	16	912	1,905	47	...	...	1,105	...	Wells, ravines	Yes.	
Choki ...	446	...	152	4	2	Mahabat ...	...	163	...	...	...	..	83	...	Wells, good ...	No.	
Galadher ...	1,122	...	276	5	10	? ...	1	255	35	5	...	...	181	...	...	...	

Statistics of villages in the Yūsafzai Division—contd.

Name.	Population.		No. of houses.	Mosques.	Shops.	Names of headmen.	Stock.							Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
	Souls.	Adult males.					Horses and Ponies.	Oxen and Buffaloes.	Sheep and Goats.	Camels.	Donkeys.	Mules.	Others.					
Manjar ...	1,897	...	440	5	9	Rasul, Langar ...	4	278	511	...	...	...	322	...	...	...		
Shahamatpur ...	1,360	...	306	8	6	Yakub, Ahmad ...	2	251	...	...	...	...	416	...	...	Yes.		
Gadr ...	415	...	76	2	1	Shah Mahamad ...	9	127	102	...	...	...	225	...	...	No.		
Fatima ...	686	...	141	1	...	? ...	8	276	...	...	...	...	667	...	...	?		
Babini ...	703	...	112	2	3	? ...	11	176	15	...	...	...	445	...	...	No.		
Hamzakhan ...	466	...	77	3	7	Khoja Md. ...	...	120	439	...	...	...	425	...	...	...		
Mohib Banda ...	909	...	215	5	4	Syad Rasul ...	2	324	60	...	...	...	452	...	...	?		
Hoti ...	4,268	...	993	22	58	Fazl, Nur ...	27	1,172	165	2	...	...	1,285	...	Ravine and wells, good.	Yes.		
Korogh ...	459	...	197	2	...	Ibrahim ...	4	185	97	...	...	...	219	...	Wells, good ...	?		
Mardan ...	2,155	...	517	14	20	Rustam, Ishmail ...	23	597	348	...	...	...	445	...	Ravine and wells, good.	Yes.		
Baghdada ...	683	...	169	6	2	Mahmud ...	...	171	1,025	...	...	...	263	...	Ditto ...	No.		
Kot Daolatzai ...	745	...	...	5	3	Rasul, Ghulam ...	3	198	385	...	...	...	377	...	Wells, good ...	?		
Garhi " ...	2,354	...	563	18	14	Mir Afzal, Bahram	5	504	124	...	...	...	529	...	Ditto ...	...		
Gujrat ...	810	...	194	2	3	Gul Mahomed ...	6	272	50	...	...	...	561	...	Ditto ...	...		
Gariala ...	1,378	...	254	4	3	Aminula, Khairula...	3	340	441	...	...	...	676	...	Dttto ...	...		
Shahbazgarh ...	1,693	...	395	9	13	Madeh Shah, Shah Pasand.	8	500	318	...	...	...	501	...	...	...		
Balagarhi ...	1,102	...	234	5	5	Kala, Hashim ...	4	330	160	...	...	...	579	...	...	...		
Surk kamr ...	64	...	51	2	...	Dinar, Niamatula ...	1	12	...	...	...	...	21	...	Springs, good...	...		
Bajar ...	1,012	...	261	7	18	Mokaram, Saifula ...	1	211	97	1	...	...	136	...	Ravine ...	Yes.		
Baroch ...	578	...	118	1	2	Ahmad, 1 ...	...	234	183	...	...	...	399	...	Springs ...	No.		

Ali ...	509	...	156	3	4	Inayatula, Kutb Shah	...	147	162	10	...	...	170	...	Ravines ...	Yes.		
Rustam ...	1,356	...	427	8	58	Ghulam Mahomed ...	20	220	198	5	...	...	449	...	Ravine, good...	Yes.		
Naodeh ...	631	...	173	3	3	Sher Mahomed ...	3	183	80	...	...	...	142	...	...	No.		
China ...	888	...	172	3	3	Mir Ahmad ...	1	166	214	11	...	...	189	...	...	...		
Hamzakot ...	337	...	96	2	3	Ibrahim ...	5	106	88	67	...	...	160	...	...	No.		
Chargolai ...	838	...	140	3	...	Ajab ...	10	182	30	...	...	...	136	...	...	Yes.		
Kotarpan ...	1,312	...	170	1	1	Akbar ...	4	83	31	...	...	...	131	...	Ravine & wells, good.	No.		
Barikab ...	344	...	64	1	1	Sher Mahomed ...	...	95	31	...	...	...	114	...	Ditto ...	...		
Syadabad ...	213	...	50	1	...	Syad Abdul, Kaijum	3	71	...	18	...	...	106	...	Ravine & wells, good, 18 feet.	No.	Syads ...	
Kati Garhi ...	424	...	86	4	2	Zaidula, Umra ...	2	187	60	...	...	...	209	...	From ravine ...	Yes.	Khataks	Khatak.
Sawal Dher ...	606	...	128	3	1	Ghulab Shah, Sher-Ali	3	253	30	2	...	...	295	...	Good wells ...	Yes.	Ditto...	Khatak. Rogani.
Garhi Ishmail ...	999	...	...	...	...	Barkat ...	11	333	113	57	...	...	398	...	...	...	Ditto.	
Kot Ishmail ...	356	...	...	...	...	Fakir Mahomed ...	2	318	...	...	...	...	111	...	...	...	Pathan.	
Garhi Daolatzai ...	1,973	...	...	...	...	......	3	591	1,333	...	...	...	1,161	...	...	...	...	Hasuzai, Kuram, Daolatzai, Amiraldin, Hasin Khan, Yaki, Jamdar Amin.
Kot Daolatzai ...	759	...	...	...	...	Izat, Kabal ...	...	199	197	...	...	...	110	...	...	...	Pathan.	
Shergarh ...	496	...	122	2	2	Baz, Rustam ...	...	95	195	21	...	...	111	...	Ravine & wells, good.	No.	...	
Kutbgarh ...	198	...	51	2	...	Madeh Shah ...	...	106	215	...	...	...	41	...	Ravine.	No.	...	
Balagarhi ...	3,802	...	...	...	...	Amir, Mahomed Shah	11	1,076	1,237	...	...	...	1,080	...	...	...	...	Sahib. Diwan khel.
Chamdheri ...	384	...	...	...	...	Amir ...	17	...	60	...	...	...	121	...	...	...	...	Mia Isa.
Bakhshali ...	1,266	...	287	5	5	Bahram, Shah Gul...	...	116	80	...	...	...	55	...	Wells, good ...	...	...	Uriakhel.
Jhungara ...	376	...	84	2	1	Moazam Shah ...	...	143	21	...	...	...	120	...	Ravine ...	Yes, but not for horses.	...	Barfu.
Katlang ...	952	...	480	...	5	Alaf Khan, Mahomed Akbar.	13	480	150	...	...	...	314	...	Wells, good ...	Yes.	...	Baluzai.
Dheri ...	386 734	...	121	6	4	Alaf, Saadat ...	2	192	161	...	...	...	115	...	Ravine ...	Yes.	...	
Mata ...	575	...	260	4	2	Mahomed, Kalu ...	...	168	4	...	...	...	49	...	Wells, good ...	Yes.	...	

The plain of Yūsafzai consists of a fine alluvial deposit, the composition and depth of which varies in different localities and at different distances from the surface.

In most parts of the plain the soil is light and porous, and contains more or less sand to a depth of from 4 to 20 feet. Below this the sandy admixture is much less, or even entirely absent; its place being taken by clay, either soft or indurated, and often combined with beds of nodular limestone or kankar. This formation may extend to a depth of 4 to 16 feet or more, and is succeeded by beds of gravel and sand of unknown thickness.

This last stratum contains the sub-soil drainage, and is the source of water-supply in wells. Into it sink and disappear all the springs that flow down from the hills into the ravines at their skirts. The above particulars are the results of an examination of artificial wells and the cuttings of natural water-courses.

It is unnecessary here to describe the surface soil in the different portions of the district; but it may be noted that the cultivated tracts consist of a rich, light, and porous soil, composed of a pretty even mixture of clay and sand. Where the former prevails in excess, the surface is either low and marshy and abounding in reeds and rank grasses, or else it is elevated, dry, hard and fissured, and for the most part barren, or but supporting a mean groth of hardy, stunted and thorny bushes. In some parts, the borders of such tracts are covered with a saline efflorescence. When the latter constituent of the general surface soil or sand prevails in excess, the surface is either entirely barren, with a loose unsteady soil, or else supports a scanty vegetation in small detached and scattered tufts. Examples of the former class of soils are to be found in the marshy tracts in the east of the Kalpānī ravine, and in the wild desert tracts of the Hashtnagar and Khatak 'mairas.' The latter class of soils is mainly confined to the tracts on the river's banks.

On the Yūsafzai plain the vegetation, scanty and poor as it is, is characterised by plants common to the tropical rather than to the temperate climate; for, in the mixture of both kinds, the former appear to be the most numerous. Of the common plants met with on the uncultivated wastes, where they are exposed to excessive heats and droughts, and are dependent for subsistence on a hard arid soil often of a saline nature, the following are the most noteworthy :—

Wild rue, muddar, jujube tree, camel's thorn, tamarisk, glasswort, sensitive mimosa, gum acacia, absinth sp., wormwood, flea-wort, prophet flower, leafless caper, lac gum tree, figwort sp., sage sp., clustered fig, wild colocynth, caltrops common, malcomia sp., wild chamomile, common spurge, mallow sp., fumitory common, fenugreek, trefoil sp., purslain, calendula common, wild safflower, common vervain, thorn-apple, common cleavers, trefoil sp., Indian hemp, common dock, variegated tulip, wild rape, wild mustard.

The trees commonly met with on the plain about the villages, near water-courses, and around irrigation wells, are the following, *viz.*, the date palm (khajūr), the mulberry (tūt), the sisso (shiwa), the melia sempervirens (drag or bukaian), and the willow (walai); of these the first and last are much less common than the others.

Of the productions of Yūsafzai those termed natural have already been noted as far as concerns the ones more usually met with. It remains now to notice those which are the result of man's industry. These are altogether, with but few exceptions, of the agricultural class, that is products of either the fields or flocks. Throughout the country agriculture is of the most primitive kind. In most parts the seed is cast on the ground without further preparation than the superficial scratchings of the plough; but near the villages manure is always used, and whenever it is practicable, the fields are irrigated also. There are two principal crops, *viz.*, the spring and the summer.

The spring crop (termed "rabbi," or "oarai,") is the great cereal harvest; barley, wheat and mustard are sown from September to December, inclusive, and are reaped together, first barley and then wheat and mustard, during April and May. At the same time, with the above are sown and reaped the chick pea or cicer arietinum, the lentil or ervum lens, and the haricot bean or dolicdos sp. The straw of the cereals, and the dry leaves and stalks of the pulses, &c., are stored in stacks as fodder for the cattle during the winter. The latter, however, are most frequently expended whilst still fresh, and are considered a very nourishing diet. The straw of the former is termed 'būs,' and the fodder of the latter 'katti.' The other corps cultivated duriug the rabbi season are the following:—In February onions and other potherb vegtables are sown: they are gathered during June and July. In March are sown tobacco and egg-plant, and are gathered, the former in June and the latter in May; at this season also are sown coriander, anise, poppy and capsicum, and a few other spices and medicines. The sugar-cane is only cultivated in some particular tracts where there are facilities for irrigation, as in Hashtnagar and Swāt, &c., for the plant requires regular and free supplies of water. The cuttings are put in during February and March, and the crop is cut during all October, November and December.

The autumn crop (termed "kharif") is the busy season of the cultivators. During April and May the cotton crop is sown; it ripens and the wool is gathered as it forms, during all August, September and October; during June and July Indian millet and in some districts Italian millet are sown; they are reaped during September and October, and are dependent on water from artificial sources; during July and August maize or Indian corn is sown and reaped in October. This crop requires water, and is therefore mostly sown where such is available. The stalks of maize and Indian millet are used as fodder for cattle; and, for use in the winter, are stored in the villages; during July is sown spiked millet, or holcus spicatus, but only on light, sandy soil, and where water is available. The plant is cut, and yields three successive crops during September and October. Though a very remunerative crop, this grain is not much cultivated in this country, owing to its stubble being useless as fodder for cattle, the means of subsistence for which are as much to be provided for as are those for man, for the country, unaided in this respect, cannot pasture a tithe of the cattle reared in it. In July, or during August, the kidney-bean, the rayed kidney-bean, and hairy-podded kidney-bean, are sown, and during October they are reaped. The seeds are the common pulse, so essential an article in the diet of the natives; the stalks and leaves serve as fodder for cattle, and, in the fresh state, are considered very nourishing. At the same time with these pulses is sown

and gathered the common sessame, from the seeds of which is expressed the common sweet oil of the country. The seeds are sometimes eaten roasted.

During September are sown carrots, radishes, turnips and other vegetables; also fenugreek, beet, common dill and other pot-herbs; also indigo and lausonia inermis, used as dyes for the hair and hands respectively.

Included with the "kharif" are the rainy season crops. They are sown in April and gathered in June and July. They consist of the different kinds of musk-melon. Of the former, the common kind is the "khataki" and of the latter the "hind-wana." Several kinds of cucumber also are cultivated as the common cucumber, or the "luffa" or "turai," the "kakri," the "kaddu," the "khaira," &c., &c. All these crops require a light sandy soil and regular irrigation, and are, therefore, generally found only near the villages.

In the Yūsafzai plain most of the cultivation is confined to the immediate vicinity of the villages, where there are wells and other facilities for irrigation; but a considerale portion of the mairah, or waste tract, is also brought under the plough. The crops raised on it are wheat, barley, mustard, maize, sesamum, and the common pulses. Though not very remunerative, owing to its entire dependence on the skies for water, this kind of cultivation,(or lallam, as it is termed,) has greatly increased during the past six or eight years. In most parts the surface soil of the "maira" is light and porous, and of medium strength. The crops raised on it, without either water or manure, are described as in the proportion of one to two, as compared with those raised on lands where both water and manure are used; that is to say, a maund of wheat sown on "lallam" land yields twenty maunds, whereas the same quantity sown on "abi" land returns forty maunds, in round numbers, for both.

In former times there is reason to believe that the present extensive waste between Manda and Hashtnagar was irrigated by means of canals. The remains of a very extensive one are still traceable in some parts of the plain between Abazai and Pirabad.

Besides the cultivated crops mentioned in the preceding pages, the Yūsafzai plain and its bordering hills produce a number of wild herbs, edible fruits, grains and grasses, which are used by the natives as articles of diet, some only in seasons of scarcity and famine, and others at all times as ordinary food. Of the wild herbs used as ordinary vegetables or potherbs, the more common are the following:—

Common purslain, mallow sp., wild rape, wild mustard, fenugreek, trefoil common, common sorrel, solanum sp., trefoil, buckbean, common orach, spinach, cyperus grass, millet grass.

Of the above the two last-named are grasses. Of the "dila," only the tuber, is eaten, and generally roasted. Of the "shamukha," of which there are three varieties, only the seed is eaten. It is considered a nutritive and wholesome food, and boiled with milk is eaten by Hindūs on certain fixed religious festivals. For cows giving milk it is considered the best food. Of the other potherbs, only the leaves and leaf-stalks are used. The favourite kinds are "warkbarai," "saochal," "panirak," "malkhozai," and "sarmair." "Aorai" and "joawan" are bitter to the taste and are looked on as preventives of flatulence. "Taruki" is considered cooling, and all are considered preventives of scurvy; hence, probably, their very general use in the absence of other fresh vegetables.

The wild fruits and berries commonly used as food or medicines, are the 'bair' (three kinds), the 'kirara', the 'gūrgūra,' the mumaniri, the 'krunda', the 'karko', the 'balaghund,' the 'surazghai,' the 'manru' or "sloe," &c., &c. With the exception of the two first-named, none of these are found on the plain, but all are to be found on the lower spurs and at the foot of the hills bounding it on the north and east; and in these localities they are gathered by natives of the neighbourhood and sent for sale into the villages on the plain. Their English names have been given in the list of plants mentioned as characterising the flora of the lower hills bordering on the Yūsafzai plain.

As before stated, the care of their fields and flocks constitutes the main occupation of the Yūsafzais. Beyond the ordinary industrial arts for the supply of their own domestic requirements, they have no manufactures.

Though not a manufacturing people, the Yūsafzais carry on an extensive (considering their state of society) and varied trade with the countries around, and especially with those on the south-eastern border.

Thus from Swāt, Malizai, and the valleys east of Būnēr, by means of Swāt, Panjkora and Indus rivers respectively, are exported various kinds of timber, and these are stored in the depôts at Atak, Naoshahra, and Hashtnagar. At the Naoshahra depôt are also collected the timber from the Kabal country, which has a rival timber trade of its own by the channel of the Kabal river. These several depôts supply the wants of the Pēshāwar and Derajāt frontier with timber for building purposes. The common timbers brought down to the depôts are the Pinus longifolia, Cedrus deodara, and Juglans regia. Of the deodar the finest timbers are felled in the Thal Lamotai district of Malizaī, and the Thal Dardial district of Swāt; but they can only be got down to the market in short lengths on account of the natural obstacles to their free carriage presented by the narrows, rapids, and falls of the Swāt river in its passage through the Utman Khēl hills. The timber trade of Yūsafzai is entirely in the hands of a few wealthy families of the Mian fraternity settled in the Hashtnagar and Khatak districts. Owing to the disturbed state of the country generally, this trade is attended by many risks and vexatious delays. It can never successfully compete with that of the Kabal country on account of the irremediable obstacles to carriage for timbers of the larger dimensions.

From Malizaī, Birawol, and Bajawar, the staple export is iron. It all goes to Pēshāwar, to the consignment of merchants of the Mian class. The metal is obtained by smelting the sands of mountain torrents in the Birawal, Maidan, and Oshaizai villages. It is said to be of superior quality, and easily managed by native artizans. On its way to Pēshāwar most of the metal passes direct through the Mohmand hills, but a considerable quantity comes through Swāt and the Yūsafzai plain. The carriage is altogether by land upon bullocks and mules; the former return with salt, sugar, indigo, spices, cotton, &c., &c.; but the latter are mostly sold in the Pēshāwar market.

From Swāt is exported rice for the Pēshāwar market. It all comes by mules, camels, or bullocks, over the Malakand and Mora passes into the Yūsafzai plain, and on to Pēshāwar by the Hashtnagar (Charsad) and Khatak (Naoshahra) routes, respectively. By this route also come ponies from Shūkalam; hawks, and precious stones from Kashkar; also fruits, as

the walnut, amluk (diospyros) apple, apricot, &c., from Swāt itself, and all the country northward to the foot of the Hindū Kūsh.

In return for their exports the hill tribes take back salt, indigo, spices, sugar, cotton, fabrics, Mūltan sīlk, and Kashmīr shawls, &c., &c., From Kābal, Nangnahar and Kunar they receive, in return for their fruits and iron, arms and ammunition, such as guns, swords, &c., nitre, sulphur, &c.

The trade of the Yūsafzai plain is almost entirely with the Pēshāwar market. They export oxen, sheep, ghee, grain, sheep's wool, and latterly cotton, also oil, and a few horses. In return, they import cotton fabrics, indigo, salt, sugar, spices, drugs, &c., &c.

The made roads in Yūsafzai are everywhere practicable for guns, and are as follows:—

Fort Mardan to Naoshahra 15 miles.

" Pihūr by Yārhūsen and Swābī 36 miles.

" Pihūr by Ishmaila and Nāwakala 37 miles.

" Pihūr by Yārhūsen, Zeda 37.

" Kūī by Katlang 23 miles.

" Jalāla 13 miles.

" Ūtmānzai 15 miles.

" Nisata 16 miles.

From Sūdūm to Būner there are three passes, *viz.*, Sinawar, Salaisar Malandara; and from Sūdūm to Chamla there are three, *viz.*, Ambela, Sherdara and Narinji. There are four passes into the Khūdū Khel country, *viz.*, Baghoch, Daran, Jahāngīrdara, Dakara. To the Jadūn country there are roads from Mainī and Topī. (*Bellew, Hastings.*)

YŪSAFZAIS—

A tribe of Pathāns, who inhabit the hills north of the Pēshāwar district, and the Yūsafzai division of that district.

They are descended, from one Mandai; he had two sons, Ūmar and Yūsaf; Ūmar died, and had one son, Mandan; from Mandan and Yūsaf therefore are the two primary divisions of the Yūsafzais.

Mandan had seven sons, from whom are sprung all the sub-divisions; thus:—

Mandan	Ūsmānzāi	Kamālzāi		Mishrānzāi	Reside in Kamālzai division Yūsafzai.
				Kishrānzāi	
		Amāzāi		Daolatzāi	Amazai division.
				Ishmāilzāi	
	Ūtmānzai	Alāzai			Ūtmān Nāma division.
		Kānāzāi			
		Ākāzāi			
		Sadozāi	Jilo	Abā Khēl	
				Umir "	
			Dūri	Mir Ahmed Khēl	
				Bezad "	
				Khūdū "	
	Rajar	Ako Khēl			Razar division.
		Malikzāi			
		Khidrzāi			
		Mamūzāi			
		Manizāi			

Yūsaf had five sons, *viz.*, I, Ūria, surnamed Badī from whom sprang th Badī Khēls, now extinct; II, Īsa; III, Mūsa; IV, Malī; V, Akō from whom are sprung all the sub-divisions, thus :—

- Isāzaī ...
  - Hasanzāī.
  - Akazāī.
  - Mada Khēl.
- Mūsa had a son, Iliās, from whom are the Iliāszāī ...
  - Salārzāī ...
    - Matī Khēl ...
      - Musū Khel.
      - Fateh „
      - Kārā „
    - Aib „ ...
      - Kambo „
      - Shē „
      - Warkam.
  - Gadēzāī ...
    - Shargha „
    - Hasan „
    - Ibrahīm „
  - Ashaizāī ...
    - Khadīn „
    - Yā „
    - Mūsara „
    - Khakīzai.
  - Nasrozāi ...
    - Mokhozaī.
    - Panjpai.
- Malizāi ...
  - Daolatzāī ...
    - Mandizāi.
    - Barkazāi.
    - Ishmāilzāi.
  - Chagharzāī ...
    - Nasrat Khēl.
    - Fīrozai ...
      - Makī Khēi.
      - Jūna „
      - Bai „ ...
        - Shakali.
        - Madī Khēl.
    - Basī Khēl.
  - Nūrizāi ...
    - Panjpai.
    - Alīsher Khēl ...
      - Bābakar Khēl.
      - Mirū „
      - Kanzal „
- Rānīzaī ...
  - Sūltān Khān Khēl.
  - Ūsmān Khēl.
  - Bram Khān Khēl.
  - Ūtmānzaī.
  - Alī Khēl.
- Akozai or Gauha...
  - Baizai ..
    - Aba Khēl.
    - Azī Khēl.
    - Babūzaī,
    - Sulimān Khēl ...
      - Matūrīzaī.
      - Mūsa Khēl.
  - Khwāzozai ...
    - Adīnzai.
    - Shamūzai.
    - Naikbi Khēl.
    - Sibūjnai.
    - Shamīzai.
    - Malizai.

The total population of the Yūsafzáis is thus estimated by Bellew :

Mandan branch	140,000 souls	... 30,000	fighting-men.
Yusaf ...	106,000 „	... 43,200	„
Total... ...	246,000 „	... 73,200	„

The above sections will be found fully described under their respective headings. There are 793 Yūsafzais serving in the Bengal Army and 364 in the Panjāb Force.

Besides these, there is in the Yūsafzai division a large mixed population composed of Gūjars (*q. v.*), Awāns, Kashmīrīs, Hindkīs, Mūlas, slaves, and Hindūs, who reside among the Yūsafzais.

There is no authority that gives anything like so full and so able an account of the Yūsafzai clan as Bellew; it would be a farce to attempt to compile a better one from the comparatively meagre data at my disposal, and I therefore extract from that officer's report from page 182 to 229.

"Of the above races the Gūjars demand the first notice. They are of the Jat or Rajpūt race, are Mūsalmans, and are divided into clans and khails, like the Pathāns. They are a very numerous race, and form the entire population of many villages. They have no hereditary possession in the land beyond the British limits, but are merely the vassals of the Pathāns. They follow no mechanical trades or handcrafts, but are entirely devoted to the rearing of cattle, and the cultivation of the soil, which they hold in lease from the Pathān owners on fixed terms, that vary in different localities. Generally they are these—to keep the land cultivated; to pay a land tax, either in cash or kind, to the Khān of the district, at the collection of each harvest, (the amount varies from Rs. 3 to Rs. 10 per plough); and to arm for military service at the call of the khān or chief of the division they live in. Besides these they provide the khān, or malik, under whose protection they live, with certain supplies for the use of his *hujra*, such as ghi, barley, fodder, bedding, &c. They also pay the khān, or malik, a tax on the occasion of a marriage amongst themselves; it is termed '*bakrai*,' and the sum varies from Rs. 4 to Rs. 40, or more. They also are forced to provide *bigar* labor when required. The above terms also apply equally to all the other settlers in this country, except the Mūlas and Hindūs. In fact the Pathāns, as the possessors of country, are the only untaxed part of the population, excepting only the Mūlas, who, as will be mentioned presently, manage to tax the Pathāns, after a fashion, in common with the rest of the population of the country.

All the foreign tribes thus settled amongst the Afghāns and taxed are termed Hamsaya, or Fakir, the Mūla and Hindū classes alone excepted. As a class, the Gūjars are a fine, healthy, and athletic race, and in many points resemble the Pathāns amongst whom they dwell. They are supposed to be the descendants of the possessors of the country previous to the arrival of the Pathāns. In numbers they equal about the whole of the rest of the population not Pathān, and may be roughly estimated at 75,000 souls. As a rule, they are comfortably, if not richly off, according to their own standard of comparison, and maintain more independence than the other settlers.

The Awāns, Kashmīrīs, and other Hindkīs, together number about 19,000 souls. The Awāns may be taken at 3,000; they are only found in the Yūsafzai plain. The Kashmīrīs may be taken at 6,000, and the Hindkīs at 10,000, in round numbers. These tribes conjointly comprise the mechanics, artificers, and pretty traders. They live in separate societies, according to their occupations, and only intermarry amongst themselves. In Yūsafzai they have the following trade-guilds, or societies, *viz.* :—

Baghwan.—Gardeners, fruiterers, &c. *Charikar.*—Ploughmen, cultivators. *Chamar.*—Tanners, curriers, or workers in leather. *Darzi.*—Tailors, embroiderers, &c. *Dum.*—Musicians, ballad-singers, and pimps, called also

Mirasi, or "Prince of Sinners." *Gadba*.—Shepherds and cattle-graziers; they are also called *Rawanri*. *Gholam*.—Slaves (Masc. *Mrai*; Fem. *Windza*). *Jolah*.—Weavers, rope-makers, &c. *Kullal*.—Potters and brick-makers. *Loar*.—Ironsmiths, called also *Taudi Karigar*. *Musalli*.—Sweepers, grave-diggers, &c.; also called *Shahkail*. *Nandap*.—Cotton-dressers and cleaners. *Nangraiz*.—Dyers, also called *Dobi*. *Nai*.—Barbers, dentists, cuppers, &c. *Pansari*.—Druggists, perfumers, &c. *Paracha*.—Carriers, pedlars, also called *Tattar*. *Taili*.—Oil and soap-makers. *Tarkanr*.—Carpenters, called also *Sari Karigar*. *Zargar*.—Gold and silver-smiths, jewellers.

All the above classes, excepting the *Gholams*, are called by the generic term *Hamsaya* and *Fakir*, which mean "dependent," and "vassal," respectively. Though naturalised by many generations of habitation in the country, they have no possession in the soil in the tracts beyond the British border, and for the most part within the British limits as well. They rent their houses, and generally a patch of land as well, from the Pathān owners; for, as a rule, none of these classes can live entirely by their trades, the demand for their services being too small to yield a return sufficient for the support of a family; their dealings also are as much (in the state they are now) by barter as by cash exchanges.

The Gholām, or slave class, are very numerous, more especially beyond the British border, within which they are not now bought and sold. They are the descendants of former captives of war, or purchases from the hill tracts north of Kābal. They perform the household, farm, or agricultural labours for their masters, and are in return fed, clothed, and sheltered; and, as a rule, are much more comfortably off than many of the independent mechanic class. The men are termed '*Mrai*,' and are valued as faithful servants and body-guards. They are said to be true, and brave in the defence of their masters. The women are termed '*Windza*.' They perform the household duties in the women's department, grind the corn, &c. They often serve as the concubines of their master, and sometimes rise to favour, are set free, and then legally married to their former master. Most of the khāns and maliks still possess their hereditary slaves, and some of them own over a hundred of both sexes. They are, however, now fast diminishing by desertions, and the prohibition of new purchases within British limits.

The Mūla class is a very numerous and important one, and numbers in all about 34,000 souls. It consists of two great divisions, *viz.*, the *Astanadār* and the *Mūla*.

The *Astanadār* are, as the name implies, "place possessors;" those whose ancestors in remote or recent times acquired the title of (*Būzūrg*), "saint," by a notoriety for superior holiness and piety and the performance of miracles during life, and who after death left memorials of the same either in the shape of mosques, shrines, or other sacred spots, or merely traditionary accounts of their sanctity. In the present day, descendants, by virtue of the sanctity of their ancestor and the present benefits dispensed at his shrine, as well as by the unanimous accord of the people, enjoy, besides a superior and uncontested character for sanctity and righteousness, many secular and religious privileges. Any Mūsalmān may become the founder of a race of Astanadārs, provided he have the qualifications of a saint, and be acknowledged as much during life. With the Pathāns, there are four

different classes of the Astanadār, *viz.*, 1, Syad; 2, Pīr; 3, Mīan; and 4, Sāhibzāda.

The Syad class are all of Arab extraction, and believed to be the direct descendants of the Khālīfa Alī, the son-in-law of Mahamad. Their origin being from so holy a source, they are, of course, esteemed as uncommonly holy personages. Their bold, obtrusive, and continual publication of their sacred character and descent draws from the ignorant a reverential respect, and at the same time gives them great influence over the mass of the population they dwell amongst. They use this to their own advantage, and manage to get from the Pathāns considerable tracts of land in gift, as a perpetual and hereditary possession, besides the usual alms-offerings. The Astanadārs of this class are very numerous, and in some localities constitute entire village communities. In these they live peaceably and undisturbed as agriculturists, and enjoy the respect and good-will of their duped neighbours. The Syad is always addressed by the title of Shāh.

The Pīr class are the descendants of Pathāns, whose ancestors somehow became recognised saints during life, or got the title after death through the cunning and exertions of interested parties. In the latter case, they are certainly fictitious characters; and, in the former, not a few must have been false "seers" indeed, if they in any way bore the character of their descendants of the present day. The memory of these saints whether fictitious or real, and whether of Pīrs or the other Astanadārs, is perpetuated by holy shrines that mark the supposed or real sites of some of their holy deeds of miracles, or they mark the place of their death or burial. Sometimes these spots are authentic, but most frequently they are discovered to religious devotees and bigots by angels! Whatever their origin, they are all held sacred, and each possesses its own peculiar virtues and qualities for benefiting both man and brute. Some shrines cure fever; others Opthalmia, and so on. Some have the power of rendering women and cattle of the same gender prolific; others vouchsafe the desires of intriguing lovers. Some protect their devotees from the evil eye, and a host of calamities; others ensure riches and wordly prosperity; and so on *ad libitum*. Such shrines are named after the saint whose memory they perpetuate. Some saints dispense a multitude of blessings at their respective shrines: they are consequently greater favourites than others less distinguished, and are worshipped at many shrines dedicated to them in different parts of the country. From the great multitude of those shrines—for every village has two or three, or more, of them—the righteous in the good old days must have filled the land with the abundance of their numbers; and with the Yūsafzais, these must, indeed, be degenerate times; for, even angels' visits are, now-a-days, few and far between, and the man of God seldom has his sleep disturbed by the ghostly visits, laments, and threats of injury and unremembered saints of former days. Such is the case at least within the British limits. As descendants of holy Pathāns, the Pīrs exact many exclusive and hereditary rights and privileges from their own people. Their hereditary share in the soil is rent-free; there tribes are exempt from labor and taxes of every kind; and, in common with the rest of the "priest order," they receive a share of the produce of fields and flocks. They claim the pre-eminence amongst their own religious orders, and the precedence amongst their own people, with its concomitants of respect and deference, wherever they move amongst them. The Pīr takes the front rank, and

leads the congregation in their prayers. He is addressed as *Badshah* whenever spoken to: and, on joining an assembly, is welcomed by the rising of the congregation, who remain standing till the Pīr is seated. Besides these, the Pīr has the *entrée* to the women's apartments, a portion of of a Pathān's house most jealously closed to all others of whatever creed and caste. Most Pīrs are believed to possess some secret power or charm termed *uhda* or *huda*, either inherited or newly acquired, by virtue of which they can by a prayer, a glance, a touch, the application of spittle, a charm, or the repetition of some gibberish incantation, cure all sorts of diseases, grant wishes, avert evils, &c., &c. As one would be naturally inclined to suspect, they have gained all this power by a clever play on the superstition and ignorance of their brethren, amongst whom cunning, deceit, and extortion, as long as cloaked by religion, or what is so styled, may be carried to any extent. Besides the many privileges they enjoy, the Pīrs, like the rest of the "priest order," to whom also most of the foregoing remarks equally apply, derive a very considerable income from their dupes amongst the general pepulation. For their services, except when exercised with unnecessary ostentation towards the very poor, are by no means gratuitous. On the contrary, the amount of fee for the smallest service either in cash or kind, or both combined, is more in proportion to the assumed sanctity of the Pīr, than to the means of his dupe. All Pīrs are comfortably off, if not rich. Their social position and privileges are hereditary and quite independent of individual merit; for many can neither read nor write, and are equally ignorant of the religion they profess. Many of them are bad characters, and some of them are notorious highwaymen and burglars. In all his acts the Pīr, as well as the rest of the Astanadārs, proves the truth of the Persian proverb *Māl i mūft, dil ba rahm.*

In descent, hereditary privileges, and qualities of sanctity, the Mīans much resembles the Pīrs. Their ancesors, however, were not Pathāns, but *Hamsayahs*, or "vassals," dwelling amongst them. They enjoy much the same privileges and powers as the Pīrs, though in a less degree, but are debarred from entering the women's apartments. They hold extensive tracts of land in perpetual gift and hereditary in their families. Such lands are termed *'sairai,'* and are not bestowed by one individual, but equally by each individaal of the tribe amongst whom they dwell. Like the Pīrs, the Mīans (in either case not each individual, but only favoured ones) possess individual and special powers of *uhda* against pestilence, famine, floods, and other calamities. They also profess to discover thieves, liars, adulterers, murderers, &c., by means of incantations and ordeals. In worldly wealth and comfort, they rival the Pīrs, but are more numerous; and, in some localities, form entire village communities.

Resembling the Pīrs and Mīans in most points, the Sahibzādās rank after them, because their ancestors are supposed to have been a cut below their cotemporary saints. They are not so numerous as the other classes, but are more wealthy. The Swāt Akhūn represents a saint, whose descendants will be styled Sahibzāda.

The *Mula* class, or "priest order," differs from the Astanadār in being the active portion of the clergy. Abandoning the world for a religious life, they devote the energies to the study and teaching the doctrines of Islām. The Astanadārs may or may not be devoted to a religious life, though, if they are, they rise in the estimation of their fellows. But the

great majority, however, content with their happy lot, lead a comfortable and worldly life; those who do devote their lives to religion become classed with the community now under notice. The Mula fraternity comprises four division collectively styled *Mūlāyān*. They are—1, Imām; 2, Mūla; 3, Shekh; and 4, Tālib-ūl-ilm.

The Imām is simply the leader of the congregation belonging to a mosque. He is also the head official attached to the mosque, takes the front place in the prayers, and occasionally reads and expounds the Koran to the congregation. Every mosque has its own Inam. The office and title are both hereditary.

The Mūla is an ordinary priest. There are generally several attached to each mosque. They call the *azān*, and perform the prayers and other duties of the Imām in his absence. They are mostly occupied in teaching the Tālib-ūl-ilm, the Korān, the forms of prayer and the doctrines of Islām, and the village children how to repeat their "Belief" and say their prayers. They often succeed to the office of Imāmat. The title and occupation is mostly hereditary.

The Shekh is one who, relinquishing wordly pleasures, becomes the disciple of some saint. Neither the title nor occupation is hereditary.

The Tālib-ūl-ilm, or "Seeker of Wisdom," is the name applied to a mixed class of vagrants and idlers, who, under the pretence of devoting themselves to religion, wander from country to country; and, on the whole, lead an agreeable and easy life. The Tālib-ūl-ilm, wherever they go, find shelter in the mosques, and can get a sufficiency of food for the mere asking. As a rule, they are very ignorant and remarkably bigoted. Some of them, however, are very observant travellers, and pick up very useful information regarding the countries and people they visit.

All these divisions of the Mūla community are supported by the produce of rent-free lands attached to the mosques on which they quarter themselves. They also receive periodical presents of clothes and daily supplies of food from the people of the quarter in which their mosques are situated.

The Hindūs, if not the aboriginals, are settlers in the country from the remotest times. They are generally called Khatrī, and are reckoned at about twenty-two thousand in number. They are found in almost every village throughout the country, in perfectly distinct little societies of from a couple to fifty or more families. Though dwelling in the heart of a bigoted Mahamadan population, they retain most of their religious rites and national characteristics undisturbed. As being the means by which all the money and business transactions of the general population are carried on, they enjoy the protection of the Pathāns and are on the whole a very flourishing class. From individuals they at times suffer much oppression, but in the end they contrive to secure an equivalent; for the entire trade of the country, internal and external, is in their hands. The Hindūs are a very important section of the general community. They are entirely devoted to trade and business pursuits and under no circumstances bear arms.

The Yūsafzais in their own country are altogether an agricultural people, and live entirely on the produce of their fields and flocks. In former times, previous to their emigration eastward into their present limits, they were shepherd tribes, more or less nomadic, and used to a hardy, open-air life, the charms of which were continual changes of scene and adventure

as they roamed from country to country in search of fresh pastures for their cattle and flocks. The erratic life they thus led often brought them into contact with hostile tribes, who contested the country with them, whilst quarrels amongst themselves as to the extent of their respective grazing grounds, early inured them to the use of the arms, and produced an inherent taste for a military life.

Like other barbarous peoples similarly situated, their nation was composed of a number of sections, each of which was split up into a multitude of lesser divisions made up of numerous small societies of members of the same family. Though collectively bound to each other by the relationship of a common descent, the sections individually formed distinct communities, governed by separate sectional chiefs or patriarchs. Amongst themselves these several sections had rival interests, that, continually producing feuds and jealousies, kept them estranged from, or opposed to, each other; but, in their relations with foreigners, putting aside their individual feuds and jealousies, they all coalesced, and, for the time being, acted in unison under the guidance of the elders of their patriarchs or tribal chiefs.

When not threatened by a foreign enemy, the great sections formed distinct and rival communities, each possessing its own tract of the country, holding it by force of arms, and vigilantly guarding it against encroachment by the neighbouring tribes.

The progress of the Yūsafzais from the west to their present quarters has been described in the preceding chapter. Since their arrival in these parts they have been a fixed population, wholly devoted to the culture of the soil and the tending of their cattle.

Their several sections are described in the previous articles. Here it may be noted that each consists of a number of families who form separate but concordant, societies, and who, in matters that affect the interests of all alike, confederate under the elders of the senior family.

The larger divisions of the tribe are termed "*koum*" or race and bear the adjunct *zai* after the proper name of each, as *Yūsafzai*, "the sons of Joseph," *Iliāszai*, "the sons of Elias," *Mūsazai*, "the sons of Moses," *Isazai*, "the sons of Jesus," &c. The lesser divisions are termed *Khel*, or "clan," with the proper name of each prefixed, as, for example, *Akokhel*, "the clan of Ako," *Madakhel*, "the clan of Mada," *Mūsakhel*, "the clan of Moses," and so on. Each *zai* and *khel* has its own representative chief. As many of them are generally associated together to form one tribe, the chief of the most powerful clan is recognized as the head of the tribe they collectively form.

Each great division of the Yūsafzai tribe has its own separate tract of country; and each of these is, in the first place, portioned out between the primary divisions of the several tribes holding them, and after whom they are generally named, though, perhaps, possessing another designation as well. Thus the Yūsafzai plain is named Mandan, the Lūnkwar valley Baizai, the Sūdhūm valley, Daolatzai, &c.

Each of these portions of the country is next divided into districts (*tapas*,) for each of the secondary divisions of the tribe; as, for example, Razar into Malikzai, Ishmailzai, &c.

Each district is in turn divided into lots termed *daftar* or registered hereditary possessions as the Kamālzai district into the Mishrānzai and Kishrānzai *daftars*.

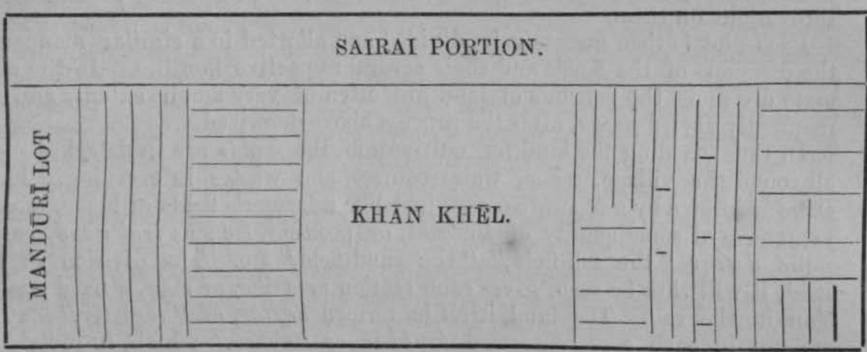
Again, the *daftar* is divided into family lots termed *brakha*, or portion; and these finally are divided into plots termed *pati*, for each of the several households, who are termed *brakha-khor*, whilst their individual share or *pati* is termed, according to the division, a *draiama*, *shpagama*, or *dolasama brakha*, or a "third," "sixth," or "twelfth portion."

By this arrangement, the Yūsafzais are located in the country by societies lineally connected, and each family has its own possession in the soil, which is hereditary in the male descent.

To illustrate the division of the land, we will take those of one section as a sample of the rest. At the time of the settlement and division of Yūsafzai country by Shekh Malī, the lands apportioned to the Kamālzai were divided into 400 equal lots for cultivation only, leaving the greater portion of their territory as pasture land for the cattle of the whole tribe in common. Of these 400 shares, 200 were allotted to the Mishrānzai, or "elder branch," who settled at Torū, and the other 200 shares were allotted to the Kishrānzai, or "younger branch" who settled at Hotī. The latter shares were subsequently divided into two equal portions of 100 lots each; one for Hotī, and the other for Mardān. These last were then distributed as follows: twelve lots were set aside as *sairai*, or "free-gift" lands, for the support of various orders of the priesthood. Remaining eighty-eight lots were distributed amongst the Pathān community. Thus sixteen lots were given to the Mandūrī tribe, whose ancestors came to the country as the military mercenaries of the Yūsafzais, and the other seventy-two lots were divided equally between the three divisions of the Kishrānzai family settling at Mardān, each receiving twenty-four lots as its share. Thus, one went to the Khān Khel, the second to the Rūstam Khel, and the third to the Bada Khel. Each of these shares was then treated as an integral portion, and divided into equal lots corresponding in number with the families composing the *khel* to whose lot it fell. The number of these lots, and consequently their extent, varies in each *khel* share; but all the families of one *khel* share equally with each other. Thus, of the three Kishrānzai divisions, above-mentioned, the Khān Khel at this time happens to be represented by only one family, which consequently owns as its share the whole of the original twenty-four lots undivided. But the Rūstam Khel consists of a number of families in two divisions, *viz.*, the Bahādur Khel and Bāmo Khel. Each of these owns a portion equal to twelve shares, or half of the twenty-four originally allotted to the Rūstam Khel which they compose. The Bahādur Khel and Bāmo Khel shares are then divided into equal lots, corresponding in number with the families composing the Khels respectively; and these family portions in turn are divided equally amongst the several brothers composing it, and finally by them amongst their children. When, owing to the increase of population or other cause and the consequent sub-division of the soil, each man's portion becomes insufficient for his support, then the village chief, in concert with the village assembly *jirga*, takes in a portion of the village grazing grounds that may be fit for cultivation, and, as in the first instance, divides it into 100 equal lots, or whatever the number may be into which the lands of the particular village were originally divided, for the number is a varying one in each different tribe. The Kishrānzai number is 100, and the new land, thus lotted off, is distributed in the same manner as the first lots. Thus, in the case of Mardān, twelve lots are assigned as *sairai*,

sixteen lots for the Mandūrīs, and the remaining seventy-two lots equally between the three divisions of the Kishrānzai, at Mardān, and, by these, amongst their respective sub-divisions and families, as above described.

The division of the land is arranged in the following manner:—The council (*jirga,*) under the direction of the khān, or, in his absence, the chief malik, proceeds to the ground to be divided, and measures it off by means of a rope, which varies in length from 50 to 100 or more feet. This rope is termed *purrai,* and the process of measuring, "casting the *purrai,*" whilst the land measured off is termed a *wand*; it is generally of a square or oblong shape. The land thus measured off is then divided into equal lots for distribution amongst the Khels to share in it. Thus, in the case of Mardān, the *wand,* after allotting the *sairai* and Mandūrī shares, is divided into three equal parts, one for the Khān Khel, one for the Rūstam Khel, and the other for the Bada Khel, whose respective maliks and elders then divide them amongst their respective divisions and families. The *sairai,* or "church lands," which sometimes, though rarely, are resumed by the original owners, are generally marked off by a line drawn parallel to one side of a *wand,* and across the other divisions, so that each share contributes an equal portion towards the "church lands," as is shown in the annexed diagram representing a *wand,* and its primary divisions.



RŪSTAM KHEL. BADAKHĀN KHEL.
BAHADUR KHAIL. BAMO KHEL.

The marginal straight lines in the above plan mark the limits of the *wand,* and the waved lines its primary divisions, and their distribution to the Khel divisions. Thus, in the case of Mardan, after marking off the Sairai and Mandūrī portions, the remainder is divided into three equal lots for the Khān Khel, Rustam Khel, and Bada Khān Khel, respectively. Each of these is sub-divided according to the divisions of each Khel, as the Rūstam Khel lot into two equal parts, one for the Bahādur Khel the other for the Bāmo Khel, and these are divided into equal lots for their respective families, as above shown. In the above plan, the Bada Khān Khel share is arranged to illustrate the ultimate division of the land. It is first divided into three equal shares for each of three divisions of the Khel. One of these is halved for the two branches of one of these Khel divisions. One of the branches is supposed to have four, and the other five families. The next *Khel* share is supposed to be divided between five families, and ahree of these shares are divided for the branches of three several families, *viz.,*

one between three, another between four, and the third between two branches of the respective families to whose lot the share fell in the distribution. Similarly, the third Khel is divided, in the first place, equally between six families. One sub-divides its share between the two branches supposed to compose it, and another into four equal shares, one for each of the four branches supposed to compose it. These divisions are yet further sub-divided between the various males of each branch of the several families.

After the measurement and primary division of a *wand*, its distribution is regulated by lot, or, as it is termed, "casting" the *pucha* or *hisk*. It is thus managed :—The representative of each of the Khels to share in the distribution selects a private mark (a piece of wood, or a rag, a grain of maize, or pellet of sheep's dung, or a stone, or any substance near at hand), which, in the presence of all, he hands over to the "greybeard" appointed to cast the lot, declaring it to be his token. The "greybeard" having collected all the tokens and seen them severally recognised, gathers them together in the skirt of his frock, and then walks round the *wand*, followed by the assembly; and, as he passes them, throws out on each of the plots marked off the first token that comes into his hand. The several plots then become the possession of the Khels severally represented by the tokens thrown out on them.

Each plot is then successively divided and allotted in a similar manner to the divisions of the Khels and their several respective families. In the ultimate divisions the portions of land are often of very small extent, and are frequently styled *pucha*, after the process above described.

In thus dividing the land for cultivation, the *wands* are in detached plots all round the village, roads, water-courses, and wastes intervening. Each *wand* is known by a separate name, just like a farmer's fields at home, mostly expressive of some quality of the soil, or position, &c., as *irai wand, shigai wand, daftar* "the ash-field," "the sand-field," &c. The division of the land, it will thus be seen, gives each section or tribe, or clan, a fixed possession in the soil. The land itself is termed *daftar*, or "register," but its amount in each case is termed *brakhah*, or "share," which, in individual shares, specified by prefixing the extent of sub-division, as *dirshama brakhah attama brakhah*, or "thirtieth share," "eighth share," &c., as the case may be. It will also be observed that each individual's *daftar* is not in one unbroken plot, but scattered according to lot in the different *wands*. This is necessary, so that each shall share alike, as far as possible, in the good and bad land. Very often, and beyond the British border always, in one tribe where the several Khels possess lands of varying quality, the lot of some having fallen on good and that of others on inferior land, it is customary to exchange places at fixed periods of five, ten, or more years. The land alway remains the *daftar* of the original owners, but is mapped out afresh for distribution amongst the new owners, who all share equally with those of their own tribal divisions, without reference to rank. In these exchanges between the tribes, only the houses are left standing, and often these are deprived of their timbers. The effects of this custom are ruinous to the land, for no man cares to spend his labour and money on improvements which for years will become the property of others. The system of division of the land is equally a bar to its improvement, whilst it is besides a fruitful source of feuds and bloodshed; for, in the smaller divisions, the several members sharing it,

rather than divide the field, agree to divide the produce, and this is never effected without quarrels that frequently produce tribal feuds and the loss of many lives.

Where the majority of a village community have enough land for their support by cultivation, they do not take in portions of the pasture lands, nor can individuals at their will cultivate on such tracts. Individuals who cannot support themselves on their own lands by reason of its small extent, either lease it to others, and themselves seek a livelihood by foreign military service, or else, where several are in the same predicament, they found small hamlets within the limits of their own tribal lands. Such hamlets are termed *banda*, and they often increase to the size of important villages. They are not the property of the people founding and inhabiting them, but belong to the tribe in common, each Khel and its several families receiving its own share of the land, which they can cultivate themselves or let to others generally for a certain proportion of the produce, either a third or fourth of the crop. The tribal chief is also chief of all *banda* that may be founded within the limits of the tribal lands. The founders and inhabitants of *bāndas* are generally *Gūjars* or *Hamsayas*, and they rent the land from the Pathān owners on the terms above stated. As a rule, there are few Pathān families settled in the *bāndas*, though all the tribe in whose lands they are have their respective portions in it. The only exception is where the *bāndas* inhabited by Mīans, or Syads, or other religious orders, become their hereditary possession by common consent of the tribes, who thus forego all claim to a share in the lands thus disposed of. The *bāndas* of these religious orders are always flourishing little settlements, for they pay no taxes, and are never oppressed by the rest of the population. In some respects they resemble the "cities of the priest" of the ancient Israelites, and some of them become noted as sanctuaries for the refuge of criminals fleeing from justice. The spread of *bāndas* in the plain of Yūsafzai is a sign of the prosperity of the country under British rule.

The division and distribution of the lands forming the site of a village are made in the same manner as those for cultivation. A share in each forms a man's *daftar* or "*register*," and the owner is termed *daftari*. The division of a village corresponding with the primary division of a *wand*, or the *brakhah* of a Khel in the fields, is termed *kandi*, which may be divided into other *kandīs*, according to the divisions of the Khel. Each *kandī* is a collection of separate tenements of the individual families forming a Khel or clan section. Each tenement is termed *kandar*, and consists of the house termed *kor*, and the court-yard termed *gholia*; these shelter the family as well as their dependents and cattle. Each *kandī* has its own *malik* or chief, whose authority is confined to it. His duties are to maintain order, settle disputes amongst the householders of his *kandī*, to collect the revenue, and see to the fair distribution of the crops, &c. Each malik is subordinate to the chief or *khān* of the tribe; to him he makes his reports, and from him he receives his orders.

Each *kandī* has its own church or *jumaat*, its own assembly-room, or *hūjra*; and, in villages beyond the border, its own tower of defence or *būrj*.

The *jumaat* is under the care of an establishment of priests who are subordinate to a leader styled *Imam*. They are supported by rent-free lands attached to the mosque, and receive besides daily supplies of food from the residents of their kandi. Their duties are to lead the congregation in their

prayers, instruct the people in the doctrines and observances of Islām, to teach the young their belief and prayers, to perform marriage, circumcision and burial services when required, to fix the times of the appointed feasts and fasts, &c., &c. On each occasion of the marriage and other services, they receive presents of money, cattle, food, or clothes, &c., according to the means of the donor.

The *hujrah* is a public room with court-yard and stables attached. In most instances it is the property of the malik of the kandi, who is expected to feed and shelter all visitors and travellers; beds, bedding, and forage are provided by the *fakirs* or *hamsayahs* in rotation. In the *hujrah*, the malik meets the residents of the "kandi" for the discussion and settlement of their public business. Here also the residents and visitors assemble to smoke, gossip, learn the news of the day, and discuss politics. It is also the sleeping-place of all the bachelors of the *kandi*; for, as it is customary with the Pathāns, no friend, nor traveller, nor relative, a bachelor, at manhood, is allowed to sleep in the house. This custom is possibly owing to the construction of the houses, which provide no privacy for the women.

The *burj*, or "watch-tower," now only exists in villages beyond the border. It is always attached to the house of the malik, and is in constant use as a place of refuge and observation in case of feuds between the different Khels of a village community, as well as against enemies outside. In villages where a Khān resides, there is, besides the *burj* of each *kandi*, a fort or *garhi*, which encloses the whole of the Khān's *kandi*.

From the foregoing particulars, it will be observed that each family of the Yūsafzai has its own patrimony in tenements and lands; that they live in village communities according to tribal or clan descent, and in these again in smaller societies of the families of the clan sections. These are governed by their own maliks, who in turn are subordinate to the Khān.

Both these offices are hereditary, except in the case of manifest incapacity from mental imbecility or physical deformity, or from some objectionable quality of temper or general conduct; but there is nothing to prevent a man of courage and ability raising himself to the position of either. The independent power of these chiefs—for the terms merely represent different degrees of rank of the same kind—are very restricted indeed. In matters affecting the welfare or interests of the tribe or clan, they cannot act in opposition to the wishes of the general community. These are ascertained through the maliks by a council of the "elders" of each clan, and its section separately first and collectively afterwards. Each clan is a separate democracy. Their members are guided in their views by the greybeards or elders, the patriarchs of the different families, who, in concert with the malik, decide all matters relating to their own society. This is the regular course; but, in actual practice, the Yūsafzais generally take the law into their own hands, and on the principle that "might is right," generally act much as they please. Disputes between members of the same clan are sometimes settled by their friends, the injured party receiving an equivalent for the injury suffered, but very seldom without the assistance of the elders and the malik; and they in their decisions are guided by the usages of Pukhtunwali, a code framed on the principles of equity and retaliation. Thus A kills B's plough bullock; the matter is referred to the council *jirga*; they decide that B shall kill one of A's plough bullocks; he does so, and all parties are satisfied. Or A kills B's *charaikar*, or bondsman. B must

be provided with another by A, and the matter ends. But if A kills B, then B's relatives demand the life of A; and, if the council succeed in handing him over to B's next of kin for revenge, the matter ends in A's death; otherwise, if A escapes, and one of his family is not sacrificed, a feud breaks out till the injured party is revenged. Between members of the same clan, such disputes seldom lead to extremes; but where members of different clans are the principals, their respective clan divisions take up the quarrel as a personal one, and a settlement is seldom effected; for reprisals are made on both sides, and ultimately leads to a lasting estrangement or feud between the tribes; for, barbarians as they are, they are most sensitive to any insult or slur on their honor and independence.

Each tribe under its own chief is an independent commonwealth, and collectively each is the other's rival if not enemy. The families composing each never render more than an allegiance to their Khān in whose defence they arm and take the field. Previous to the British annexation of a portion of their country they never paid revenue regularly to any Government.

When undisturbed from without, the several tribes are alwaye opposed to each other; feuds, estrangements, and affrays are of constant occurrence; the public roads and private property are alike unsafe. The men, although wearing arms as regularly as others do clothes, seldom or never move beyond the limits of their own lands except disguised as beggars or priests. Everywhere family is arrayed against family and tribe against tribe,—in fact, one way and another, every man's hand is against his neighbour. Feuds are settled and truces patched up, but they break out afresh on the smallest provocation. Such is the ordinary condition of Yūsafzai beyond the border. But when danger threatens from without, all family feuds and clan jealousies are at once forgotten, and all unite to repel the common enemy.

Previous to the British occupation of the Yūsafzai plain, so rife were these feuds and disorders that men ploughed their fields with a rifle slung over the shoulder or a sword suspended at the waist, and watched the growth of their crops with armed pickets night and day. Similarly, their cattle never went out to graze except they were protected by armed footmen or mounted guards. Happily all this is now altered, and the change is appreciated by the mass of the people. The cultivator now casts his seed on ground far away from his village, and is troubled by no anxieties for the safety of the crop. Children now lead out the cattle to graze, and amuse themselves at play on the mounds formerly held as pickets. Men and women follow the tracks across the dreary and desert *maira* wastes unhindered and undisturbed, and in their visits from village to village daily perform journeys their grandparents never dreamed of. The tales of heroism and deeds of bloodshed, of which almost any mound and hollow in the country is the site, are now fast becoming traditions, and are only heard of from actors amongst the old men, who in their village homes delight the youth untutored in the use of arms with thrilling recitations of the manly deeds of their fathers.

From the foregoing description it will be observed that the Yūsafzais have no regular form of government. Every man is pretty much his own master. Their Khāns and Maliks only exercise authority on, and extract revenue from, the mixed population, who, besides paying a third or fourth of the produce of the land they cultivate to the owner, render certain fees and taxes to the chief of the tribe or clan they are settled with. These

have already been detailed, with the services exacted from them. From Mūsalmāns, not Pukhtuns or priests, the chief sources of revenue to the Khāns are the *bakrai*, or "marriage tax," and the *lwugi* tawan, or "hearth tax." The Hindūs only pay the *juzia* or "poll tax." These are the recognized taxes, but in practice many other tyrannical exactions are made on frivolous pretences by chiefs who have the courage and power to do so.

Such are the main features of the government of the Yūsafzais; let us now notice their customs and character.

Of the latter some idea will have been conveyed by the foregoing remarks; here it may be added that owing to the pastoral and agricultural life they lead, the Yūsafzais are for the most part very illiterate; even their priests or educated class are as a body lamentably ignorant, though in the midst of the surrounding darkness they are shining lights.

Like Pathāns generally, the Yūsafzais view themselves as a peculiar and favoured people. The most notable traits in their character are unbounded superstition, pride, cupidity, and a most revengeful spirit.

Their superstition is incredulous and has no limits. Miracles, charms and omens are believed in as a matter of course. An inordinate reverence for saints and the religious classes generally is universal, and their absurdly impossible and contradictory dicta are received and acted on with eager credulity. The *ziarat* or "sacred shrine" is habitually resorted to by all classes and both sexes. At these the devotees confess their sins and implore forgiveness, unburden their hearts of all manner of secret desires, and beseech favours, all in the full belief of a sure hearing and answer. The wayfarer never passes one without checking his steps to render obeisance or invoke a blessing. The people pride themselves on these outward signs of a holy life, and boast of their love and reverence for their "pure prophet" and his "blessed religion," and congratulate themselves on their resigned obedience to his commands as conveyed to them through their holy men and priests. In all this they act sincerely from the heart, for they certainly do cherish and pamper a very numerous priesthood at considerable self-deniel.

With all this, however, and as might be expected in a religion that, without appealing to the loftier and purer qualities of the heart, merely binds its followers to the observance of outward forms and ceremonies, they never allow their religion or its ordinances to stand in the way of their desires when these run counter to them. In their religious tenets they are *Suni* Mahamadans, and distinguish themselves as *Chararis*. In common with other Mūsalmāns, they hold the observance of prayer, alms, fasts, and pilgrimage to be the binding and fundamental duties of their religion. To omit any of these is considered a great sin, and if persevered in exposes the offender to excommunication as an infidel. The observance of prayer especially, with the appointed ceremonies and at the fixed periods, is deemed the most important duty, and is less neglected than any of the others. The prayer consists of two parts, termed *fard* and *sunnat*. The former must always be repeated, the latter may be omitted in case of pressing hurry. Before any prayer can be repeated the ablution by *aodas*, or, in the absence of water, the purification by *taiammum* must be performed; the place of prayer, as well as the body and clothes of the person, must be *pak* or "pure." A multitude of trifles are always conspiring to render either impure or *palit*. The religious man is consequently always on the

look out and dodging about to avoid contact with imaginary impurities. The fixed prayers are at day-light, at noon, afternoon, at sunset, and at evening.

The distribution of alms is very generally observed by all classes according to their means. The priesthood, widows, orphans, maimed, blind, aged, &c., are the recipients. They are of two kinds termed *zakat* and *khairat*. The former are appointed by the Kuran, the latter are according to the inclination of the donor. Alms are sometimes given in money, but more generally they are gifts from the produce of the fields or flocks, &c. None of the Yusafzais pay the *ushr*, or tithe for the support of the church, though its exaction has frequently been attempted. Their objection is that by so doing they would acknowledge themselves the subjects of a sovereign, whereas it is the glory of most of the tribe to boast of the independence they maintain. The fast is the Mahamadan *Ramazan*. It is very strictly kept from sunrise to sunset every day throughout the month, and is considered a meritorious penance, ensuring abundant future reward. Only travellers and invalids are allowed to eat during the fast; children are classed with the latter. Keeping the fast is termed *rozha*, and not keeping it *kozha*. Those who cannot keep the fast, in whole or part, during the month of Ramzan, must make up the difference afterwards before the arrival of the next Ramazan.

This is termed *haj*, when made to the proper place, Mecca. Those who cannot go themselves, or send a substitute—and with few exceptions they comprise the whole tribe—content themselves with periodical visits to the sacred shrines in their own limits. This is termed "doing the ziarat." Friday is the favourite day, and is, therefore, named "*ziarat day*." On this day whole villages turn out for the pilgrimage round their own ziarats. Sometimes pilgrims go the round of the noted shrines in the country. Hassan Abdal, Pir Baba in Buhner, and the Kaka Khel in Khatak hills, are the chief favourites in this country.

The pride of the Pathāns is a marked feature of their national character. It is also a prominent one of the Yūsafzais. They eternally boast of their descent, their prowess in arms, and their independence, and cap all by "Am I not a Pukhtun?" They despise all other races; and even amongst themselves, each man considers himself equal to, if not better than, his neighbour. Hence most of the bickerings and jealousies so rife in every family throughout the tribe. In their bearing towards strangers of rank they are manly and plain-spoken, but towards the weak and low they are abusive and tyrannical. They enjoy a character for lavish, or at least liberal, hospitality. This they do deserve, but not to the extent they boast of; for what passes for hospitality is, in most cases, a mere customary interchange of services or favors. Owing to the disturbed and barbarous state of their society, and the absence of public places of accommodation for travellers, it is the custom of the several tribes to lodge and feed each other when travelling. Thus, guests and strangers are fed and sheltered free of all charge in the village *hujras*, but both the accommodation and fare are of the simplest and least expensive kind. Strangers or foreigners generally receive neither food nor shelter, but beg the former from house to house, and find the latter in the mosques. In out-of-the-way and unfrequented localities, where the population is sparse and poor, there is a show of greater hospitality and welcome; but it is not genuine, and as often as not, if the guest be

worth it, he is robbed or murdered by his late host as soon as beyond the protecting limits of the village boundary, if not conveyed by *badraga*, of superior strength. This *badraga* is merely an armed body of men who, for a consideration, agree to convey travellers through their own limits. Any Mūsalmān may act as *badraga*, but only the one supplied by the chief of the district is safe; any others are liable to be attacked by rivals or enemies. The convoy can only defend within their own limits; beyond these men of the next district take their place. Every tribe and their divisions have their own separate and distinct limits, within which they are quite independent of each other. A man of one district who drives off to his own home the cattle from a neighbouring district is only reached by the injured tribe making reprisals on the offenders. Thus, for example, if a man drives off a buffalo from the Salarzai district to his own home in the Gadaizai district, both in Buner, he is safe until the owner of the stolen animal succeeds in tracing it. He cannot make the chief restore it, or punish him for the theft, but retaliates by seizing the first Salarzai man, or any of their cattle, that he may lay hands on. The matter then becomes a dispute between the two tribes, and is generally settled by each party restoring the other's property. The cattle first carried off is termed *dura* or *dura dopa*, and the reprisal made is termed *bota barampta*. Where a man of the tribe owes a man of another tribe money or other property, and refuses to make payment, then the creditor seizes and keeps the first man or any property belonging to his debtor's tribe until the debt be paid. Sometimes the tribes meet in *jirgah* for the settlement of these disputes; but generally individuals are allowed to settle their own disputes amongst themselves. The consequence is the anarchy and disorder that characterize the life of the Yūsafzais. The most remarkable illustration of the pride of the Yūsafzais is their exaggerated notion of their own honor, *Nang i Pukhtana* as it is termed, any slight or insult to which is instantly resented. The existence of such sentiments amongst them is very strange, for they glory in being robbers, admit that they are avaricious, and cannot deny the character they have acquired for faithlessness. The distinctive laws of *Nang i Pukhtana* are very numerous, both as regards their dealings with their own race and with strangers. The chief are *Nanawatai*, *Badal*, and *Mailmastai*.

By *Nanawatai*, or "the entering in," the Pukhtun is expected, at the sacrifice of his own life and property, if necessary, to shelter and protect any one who in extremity may flee to his threshold and seek an asylum under his roof. This applies even to the protector's own enemies, and by some tribes the asylum is extended to all living creatures, man or brute, or fowl; but the protection is only vouchsafed within the limits of the threshold or premises. Beyond these the host himself may be the first to injure the late protégé.

Badal, or retaliation, must be exacted for every and the slightest personal injury or insult, or for damage to property. Where the avenger takes the life of his victim in retaliation for the murder of one of his relatives, it is termed *Kisas*.

The laws of *Mailmastai* bind the Pukhtan to feed and shelter any traveller arriving at his house and demanding them.

To omit or disregard any of these observances exposes the Pukhtun to the ridicule and scorn of his associates, and more especially as regards the *badal* and *kisas*. These are never forgotten, and, whilst aptly illustrating

the revengeful spirit of the people, show the means by which it is kept up. It is a common thing for injuries received by one generation to be revenged by their representatives of the next, or even by those two or three generations further removed. Children in their infancy are impressed with this necessity as the object of their lives.

According to their neighbours, the Yūsafzais are said to be naturally very avaricious and grasping, selfish, and merciless, strangers to affection, and without gratitude. They have all these faults, but the condemnation is too sweeping and severe. Though not always sincere in their manners, the Yūsafzais observe many outward forms of courtesy towards each other and strangers that one would not expect in a people living the disturbed and violent life they do. The salutation *as salam alaikum,* and the reply *wa alaikum salam,* are always interchanged. Not to return the salam is always considered wrong, and not unfrequently is taken as a personal slight, and avenged accordingly. Friends meeting after a long absence embrace, and in fervent phrases enquire of each other's welfare, never stopping to give a due reply in the midst of their counter gabblings of *jor yai, kha jor yai, khushal yai takra, taza kha takra yai, rog yai,* &c. Stranger passing each other on the high roads exchange courtesies as each plods on his way, and *starai ma sha,* or "be not fatigued," is answered by *loai sha,* "be great," or *ma khwaraiga,* "be not poor." The visitor entering a village or its *hujra* is greeted with *har kala rasha,* "always welcome," and replies, *naiki darsha,* "good betide you," or *har kala osa,* "may you always abide." There is no term exactly corresponding with our "thank you," but under similar conditions the usual phrases are *khudâia diobakha,* "God pardon you," or *khadâai di loai ka,* "God prosper you," or *khudaai di osatâ,* "God preserve you." Friends parting commit each other to the care of God with the sentence *da khudaai pâaman,* "to the protection of God," and its reply, *khudaai dar sara naiki oka,* "God act well with you." Of the necessity of such a commission there is no doubt, and in this country the traveller used invariably to conceal his route and time of departure. Thus if going direct from Mardan to Pēshāwar by night he would give out that he left for Naoshahra in the morning.

One other point connected with the character of the Yūsafzais requires mention before proceeding to a description of their domestic habits, social customs, and amusements. It is the estimation in which they hold their women. They are most suspicious and jealous of them. It is quite enough for a man to see his wife speaking to a stranger to arouse his passion. He at once suspects her fidelity, and straightway maltreats or murders her. The women are never allowed in public to associate with the men, though amongst themselves they enjoy a certain amount of liberty. The abuse or slander of a man's female relations is only to be wiped out in the blood of the slanderer, and not unfrequently the slandered one, whether the calumny be deserved or not, is murdered to begin with. The Yūsafzais, though so jealous of them, treat their women with no respect or confidence, but look on them as so much property in which their honor is invested, and to be watched and punished accordingly. Nevertheless, elopements, termed *matiza,* are one of the most fruitful cause of feuds. In their domestic habits the Yūsafzais are very simple. Their dwellings are mean mud and lath cabins, full of vermin and foul air, and surrounded by cesspools and heaps of every kind of filth. In their diet they are frugal and often

abstemious; very few are intemperate. Their food is plain and wholesome, and almost entirely the produce of their cattle and lands. Milk in its various forms, the common cereals, vegetables, and meats, together with potherbs and edible fruits that grow wild, constitute the diet of the mass of the people. Sugar, and in some parts wild honey, is much used, but spirits are quite unknown. Tea is very little used, and only by the rich, but coffee is not even known by name. Tobacco, for chewing, smoking, and snuffing, is in too general use. Opium also is used to some extent, and so are the different preparations of Indian hemp, but mostly in the plain country and only amongst the abandoned and debauched, who are pointed at as disreputable characters and a disgrace to their names.

In their persons the Yūsafzais are singularly indifferent to cleanliness. Their ablutions seldom extend beyond the *aodas* or *wuzu* appointed as the necessary purification before prayers. Many wear clothes steeped in indigo to hide the dirt. The ordinary dress consists of a loose frock, or *kamiz*, and wide trowsers, or *partog*, with a *patka* to wind round the head. All are of coarse cotton cloth of home manufacture, and are frequently worn, without a change, till in tatters. The dress of the chiefs and well-to-do is of the same kind, but of better material, of English manufacture. The dress of the women only differs from that of the men in the substitution of the *oranai*, or chequered sheet for the patka. This sheet is of the same material and pattern for the whole tribe.

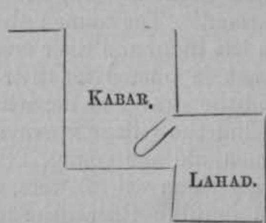
The Yūsafzais, like most Pathān tribes, have a natural fondness for field sports, such as hawking, hunting with dogs, and shooting. Frequently they combine with these pleasures the more exciting business of highway robbery, cattle-lifting, and burglary. With many, these are the ordinary means of livelihood; otherwise the population is more or less wholly devoted to the care of their flocks and fields. Many take military service under the neighbouring governments, but none ever engage in the industrial or mechanical trades, and few have the capacity to manage the business of a merchant. All such are the special occupations of different classes of the vassal population, as already mentioned. The workmanship is always of the most simple and coarse kind, such as is suited to the wants of a poor agricultural people.

At home the Yūsafzais are of a lively and merry disposition, and are very fond of music and poetry; to enjoy these, they have frequent social gatherings at their village *hujras*. The poetry possesses some merit, and is worthy of attention from us by way of encouragement. Their music, too, though noisy, and the result of vigorous performance, is not without its own peculiar merits, to judge from its exciting effects on a Yūsafzai's audience. In all cases the professional musicians belong to a distinct class, termed *Dum* and *Mirasi*. Their instruments are the *nagara*, or drum, the *suinai*, or flageolet, and the *rabab*, or violin. The last is often accompanied vocally. The *Mirasis* are improvisatores and actors. Their recitations are of an epic character, generally some departed warrior of the tribe being the hero; but love songs and burlesques are also common subjects. Some of the last named are clever and witty, and do not spare the British officials who have become noted in the country. Often, however, both the recitation and acting are of quite a different character. The obscenity and beastliness of these, equally with the others, draw loud plaudits from the audience. In their social gatherings and amusements, the men are never

joined by their women. These have their own separate gatherings, where they sing and dance to the music of the *Dums* in an adjoining court. The women, however, except on the regular festival days, to be mentioned further on, have few gatherings for amusement or recreation. They are mostly occupied with their several household duties, but find time also to visit each other from house to house gossip, talk scandal, and do other quarrelling. With rare exceptions, they are entirely uneducated, and are described as coarse and obscene in their conversation. In public they are silent, and always veil themselves before strangers. They are said to possess a martial spirit, and often urge their men to many a deed of blood to gratify their own private piques, or to resent some imagined or real slur on their honour. Their daily occupations are the usual domestic duties of the household, such as fetching water, preparing butter, grinding corn, cooking, spinning cotton, &c. Often the wealthier classes engage in the lighter of these duties by way of occupation, but more frequently they are better employed with their dress, jewellery, and personal adornments, such as plaiting the hair, dyeing the hands and feet with *nakriza*, or "hinna," and painting the eyelids with *ranja*, or "surma." The women are even more superstitious and religiously disposed than the men, and their credulity, it seems, increases with the absurdity of what is offered for their belief. They are very fond of visiting the *ziarats* and the graves of departed relatives. On Fridays, it is a common sight to find the village graveyards and ziarat enclosures crowded with troops of women, old and young. Some in silence move about between the graves, strewing them with flowers, or pebbles, or bits of pottery. Others sit down and indulge their grief for a lost dear one in loud sobs and wailings of the deepest sorrow, and for hours together call to the dead in the most affectionate terms, mingled with loving rebukes for deserting his own to the cares and toils of a weary life. Mourning for the dead appears to be the special duty of the women. When a death occurs in a family, the women of the *kandi*, or quarter, and others in the neighbourhood, repair to the house, and gathering round the corpse, which is for the purpose laid out on a bed in the court, perform the *vir*, or *wuzar*, the lamentation. It is a very mournful and impressive sight. The women, some twenty or thirty, if the deceased were a man of position, stand round the corpse and weep in concert, and in an accustomed manner and tone. They are led by the senior matron, who, advancing a step or two in front of the rest, slaps her face with both hands, and amidst loud sobs, exclaims in sharp, shrill, and hurried breaths, *hai hai! hwai!* "alas! alas! woe, alas!" and at the last syllable stamps one foot on the ground. The rest repeat in chorus after the leader, and continue the same exclamations and gestures with increasing vehemence and gesticulations for half an hour or more, by which time their faces are swelled from repeated slapping (at least those of the near relatives); the eyes are bloodshot and sore from the unusual drain of tears, the hair hangs in wild dishevelled locks, and the actors are more or less exhausted by the performance. The sound of the *wuzar*, or *vir*, can be heard at a considerable distance. Often the weepers divide into two parties, who repeat the *vir*, in rapid succession, but in different keys; the one party commencing at the cadence of the other's exclamation.

At the conclusion of the lamentation, the women retire. The body is then washed in the prescribed manner by one of the Shahkhel class, who for his labour gets his day's food and the clothes on the body. After the

washing, the corpse is swathed in burial clothes—a winding-sheet, in two pieces of coarse cotton cloth. One piece is wrapped all around the body, and the other is spread over its back and front from head to foot. The two great toes are fastened together with a string. In this state, placed on a bed and covered with a sheet, the corpse is carried off to the burial-ground, where round the grave are collected the priest of the quarter in which deceased resided, his relatives, friends, and a crowd of beggars and idlers. Women form no part of the assembly. On depositing the corpse near the grave, the assembly rise and stand in rows to its east and facing the west. The priest than advances a few paces and performs the prayers appointed for the burial of dead in an audible and solemn voice, and is followed by the congregation repeating after him. At the conclusion of the prayers, the body is lowered into the grave, which lies north and south, and is next laid in the *lahad* with the face inclined to the west. The *lahad* is a small sepulchre on the west side of the grave, or *kabar*, and a little below the level of its floor. It is roomy enough to allow the corpse to sit up when summoned by the angles *Nakir* and *Munkir* to render account of his life and deeds. After the body has been deposited in it, the *lahad* is shut off from the *kabar* by large flat bricks placed upright against its opening, as represented in the annexed section. The *kabar* is then filled up with earth, none of which reaches the corps itself. Before lowering the corpse into the grave, the deceased's relatives disburse the *izkat*, consisting of money and sugar, to the priests and beggars around. The ceremony of burying the dead is termed *janaza*. At its conclusion the assembly disperses; but deceased's friends repair to his late home, and for three successive days perform the required mourning. During these the women repeat the *vir* or *wuzar*, friends drop in to repeat the *fatihah*, here called *las niwah*, from the custom of holding the hands together in repeating " the condolence for the dead," and the priests and poor are fed. On the fourth day the women visit the grave in a body. This concludes the mourning ceremony for all, except the members of deceased's family, who continue to receive condolatory visits of their friends, and themselves visit the grave, at least every Friday, till the fortieth day, on which they give a feast that concludes the ceremony for them also. Amongst the Yūsafzais, although they are accustomed to violent deaths and murders, the death of a member, especially if a male, is always the source of sincere mourning and grief, and is a calamity generally very much dreaded. The people have all sorts of superstitious terrors of the mysteries beyond the grave; and, believing in good and bad omens, observe some curious customs to avert the dreaded calamity. On the filling up of the grave, it is believed that the angel Gabriel blows a terrible blast on the trumpet for the raising of the dead, who, waking from his death-sleep, finds an angel perched on each shoulder. The one taxes him with his evil deeds, reveals his hidden thoughts and secrets, and notes them all down in a book. The other recounts the meritorious deeds of his life, notes the prayers and other religious ceremonials that have been properly observed, and the fact of his having died in the true faith.



The two records are then balanced against each other; and according to the result, the soul is welcomed to paradise, admitted to purgatory, or despatched to hell. Amongst the numerous superstitious rites observed by the Yūsafzais for the aversion of impending death, or in atonement for the soul thereafter, two are worthy of specipal note, as being also Israelitish observances. In the one resembling the "Passover," a healthy animal of the herds or flocks is sacrificed, and distributed to the priests, who sprinkle the blood upon the lintel and door posts of the house to be protected. In the other, resembling the "scape goat," a similar animal is conducted round the house or village, formally loaded with the sins of the people, and then driven off beyond the limits to become the property of anybody who may seize it. Always in the case of sickness, the afflicted, according to his means, feeds the priests and poor, and sacrifices sheep and oxen as sin-offerings. This is also done after the commitment and repentance of any great sin; and similarly thank-offerings are made on recovering from illness or escaping from any other impending calamity. All such offerings are generally termed *kurbani*, or "sacrificial."

In their marriage contracts, the pride of the Yūsafzais is again strongly marked. The rites and ties are for the most part binding according to the Mahamadan code. But in this there is much variation in the different divisions of the tribe. The majority are content with one wife at a time, many marry two, and the chiefs and wealthy take the full number of four, besides as many concubines as they can afford to keep. Frequently children are betrothed by their parents to maintain clan relationship or friendly alliances. Sometimes, as in out-of-the-way places, where the population lead a more simple and less restrained life, the contract is made by mutual desire of parties well acquainted with each other. Generally, however, the selection is made without previous acquaintance through the means of members of the *Dum* class, who are termed *raibar*, or *dallal*, *i. e.*, "go-between," or "agent." This class, both men and women, are the repository of the family secrets of the whole tribe; and, in their special calling, they play off the negociating parties upon each other, according as they are paid. They are very circumspect, however; and, for their own safety, keep their secrets to themselves. As soon as the parents of a girl have accepted the proposals of a candidate for their daughter's person, he visits the father in company with the *dallal*, and takes with him presents for the parents and the object of his desires. If approved of, he is invited to visit again, when the amount of dowry is agreed to. If in possession of the requisite means, the marriage day is fixed; if not, he is acknowledged as the betrothed, and a period fixed for him to collect the dowry. As soon as the terms are agreed to the father and the wooer drink "eau sucre" out of the same vessel as a token that the compact is binding, and as a proof of good faith. After this ceremony the engagement is published, the friends of either party congratulate each other, and the hopeful benedict makes frequent or few visits according to circumstances, with presents for his affianced, though he never sees her. The engagement is termed *kozhdan*, the dowry *mahar*, the youth *zalmai*, or *chandghol*, the maid *paighla* or *chandghala*, the ceremony *nikah*, the feast *wadah*, the procession *janj*, the bride *nawai*, the bridegroom *sakhtan*, the mother *mairman*, the father *mairah*, the infant *mashum*, the girl *jinai*, and the boy *halak*.

The *janj* consists of the friends of both parties. On the appointed day

the bridegroom sets out with his friends, male and female, to the houses of his bride; they go along in a divided procession, the men by themselves and the women by themselves, with music, singing, and firing of matchlocks, &c. This party is termed *janjian*; at the house of the bride they are welcomed by her party of friends, termed *manjian*. The two parties coalesce, and the men and women in separate associations pass the day and night in feasting, music, and gossip. During the night the bride and bridegroom are made man and wife by the priest, who in the presence of witnesses, asks each party if they accept each other on the conditions he at the time names in detail. This repeated three times, and affirmative replies being received from each on all three occasions, priest naming both parties, declares them man and wife, and asks a blessing on their union. This is the *nikah*. Next morning the bridegroom takes his bride to his own home, and is conducted thither by his own *janjian* with the usual demonstrations of happiness. The *manjian* remain at the bride's house to comfort the parents. At his own house the bridegroom keeps the guests three days and nights occupied in feasting, music, &c., then, dismissing them, unveils his bride, and sees her for the first time. All the expenses of the marriage are borne by the bridegroom. Both parties receive presents from each of their friends; but it is an understood agreement that they in turn will make presents of the same value to each of them when a similar festival occurs in their respective families. Failing to do this, and to return jewels borrowed for the occasion, is a fruitful source of feuds. The marriage expenses are very heavy. The lowest sum is fifty rupees; the average is about two hundred rupees for the common people. The rich require as many thousand rupees and more to get married respectably. Marriages are never performed during the Ramazan, or between it and the *loai akhtar* or *id-i-kurban*, because the first is a period of fasting, and the second the time for making pilgrimages.

The proper place of pilgrimage is Mecca; but, as few are able to undertake so great a journey, the mass of the people go the rounds of the ziarats in their own vicinity. There are three principal places of pilgrimage here, and each has its own fixed annual festival. These are the *Jandah* at Pēshāwar, *Kaka Sahib* in the Katak country, and *Pir Baba* in Buner. The first two festivals are termed *maila*, and last three or four days each. Immense crowds of holiday folk assemble at these shrines, at appointed times, once a year; before the Ramazan at Pēshāwar for the *Jandah mela*, and after the Ramazan for the *Kaka Sahib mela*. Numbers of Hindūs and petty traders attend at these festivals, and in temporary booths open out shops for the sale of a vast variety of merchandise. Bands of musicians, actors, &c., move about the crowd, delighting the women and children with their obscene jests and disreputable performances. The men are amused by wrestlers, conjurors, &c., vie with each other in equestrian exercises, *naiza bazi*, trials of strength, and athletic sports. Gamesters and prostitutes also are present, and reap rich harvests from their victims. In these festivals enemies often meet and settle their disputes with their swords. Previous to the British rule, these assemblages were always very unruly and disorderly crowds, and much blood was spilt. Now, however, they are better conducted, but still four or five deaths from violence always occur. At the Pir Baba shrine there is no mela owing to the unsettled state of the country. It is a sober place of pilgrimage. In the spring, however, parties of both

Mahamadans and Hindūs collecting there set out for the ziarat of *Jogiano Sar* on the summit of the Tortaba spur of the Ilam mountain. Here they encamp for three days, and in separate parties enjoy a season of recreation, described as a mixture of religious devotion and debauchery. The people going to this festival (which is termed by the Hindūs *Ramtakht*) collect a sum of four or five hundred rupees for the chief of the district before he ensures their safety. Frequently, when the country is actively disturbed, the festival is altogether passed over.

Amongst the Yūsafzais, the occasion of the birth of a male child is one of great rejoicing and feasting amongst the friends of the happy mother, who does not, however, partake in them till the forty days of her purification be accomplished; for, during this period she is kept strictly secluded, ministered to by female friends, and made to observe the most absurdly superstitious rites before the final ablution that restores her once more to society. The birth of a female child is in no way noticed, except as a misfortune.

About the eighth year, often much earlier, the boy is admitted into the fold of the Mahamadan church by the outward sign of circumcision. The ceremony involves some days of music, feasting, and rejoicing. After the final dinner, it is customary for the guests to contribute money, according to their means, for the expenses of the entertainment. The general result is profitable to the host, if a man of rank; but it is otherwise with the poor. After circumcision, the young Yūsafzai is taught his creed and the ordinary forms of prayer, and is instructed in the principal tenets and observances of the Mahamadan religion, and this, with but few exceptions, is all the education he receives. At twelve or fourteen years of age, he joins his father in out-door work, either tending the flock or working in the fields. From this time, also, he is obliged to sleep away from the rest of the family, and either spends the night in the *hujra* of his *kandi* with the rest of the bachelors, or, if the season allows of it, sleeps at his father's *khirman*, or threshing-floor, or his *harat*, or irrigation well. At twenty years of age, or thereabouts, he receives a portion of his father's land as his share of the patrimony, and seeks a wife if about to settle at home; otherwise he leaves his home, and seeks a livelihood by military service in foreign countries. In the decline of life, he returns to his home, resumes his share in the land, and spends the rest of his days, if old, in idle ease, under the shade of his own fig tree, and seeks to make amends for the sins of his youth by a punctual performance of the stated prayers and extra devotions at the mosque of his forefathers. His last wishes are to be buried in the family grave in his own village cemetery. The Yūsafzais are very particular on this point, and it is considered a point of honor to convey the bones or bodies of relatives dying in foreign lands, or distant places, to the village graveyard. If already buried in another place, the relatives travel down, however far it may be, and, exhuming the body, carry of the bones for interment in their own village burial-ground.

The life led by those who live and die at home has been described in the preceding pages. In brief words, they are occupied in the culture of the soil and the rearing of the cattle; and vary the monotony of their daily pursuits by family feuds and tribal fights and reprisals, or by the exciting ventures of cattle-lifting, highway robbery, or plundering raids into the lands of their neighbours. In every village the alarm-drum is always ready to warn the tribes of approaching danger. Its unmistakable roll warns the women and children to keep within doors, and calls the men together to

defend their rights and honor. The drum is an effectual and speedy means especially at night, of warning the tribes scattered over an extensive country of the approach of danger from without. The first village alarmed at once sounds the well-known roll, only used on such occasions, from the top of the highest house. The warning is at once repeated by the next village, and then by the next to it, and so on, till in a few minutes the whole country is aroused and on the alert. In each the chiefs are surrounded by the men all armed and ready for action, guards are posted at the entrances to the villages, pickets are thrown out to defend the approaches, and spies are sent off for information. Meanwhile, messengers pass quickly between the nearest villages, and in a few hours the intelligence is spread all over the country; the tribes are all at once armed and hasten with their support wherever assistance is required, or stay at home to defend their own loved hearths.

Such are the Yūsafzais in their government and customs. These conditions have in a measure become changed for the better in that portion of the tribe under the British rule. To outward appearance, the turbulent, restless, and savage Yūsafzai of but a few years ago is now a peaceful, well-behaved, and industrious agriculturalist—a remarkable contrast to his still savage and faithless brother in the hills, beyond the influence of British rule. Than this fact there is not needed stronger proof of the blessings conferred by a strong, just and merciful Government, under which life and property are secure, the fruits of industry reaped by the labourer, and liberty of speech and action, so far as not seditious or criminal, unhindered; whilst a justice, such as was before known to them, is now available with equal facility to all, of whatever tribe, creed, or rank.

That these blessings are appreciated by the people, is made apparent by the improvement of their condition during late years, and the influx of settlers from beyond the border; indeed, they themselves, though owning many discontented characters, admit the blessings of their present condition as compared with their former state of life. The villager now never troubles himself with anxieties as to the safety of his cattle or crops, and is not always on the watch for an enemy in every corner. The alarm-drum now is never heard, and the youths are untutored in the use of arms. Owing to their long enjoyment of peace and ease, and their confidence in the strength of the Government, many have sold their arms to tribes beyond the border. Despite all these advantages, the mass of the people would gladly revert to their former state of barbarism and anarchy, for they have not yet learned to like their beneficient rulers, though they cannot deny being satisfied with the results of their Government.

In a description such as this, where brevity is necessary, it is difficul fully to illustrate the benefits the Yūsafzais have reaped under the Britis Government during the past fourteen years, and I will not attempt i That great improvements have been effected is indubitable; that tl people are happy, protected, and rapidly getting rich, is equally so; ar that serious crimes, though still very prevalent, are greatly on the decreas is a fact. But there is no doubt, also, that much remains to be don Canals for irrigation and district roads are much wanted, as are bridges ‹ the roads already laid out. The sanitary improvement of villages aı rules for their regular conservancy are urgent necessities; and, with t necessary authority, could be, without difficulty, carried out. The plantiı of trees and construction of sarais and wells also demand attention. F the want of some of these, nearly half the plain is an uncultivated waste.

The time for initiating these improvements has now arrived. Of the certainty of this, every day's converse with people gives proof.

The Yūsafzais are, as has been said above, descended from Mandan, son of Khakai. From a second son of this Turk are descended the Turkalanis of Bajawar; and from a third, Makh, who had a daughter, Kaki, are descended the Kakianis, or Gigians, or Khugianis. The Khakai clan originally came from Ghwara Margha, in the Ghilza country. Expelled from this they went to Kabāl, from which they were again driven, and, after wandering about the north slopes of the Sufed Koh, they came to the Pēshāwar valley. Here, after much fighting, they drove out the Dalazaks, and then proceeded to take possession of Swāt and Bajawar from the Swātis. Here they have remained ever since. The Yūsafzai clans have always been famed for turbulence and rebellion wherever they have settled, and on occupying the lands they now possess they did not improve. They gave equal trouble to Akbar, Arangzeb, Shah Alam, Nadar Shah, to the Duranis and to the Sikhs. In the articles on Panjkora, Swāt, Būner, &c., and the tribes (sections of the Yūsafzai) who inhabit this country, will be found as much of the history of this tribe as is of interest or importance. Those who wish a more full account of the never-ending wars of the Yūsafzais before the date of British rule will do well to turn to Bellew's Report. (*Bellew.*)

Z

ZAFAR KOT—

A village in the Kolāchī division of Dera Ishmail, 12 miles north-west of Kolāchī, 5 miles north of Lūnī, on the left bank of the bed of the Lūnī ravine. It has 152 houses and 14 shops. The population is 702 souls, of which 257 are adult males. The inhabitants are 211 Gandehpūrs, 219 Jats, &c. The village has 14,061 'bigas' of land, of which 4,862 are cultivated. The lands are irrigated by rain-water from the Lūnī, and produce bajra, wheat, and barley. Some supplies are procurable, and the water-supply is taken from the Lūnī. The village belongs to Gūldād Khān of Kolāchī, but his *locum tenens* is Khoja Mahamad.

This place was recommended by Major Nicholson (in his No. 45, dated 18th April 1854) as a suitable site for a cantonment instead of Dera Ishmail. The Chief Commissioner (in No. 201, dated 24th June 1854), fully approved of the proposal, and intimated that a Committee would be appointed to report on it, but this intention was never carried out.

On the 21st October 1852, a party of the 5th Panjāb Cavalry passing the night at this village were attacked suddenly by a party of hillmen, and though they fought bravely they suffered severe loss.

Some suspicion of collusion fell on the villagers, and also on a party of Gandehpūr horse, who, though close to the scene of the attack, gave no assistance whatever. A Court of Enquiry was therefore assembled, which, after great difficulty in eliciting evidence, reported that Police horse, though careless, were not influenced by cowardice or treachery. Regarding the villagers, the verdict was more of an open one; the Court considered it

probable they had intimation of the attack and failed to communicate it to the Officer Commanding the detachment for fear of evil consequences to themselves, but there was no proof of this. (*Ross, Carr.*)

ZAIMŪKHT—

A tribe of Pathāns who inhabit the hills between Mīranzāi and Kūram.

They are sub-divided into two great sections—

I.—Khwaidad Khel.	II.—Mahamadzai or Mamūzai.

I.—The Khwaidad Khel number 2,000 fightingmen, and are sub-divided into—

	(By Plowden).		(By Mahamad Amin).
1. Bābakar Khel, numbering 1,000 men; headman Mīzrai.	Paēndeh Khel Almar Shāh „ Barāt „ Ibrahīm „	and	Sangu Khel live in Changai, Dolrāgha Thāna, Urmegai. Barāt Khel live in Yāsta, Hadmela Thāna, Torawarī, Dambūkai. Ibrahim Khel live in Yāsta, Hadmela Thāna, Torawarī, Urmegai. Tapi Khel live in Tari, Torawarī, Dolrāgha, Hadmela.

2. Hasan Khel, numbering 400 men; headman Alimast.	Ūmar Khel live in	Spīrkot, Torawarī.
	Mirak „ „	„ „
	Ishmail „ „	„ „
	Mazakai „ „	Mazakai, Tarkha, Nekbigai, Torawarī.
3. Khadīr Khel, numbering 600 men; headman Pahlwān.	Alī Khel live in	Zawa, Thāna Hadmela, Dolrāgha and Torawarī
	Ūmar „ „	„ „ „ „
	Karīm „ „	„ „ „ „
	Kadam „ „	„ „ „ „

II.—The Mahamadzai number 2,500 men, and are sub-divided into—

1. Watīzai, number 900 men; headman Mahamad Hasan.	Kajīr Khel	live in	Zawakai and Mela.
	Mīr Khān	„	„ „
	Chār Khel	„	Khatak Mela and Darnai.
	Khadī „	„	Sangroba.
	Dreplārī „	„	„
	Mastī „	„	„
	Karma „	„	Kandolai.
	Parīd „	„	Tara.
	Shāhī „	„	„
2. Manatū, 1,000 men; headman Shāh Nawāz.	Mīr Khel	„	Darnai in Kūram.
	Bāghzai	„	Manatū and Gawakai.
3. Mandan, 400 men; headman Khāwās.	Khomar Khel	„	Mandan.
	Ūzbā „	„	„
	Spārī „	„	„
4. Daūdzai, 200 men; headman Abās Khān.	Bostān „	„	Chinārak and Rāgha.
	Yūsaf „	„	„
	Balū „	„	„
	Basī „	„	„

The villages of the Zaimūkht are generally open, but have towers. They are made of stone and have flat roofs.

The country of the Zaimūkht may be described as a tract about 2 miles long, lying between two ranges of mountains, which are connected by a watershed line, having three slopes, each with its distinct line of drainage. The first forms the Shakalī stream, and has on its banks the villages of Torawarī, Dūmbakai, Yāsta, Zāwa, Spīrkot, and Thāna; the second forms the Sangroba rivulet, near the sources of which are the two largest villages in the district, Manatū and Chinārak, besides Thāna Sangroba, Hadmela, Dolrāgha, sprinkled along its banks; while the third slope contains the villages of Gawakai, Loramela, and Dolragha on the deep ravines which fall into the Kūram river in Makhezai.

Their country is generally covered with jungle, and cultivation is onl

to be seen in the immediate vicinity of villages, owing chiefly to the number of internal blood-feuds in this clan, which preclude the possibility of agricultural operations being carried on at any distance from support. Nevertheless there is a good deal under cultivation, and the soil is described as very fertile, producing abundance of good fruit.

The Zaimūkhts are physically a fine-looking, powerful race, forming in this respect a striking contrast to their Tūrī neighbours. They are on the Sāmal side of politics, and are said to be the descendants of a tribe of Tor Tarīns who immigrated from their own country and colonized this nook. They do not move about so much as other tribes, but remain in their villages all the year round. They are at feud with the Bangash, but are friendly with the Orakzai.

There is a bitter blood-feud between the two sections of this tribe. The quarrel arose 30 years ago from their joining opposite sides in a dispute between the Kābalkhel Vazīrīs and Tūrīs and Bangash, but a truce for 10 years was concluded between them in 1866 by the efforts of Captain Cavagnari, aided by the Mīranzai people.

The Khwardād Khel own the village of Torawarī in Mīranzai, and pay a revenue of Rs. 1,000 to Government. They are responsible for their clansmen living in independent territory.

Coke says the Zaimūkhts have 5,000 infantry and 400 cavalry, the last the best he had seen on the border. But this estimate is probably exaggerated, as Mahamad Amīn says that they have not more than 3,500 footmen and 50 horsemen. Āgha Abbās says they have from 20 to 30 forts, and breed large numbers of mules. Now, however, this is not the case, though they breed a few horses. The Zaimūkht country is easily accessible to troops either from Mīranzaī or Kūram.

They have never given much trouble, except on the occasion when the Torawarīs refused to pay their revenue, but their good conduct doubtless is owing to the very considerable hold we have on them. Trade with Kūram and Kābal by the Pewar route almost entirely passes through the Zaimūkht hills, and the tribe derives considerable benefit from the fees levied for the safe conduct (badraga) of caravans.

Travellers save a day's march by taking the route through this country in going from Kohāt to Kūram, but they have to pay heavily for a safe conduct through (called badraga).

The roads to the Zaimūkht country go from Torawarī and Dolrāgha and Thāna. These roads go on to Kūram. There are others that go through the Alīsherzai and Mamūzai lands, but nothing is known of them. (*Coke, Lumsden, Cavagnari, Mahamad Amīn.*)

ZAKHA—

A ravine in the Kābal Khel country, which drains into the Kūram river at Shiva. There is a road by it from Maidānī to Shiva. (*James.*)

ZAKHA KHEL—

A section of the Afrīdīs. They are divided by Cavagnari into Pakhai 900, Anai 800, Shāhū Khel 400, Nasr-ū-dīn Khel 700, Zaodīn 200. The first is the principal, and is sub-divided into the families of Aladād and Faiztalb, the chief of the whole clan of Zakha Khel.

They inhabit the Khaibar pass from Gar-gora to Garhī Lāl Beg, on the boundary of Lohargī. Their total number is estimated at 3,000 families, but is probably now somewhat larger. This tribe has always been divided

"1st.—We pledge ourselves to commit no depredations or other misdeeds "on the British border.

"2nd.—We will not allow any men of tribes obnoxious to the British "Government to accompany us into British territory.

"3rd.—If any thief or plunderer of our tribe be apprehended in British "territory, we will offer no intercession for him.

"4th.—If any thief or plunderer come within our limits, and he be found "guilty of the crime, we will at once expatriate him from his house and seize "his lands, and fine him according to Afghān usage, and in case of theft, "restore the amount of the property he has stolen.

"To establish his guilt, one witness, besides the injured party, is required, "or the discovery of the stolen property on the offender. Failing these, "oath on Koran will be taken from five members of the offender's tribe.

"5th.—Reparation is not to be made in the event of any person of the "tribe abducting the wife or daughter of a resident of British territory, but "if he should have brought off any property also, that shall be restored; if the "parties deny that any property has been abstracted, an oath on the Koran "shall be administered to them. If the parties shall become reconciled among "themselves, they shall be allowed to return to their homes, the apology of "the offending party shall be sufficient. If the woman shall have fled of "her own accord, a council of grey beards of the tribe shall obtain guarantee "for the safety of her person and restore her to her home.

"6th.—If any thief or servant of the British Government shall come "into our territory, we will eject him and restore any property belonging to "Government or its subjects which may be found on him.

"7th.—If we should have any claim or suit in matters within the jurisdic-"tion of the British Government, we will plead our case according to the "regulations of the Government, and we will render at the Government "Court any person of our tribe against whom claims may have been "instituted, or satisfy the complaining party in the Council of the tribe, and "will not show hostility to any who may be on good terms with the British "Government, against others, we will not associate with any enemies of the "British Government.

"8th.—An accredited agent of the tribe shall be in attendance whenever "summoned by the Government, who shall be prompt to perform whatever "is required of him. If he shall be negligent in the performance of his "duties, it shall rest with the Government to demand satisfaction from him, "he shall have no excuse.

"It is hoped that, on ratification of this agreement, those of our tribe who "are confined under the orders of the British Government may be released; "we pledge ourselves to observe the term of the agreement, and hope that "former offences may be overlooked. We offer Mūla Īsa, Khān Khel, a "guarantee for our observance of this agreement, and pledge ourselves that "if there be any misdeed on the part of any of the tribe abovenoted, we "will not attempt to screen him; and if any concealment be attempted on the "part being proved, we will pay a fine of Rs. 1,000.

Again, if any of our portion of the tribe commit an offence, and on our "demanding satisfaction from him if he shall remove to Bostān Khān's "section of the tribe, it is right that Bostān Khān should not protect him "until satisfaction has been rendered, and if any of Bostān Khān's party "shall commit offences against the Government and remove to our section

"of the tribe, we will not give him countenance or assistance so as to "prevent Bostān Khān from obtaining satisfaction from him. If there "be any short-comings on our part in this agreement, we are deserving "of reproof from the Government, as also is Bostān Khān.

"Executed by Bostān Khān.
"Witnessed by Mahamad Amīr Khān,
,, Abdūl Majīd Khān,
,, Gholām Kādir."

Colonel Edwardes then gave the following order on this agreement:—

"Bostān Khān, of the Zakha Khel, having presented himself through "Shāhzāda Jambūr, and taken upon himself to engage that no member of the "Zakha Khel tribe under his influence shall be guilty of malpractices in "British territory, and that he will undertake that in three or four days "Malik Aladād Khān, the other chief of the tribe, shall come in and make "arrangements regarding his portion of the clan, and as heretofore there has "been enmity between the Government and the Zakha Khel, and the Zakha "Khel have not been allowed across to the British territory,—now that "Bostān Khān has solicited in the agreement he has executed, that ingress "and egress may be allowed to the tribe, and that four persons of the tribe, "named Nasīr Shāh, Mīr Gūl, Amīr Shāh, and Rahmat, may be released, "the four persons are released on payment of Rs. 10 fine each, and, as it is "hoped that after three or four days Aladād Khān will bind himself by a "similar agreement on the part of his tribe to that of Bostān Khān now exe-"cuted, free ingress into British territory, is to be allowed to Bostān Khān's "branch of the tribe, and it is ordered that a copy of this, providing with a "copy of the agreement, and a copy of the security bond of Malik that the "Government entertain friendly relations with the Zakha Khel, and that the "tribe are to be allowed free access to British territory, Īsa Khān, be sent "for the information of the Deputy Commissioner of Pēshāwar.

"*Written on* 15*th August* 1857."

Ratification of agreement by Malik Īsa Khān of Sarband in the Khalīl sub-division.

"I pledge myself, of my own free will and accord, that the engagements "made by Bostān Khān on his own part, and in behalf of the Zakha Khel tribe, "shall be observed. If there be any infraction thereof, I am responsible for "the same, and in my security bond to that effect, and also that if there "be any offence committed by persons of the tribes named in Bostān Khān's "agreement, and Bostān Khān should attempt to screen the offenders, I will, "on proof of the same, pay a fine of Rs. 1,000. Executed by Īsa Khān, "13th August 1857.

"Witnesssd by Abdūl Majīd,
,, Mahamad Amīn Khalīl."

Some few days after this, Syad Gholām, son of Aladad, presented himself before Colonel Edwardes, Commissioner and Superintendent, on his own part and as agent on behalf of the men of Mizai, dwelling in the Khaibar, and others of his section of the tribe, and on behalf of the men of the Shān Khel section, as follows:—

"1*st*.—We pledge ourselves to commit no depredations or other misdeeds "on the British border.

"2*nd*.—We will not allow any men of tribes obnoxious to the British Gov-"ernment to accompany us into British territory.

"3rd.—If any thief or murderer of our tribe be apprehended in British "territory, we will offer no intercession for him.

"4th.—If any thief or murderer come within our limits, and he be found "guilty of the crime, we will at once expatriate him from his "house, and seize his lands and fine him according to Afghān "usage, and in case of theft, restore the amount of the property "he has stolen. To establish his guilt, one witness besides the "injured party is required, or the discovery of the stolen property "on the offender. Failing these, oath on Koran will be taken "from 5 members of the offenders tribe.

"5th.—Reparation is not to be made in the event of any person of the "tribe abducting the wife or daughter of a resident of British "territory, but if he should have brought off any property also, "that shall be restored; if the parties deny that any property "has been abstracted, an oath on the Koran shall be administered "to them.

"If the parties shall become reconciled among themselves, they shall "be allowed to return to their homes, the apology of the offending "party shall be sufficient.

"If the woman shall have fled of her own accord, a council of grey-"beards of the tribe shall obtain guarantee for the safety of her "person and restore her to her home.

"6th.—If any thief or servant shall come into our territory, we will eject "him and restore any property belonging to Government or its "subjects which may be found on him.

"7th.—If we should have any claim or suit in matters within the juris-"diction of the British Government, we will plead our case accord-"ing to the regulations of the Government, and we will render "at the Government Court any person of our tribe against whom "claims may have been instituted, or satisfy the complaining "party in the Council of the tribe, and will not show hostility to "any who may be on good terms with the British Government. "Against others we will exercise our own discretion; we will not "associate with any enemies of the British Government.

"8th.—An accredited agent of the tribe shall be in attendance when-"ever summoned on the Government, who shall be prompt to per-"form whatever is required of him. If he shall be negligent in "the performance of his duties, it shall rest with the Government "to demand satisfaction from him; he shall have no excuse.

"It is hoped that on satisfaction of this agreement those of our tribe "who are confined under the orders of the British Government "may be released.

"We pledge ourselves to observe the terms of the agreement, and "hope that former offences may be overlooked. We offer Abdūl "Majīd Khān Arbāb as guarantee for our observance of this agree-"ment, and pledge ourselves that if there be any misdeed on the "part of any of the tribe above-noted, we will not attempt to "screen him, and if any concealment be attempted, on the fact "being proved, we will pay a fine of Rs. 1,000.

"Again, if any of our portion of the tribe commit an offence, and, on "our demanding satisfaction from him, if he shall remove to

"Bostān Khān's section of the tribe, it is right that Bostān Khān
"should not protect him until satisfaction has been rendered, and
"if any of Bostān Khān's party shall commit offences against the
"Government and remove to our section of the tribe, we will not
"give him countenance or assistance, so as to prevent Bostān
"Khān from obtaining satisfaction from him. If there be any
"short-comings on our part in this agreement, we are deserving of
"reproof from the Government, as also is Bostān Khān.

"Signed by Syad Gholām, son of Aladād, Arbāb Abdūl Majīd Khān.

"Witnessed by Arbāb Mahamad Amīr Khān and Syad Ayazūdīn.

"*24th August* 1857."

In 1861, the Zakha Khel having made a serious attack on a party of British subjects grazing their cattle in the vicinity of Kajurai, agreements (*vide* Kajurai) were taken from the tribes of Kajurai to be responsible for the future behaviour to the Zakha Khel.

In 1865, Captain Munro reported regarding this tribe—

"The tribe was formerly divided into two great factions, led respectively "by Bostān and Aladād. The Arbābs of Khalīl, like many other khāns and "men of position in our territory, believing that nothing gives greater influ- "ence or tends more to their advantage in the eyes of Government than "having power to deal with outside tribes, thought it politic to win the "friendship of the Zakha Khel faction. The one Arbāb, Abdūl Majīd Khān, "to strengthen his influence with the Government, had a family alliance "brought about with one faction, while the late Arbāb Mahamad Amīr "Khān, his natural foe, did the same with the other faction. This clashing "of interests has probably tended more than anything else to prevent our "having ever come to a proper understanding with the Zahha Khel."

The Khaibar portion can usually be dealt with through these Arbābs, and Abdūl Majīd Khān has recently strengthened his connection with them by marrying his eldest son Fateh Khān to a niece of Fīroz Khān, one of the principal Zakha Khel Maliks.

The two principal maliks in the Zakha Khel are now—

I.—Izat Khān, son of Aladād Khān, descendant of Fateh Khān.

II.—Wālli Mahamad Khān, son of Faiztalab Khān, descendant of Abdūr Rahūf Khān.

There are no other maliks. The rest of the headmen are called 'sufed rīshes' (elders).

Bostān Khān, brother of Faiztalab Khān, was killed in 1870 by Khalakdād Khān, younger brother of Izat Khān. (*Bellew, Cavagnari, Ommaney, Edwardes, Munro.*)

ZAKHE'L—

A village in the Pēshāwar district, 16 miles south of Pēshāwar, about ½ mile north-east of Tarakaī range. It has two 'kandis,' Shekhan, Miangai. Here is the shrine of Gul Babā.

ZAKRĀNĪ—

A small valley in the Khetrān hills; it is of a circular shape, roughly speaking, the head of which is in the Sham, which divides the drainage of the Īsānī valley from that of the Silaneh and Badhī. The valley from the head to its outlet is about 2 miles (general direction about south-west-by-west), and about the same in breadth.

It is not well cultivated, partly on account of the valley not being very productive, but chiefly on account of the population here being very small and the cultivation being dependent on rain. The stream, which runs the length of the valley, can hardly be called a perennial one till it leaves it. There are pools and springs in places, but the water of the latter is absorbed in its bed. The climate here is far cooler than that of the Bārkhān valley.

At the head of the valley is a small hamlet, surrounded by a wall of mud and stones, known as Nodo Kot, on the highest part of the watershed, of an irregular circular shape. It is sometimes used as a halting-place between Hājī Kot and Rothar, being situated about half way; the camping-ground, however, here is confined and commanded on all sides; water bad; no supplies to any extent available for man or beast. (*Davidson.*)

ZALĪ KHEL—

A section of the Ahmadzai Vazīrīs (*q. v.*)

ZAMŪR—

A ravine on the Kasmor border, Sind. There is a road by it to Kabūdrānī in the Sorī. (*Macgregor.*)

ZĀMŪRDĀN—

A watering place on the Kasmor border, Sind, 9 miles north-west of Kasmor under the hills. The water here is brackish from wells. (*Macgregor.*)

ZANGARA—

A ravine in the Vazīrī country, which comes down from the Kāfar Kot range to the Kūram opposite the junction of the Ketī. The road along its bed is much used by the Vazīrīs in the salt traffic. Brigadier General Chamberlain's force, during the Kābal Khel campaign, used its bed as a road to Chaparī. Anything more dreary can scarcely be conceived than this defile; the hills rise abruptly on either side to a height of 100 feet, and at the head they close in so much as to convey the impression of subterranean galleries. (*James.*)

ZANGI—

A ravine on the Rājanpūr frontier, formed by the meeting, 8 miles north-west of Dilbar, of the Hindānī or Alī Kahan and the Nathil.

The point where the streams meet is a broad expanse, some 200 or 300 yards square. From this the Zangī runs south; its course is fairly straight, and between very low hills: its banks in some places are scarped and 50 to 80 feet high; at others very low and gradually sloping down from the top of the low hills. Its bottom is sandy and its breadth from 200 to 300 yards. About 7 miles from the point where the Hindānī and Nathil meet, the Zangī may be said to enter the plains. Its water is used for agricultural purposes and floods the country north-east and east of the Bāndūwalī out-post, where there is a large tract of land under cultivation. On entering the plains it divides into two distinct beds, crossing the Dīlbar and Bandūwalī road in two distinct channels some 2 miles apart.

For further description, see Chaheli, Nathil, &c. (*Davidson, Macgregor.*)

ZANGĪ BĀNDA—

A village in the Nūrizai division, Buner, Yāghistān, about 2 miles from the north foot of the Malandara pass. There is no water near it, and the inhabitants bring their water from a spring at the foot of the hills, 2 miles off to the north. It has 130 houses. (*Aleemoola, Davidson, Paget.*)

ZANGĪ KHEL—

A section of the Baīzai, Akozai, Yūsafzais. They have no villages in Swāt, and are altogether settled in the country south of the Ilam range. (*Bellew.*)

ZANGĪ KHEL—

A village of 117 houses, on the road between Lakī and Pēzū, 9 miles from the former place; it is peopled by the Mangū Khēl branch of Khūdū Khēl, Marwats. Water is only procurable from the Gambila, and supplies are very scarce. (*Norman.*)

ZANGĪ KA TAR—

A favourite watering place in the Zangī ravine, Rājanpūr frontier, about 8 miles north-west of Dilbar outpost. The ravine here is very broad and open. There are usually 6 to 8 wells, and the water is good and plentiful, and found at 8 to 9 feet from the surface. There are no hills on the banks of the Zangī about this point for 200 or 300 yards. (*Davidson.*)

ZANĪZA—

A pass leading from the Mūlazai division of the Banū district, 8 miles west of Baīn Dara into the Batanī hills. It is small and unimportant, and is connected with the Larzan pass on the north, between which and the Gūlhāra pass it is situated; a road goes by this pass to the Batanī Band, and it is sometimes used by Vazīrīs for carrying off stolen cattle. (*Urmston, Macgregor.*)

ZĀNKHĪ—

A hill above Saparī, west of Michnī, on the Mohmand border, over which there is a road which is practicable for laden camels and joins the Karapa route in Gandao. It is used a good deal by kafilas from Kābal. It is in the Halīmzai district, and a 'badraga' charge of Rs. 3 a camel is taken. (*Macgregor.*)

ZAO—

A pass over a spur of the Sūlimān range, on the main route of the Nāsars to Kandahār, on the Dera Ishmail frontier. Captain Carr, 5th Panjāb Cavalry, is the only officer who has visited it, and he described his trip in the following letter to Colonel Paget:—

"I left Zarkanī at 4 A. M., with Risāldar Mīr Dil Khān and 20 horse-"men, and took with me a malik of the Nāsar Kiri here, by name Dāwar "Khān and entered the Shekh Hidar pass at 4-30 A. M.

"The road to the Zao runs along the bed of the Shekh Hidar, or as it "should more properly be called the Sāwan river.

"The mouth of the pass at the entrance is rather confined, but within a "quarter of a mile it opens out and continues so until it reaches Charo-"washtī," in some places being as much as 600 yards broad.

"There is a perennial stream of water running in the bed, and as far as "the mouth of the Zao, the road would not require any making for the "conveyance of guns, &c.

"There are no villages on the road, and none near with the exception of "Vazir-ki-kot, a Shīrānī village which cannot be seen from the road on "account of a low range of hills lying between the road and it.

"On entering the pass the road runs in a westerly direction through the "1st range of low hills, up to the 2nd range of hills, leaving on its left a "'spastah' or road that connects the Sheikh Hīdar and Drāband passes, and "on its right a road that joins the Sheikh Hīdar and Kūram passes, "behind the first range of low hills.

"Under the second range of hills, the river runs in a northerly direction "for about 5 miles, until it comes to a place called Mīan Hyāt Masjīd, "which is situated in a dip in the second range of hills, and is the 2nd "halting place of Povindas.

"This place is a very good camping-ground, with abundance of water, "grass in the hills about, and a camp could not be surprised or commanded "from any of the heights near.

"There is a burial-ground of the Povindas here, and a few fields of "Shīrānī cultivation on the left bank of the river.

"From Miān Hyāt Masjīd the river runs due west for about 6 miles "to a place called Charowashki, which is the 3rd encamping ground.

"This place is also very good ground, and the remarks about Miān Hyāt "Masjīd are applicable to this place; there are some few fields of Shīrānī "cultivation on left bank of the river.

"From Charowashki the Sawan river branches into two streams, the "one to the right being called the Zao, and leading to the Zao pass, "the one to the left being called Sta-wi-war, and goes by the village of "Vazir-ki-kot to the Ghât, which is a pass for footmen only through the "Sulimān range, and which leads into the Haripāl country and Spāsta, "which is the country of the Malhears and Kapīps, the water of which "drains through the Ghât into the Drāband Zām.

"The road going to the right from Charowaskī goes along the bank of the "Zao stream and is a very good one, and runs in a north-westerly direction "for about 6 miles, when you come to the foot of the pass.

"This is the Povindahs' 4th encamping ground; the place is not so open "as the two former halting-grounds, and a camp would require to have an "outlying picquet on the hills to the right, as there is a pass for footmen to "the Vazīrīs here, and one on the hills to the left to watch the Shīrānīs, and "one to the front in the mouth of the Zao pass.

"From this encamping ground the road ascends very slightly and goes "over Sulimān range by a pass which is a mere cleft in the rock. In the "middle of the pass, it is only 16 feet across, and its sides are perpendicular "cliffs from 500 to 600 feet high.

"From the foot of the pass up to Kamāl Kolia, about 6 miles, the ascent is "very slight, the only difference being that the width of the cleft sometimes "increases.

"The only difficult part in the pass, is a large rock which would have to "be split and broken up by gunpowder; otherwise, there is nothing to delay "the passage of troops for more than 2 or 3 hours.

"There is a small spring of hot water rising in the pass.

"Time prevented my getting as far as Kamāl Kolia, but as far as I could "make out, the road keeps on gradually ascending to this point and then "gradually descends and again ascends over two ranges of hills that lie "between this place and the Zhob valley.

"I then returned to the foot of the pass and got back all right into the "Zarkani outpost at 4-30 P. M." (*Carr.*)

ZARA KHEL DARA—

A tributary glen of the Panjkora valley, Yāghistān, to the east of and between the Usheri and Dral daras. It contains a number of small hamlets having but few inhabitants, and is dependent on the chief of Dīr. (*Raverty.*)

ZARAKĪ—

A small village in Lower Dāwar, belonging to the So-o-Khel clan; it is ¼ mile south of Khādr on the left bank of the Tochi stream; there are three Hindū shops. The town is walled and flanked in the usual way with towers at irregular intervals. (*Norman.*)

ZARGARĪ—

A pass on the Banū frontier, opposite the Gūmatī post. A short way up this pass are some trees with water near, is a favorite place for thieves to rendezvous in. It communicates with the Gūmatī or Tangai pass. (*Macgregor.*)

ZARGARI—

A village in upper Mīranzai, Kohāt district. It is a 'bānda' of Nariāb, situated in very difficult ground north-east of Nariāb. (*Coke.*)

ZARGŪN KHEL—

A village in the Gali Afrīdī hills, 11 miles from Kohāt. There are two tanks at the back of the village, and one well out of repair. The village has a tower at each of its four angles. It can turn out 200 fighting-men. (*Coke, Agha Abbas, Edwardes.*)

ZARKANĪ—

A village in the Kolāchi division, Dera Ishmail Khān, 2 miles east of the Shekh Hidār pass, 10 miles south of Lūni outpost, 8½ miles north-north-west of Drāband, and 13 miles south-west of Kolāchi. It has 71 houses and 3 shops, and is inhabited by Shekhs who number 300 out of the total 322 souls, in the place. It has 4,260 'bigas' of land, of which only 300 are cultivated; they are watered from the Sawān river, and produce bajra, jowar and wheat. Some supplies are procurable, and the water is taken from a canal coming from the Shekh Hidār or Sāwan river, but it is brackish. The village has a wall, 6 feet high and 3 feet thick, round it.

The village of Zarkanī is the exclusive property of a colony of Shekhs. A stream of brackish water reaches the village from the pass, and its course is marked by several noble sheeshum trees which give it a picturesque appearance. Zarkani is rendered still more remarkable by its being sacred ground, containing the cemeteries of the Povindas, in the south-west that of the Miān Khels of Drāband, and in the north-west that of the Nāsars who haunt the pastures of Kolāchī. The Shekhs of Zarkanī, notwithstanding their sacred character, used to live in great fear of the Shīrānīs, to whom they paid black-mail. It is from Zarkanī that the Nāsar caravans start for Kandahār; and after passing the Shīrānī hills, they get into the Zhob route.

There is a frontier post here, situated close to the village, 2 miles east of the Shekh Hidār pass. It is garrisoned by 20 horse and 9 foot frontier militia. Its dimensions are 44 yards square, with 2 bastions and a watch-tower, and it watches the Spinkan, Kūrm, Kaori, Rang Zoi and Shekh Hidār passes. For an account of the pass called Zarkanī by Edwardes, *vide* Shekh Hidār and Zao. (*Edwardes, Carr, Macgregor, Macauley.*)

ZARKHANS—

A small but very warlike tribe of Pathāns, numbering about 600 men, inhabiting the Kolū valley, in which are 3 of their forts, Uriazai, Malikzai, Shamnī. The latter, the largest of the three, is divided between Pahān and Jalāl, the heads of the tribe. The Zarkhāns are divided from the Khetrāns by the Jandrān range. They possess a good class of horses, mounted on which they are able to commit raids on the tribes near them; their arms are swords, matchlocks, and shields.

The head of the Zarkhāns is Ūmar, an old man, said to be well disposed to the English Government. They also possess one fort, north of the Maghzai or Band hill in the Lūnī Pathān country, south of the Annabār, and 1 march north-east of Chotāli, sometimes known as Mahamad Khel Kila. (*Davidson.*)

ZARWANĪ—

A pass on the Dera Ishmail Khan frontier situated between the Gidr and Nasatzkī passes, west of the outpost of Lūnī. A road through this pass only goes behind the first range of low hills and joins the Kūram. The Lūnī and Mānjī outposts are both responsible for it, and there are roads to it from both these points. There are some "shisham" trees in the pass, and the place is a favorite haunt of the Vazīrīs who lie *perdu* here awaiting an opportunity of a '*coup*' towards the plains.

On the morning of the 30th April 1861, a party of cavalry and infantry went with some camels to this place to carry away some trees which had been cut. Immediately on their arrival they came in with a party of 11 Vazīrīs who were hiding here. These they immediately attacked killing 3, wounding 2 and taking 4 prisoners. (*Carr, Grey, Kennedy, Macgregor.*)

ZAROBAI—

A village of Utmānāma, Yūsafzai, Pēshāwar district, 11 miles south-east of Manerī, in the open country on the right bank of the Indus. It is principally composed of Pathāns, but has 65 houses of others, 8 shops, and 6 mosques. Water is supplied from two wells and from the Indus; the headman is Arsala. (*Lumsden, Hastings.*)

ZAWAR—

A district north and north-east of the Bolān pass, inhabited by Chalghari, Makhiani, and Domar Kakars. They live in the middle of a very difficult and hilly country, accessible only by rugged mountain paths. They are great robbers and are the great drawback to Bolān traffic, escaping punishment of any escort that may accompany by re-gaining the fastnesses of their mountains. (*Davidson.*)

ZEDA—

A village in the Utmānāma division, Yūsafzai, Pēshāwar district, situated in the open country on the right bank of the Badrai ravine, about 2½ miles from the right bank of the river Indus, and 6 miles south from Manerī. Its sections are Balār Khel, Taūs Khānī, Tajo Khel, Habīb Khel, Maka Khel, Changan Khel, Mansūr Khel, Bābū Khel, Peshī Khel, and Bazīd Khel. It is principally composed of Pathāns, but has 121 houses of others, 23 shops, and 8 mosques; its lands are well cultivated, and watered from 50 wells. The bazar is tolerably supplied. Ibrahīm Khān is the headman of this village, and draws an allowance from Government of Rs. 3,000 per year, his brother Manīr Khān draws Rs. 300, and his cousin Rs. 500. Ibrahīm Khān has built a comfortable bungalow here for the accommodation of travellers. (*Lumsden, Lockwood.*)

ZARUG—

A large sand-hill on the left bank of the Jabāri ravine, Rājanpūr frontier, about 5 miles north-west of Bandūwāla. It is conspicuous from its height and shape; but is of easy slope, and near it are some wells dug in the sand where water is generally found. It commands the Jabārī ravine. At its foot the Nodani ravine joins the Jabāri. (*Lance, Paget, Davidson.*)

ZERA—

A valley in the Kohāt district, separated from the Khwara by the Nilābghasha range and from Kohāt by the Angū Kūla range. All the villages in it have water from springs or running streams, and it is filled, except in the vicinity of the villages, with thick underwood. The shrine

of Shekh Aladād is at the head of this valley which adjoins the Jawāki Afrīdīs. The shrine is a place of great resort to Jawākīs, Hasan Khels and Khataks. It was formerly inhabited by Khataks until they were driven out by Jawakīs, but the Khataks were re-instated by Major Coke. There is a road into the Hasan Khel country by this valley by which a force could enter, and also into the Jawakī country.

It contains six villages, *viz.*, Taūstani, Mandoni, Darshākhel, Khozakhel, Ziārat Shekh Aladād and Shādīpūr.

The whole of Zera belongs to Afzal Khān Khatak's jagir. (*Lumsden, Coke, Macgregor.*)

ZERA—

A village situated in a valley, in the Sipāh, Orakzai country, 22 miles from Kohāt, 7 miles from Marai. It consists of three hamlets, which together number 50 houses. The largest of the three has a small fort.

The best road to it is by the Lar Marai Kotal. (*Cavagnari.*)

ZERKĪ—

A chief village of the Nasratī Khataks, about 2 miles south of Tati. It stands in the valley between the Shīngar and Utakī ranges, and on both banks of the Zerkī nala, which comes from the Shingar through a pass with steep, soft sandstone cliffs, and having passed through the Utaki range, is in the Thal joined by the Spalmai and Chandi nalas, and assumes the name of Londi Waghi and joins the Loeghar nala.

Zerkī is inhabited chiefly by the Ganda Khel clan of the Nasratī Khotaks to which the malik of Zerkī belongs.

There are 60 houses and 4 or 5 shops. Water is got from 3 well-holes in the sandy bed of the Zerkī nala below the village. The largest is about 16 feet deep with a steep, rough descent that gives the women much extra labor.

ZERKŪĪ—

A village of Tūpī of the Sāghrīs, about 1½ mile up Zarkūi nala and on its right bank. The Zarkūi nala comes from the Mosalleh mountain in Tūpī, and joins the Chashma just before the latter joins the Lūgharī.

The Zarkūi people have a few fields towards the Lūgharī, but their chief wealth is in flocks. In the nala below the village are two small wells. The nala gives its name to the route from Makhad to the Lūgharī and so to the Malgin valley. The route comes from Makhad through Tūpī to Nara ka Sir and thence by the Lokhari Bera nala and Zarkūi to the Lūgharī. Long grass and phulta grow largely about the Zarkūi nala. (*Ross*).

ZERTANGI—

A small village in Khwaram, Kohāt district, on a plateau above the right bank of the Tīri Tōi, about 2 miles below the chief Mālgīn salt-mines.

The plateau is cultivated and dotted with bher trees. It has about 12 houses. Water is procured from two tanks, as the water of the Toi is salt. Below the village a mountain stream called the Garrang comes down from Pir Ghul. South-east of Zertangī is a limestone range called Spīna, upon which a hill-road, fit for mules and horses, winds to the crest of Spīna about 2 miles, whence it is 3 miles through a hilly upland tract to Nandraka north-east of the Shakardara valley. The Nandraka people use this road in going to the Mālgin valley. (*Ross.*)

ZĪARAT—

A valley or basin on the north-west face of the Mārī hill on the Rājanpūr border, 16 miles from Kalchat, on the Sham plain, and 4 miles from the summit. It is surrounded by low hills, and its surface is grassy, forming a grazing ground of the Lishārīs. At its north extremity is a well containing a fair supply of water which is, however (says Davidson), brackish at a depth of 18 feet from the surface. Kennedy on the contrary considers the water excellent. (*Davidson, Kennedy.*)

ZIĀRAT BĀNDA—

A small hamlet of Khwaram, Kohāt district, 5¼ miles from Lokhārī in the north-east of the Mālgin valley. The houses are built of stone slabs, and of pebbles stuck in mud and are poorly thatched. The village is at the head of the descent to the Kohāt Toī on its right bank, where the salt road crosses the river. It is named from a small shrine among 'phula' trees round a small tank known as Ziārat Mahamad Gūl Sahib. The people are Khwaram Khataks. (*Ross.*)

ZĪĀRAT-I-SHĒKH ALĀDĀD—

A village in the Zera sub-division of Kohāt, 6 miles west of Shādīpūr, and containing 60 houses. (*Lumsden.*)

ZĪN—

A range in the Būgtī hills, which divides the drainage of Dera Būgtī from that of the Jacobabād frontier. It is a west spur of the range called Sīah Koh, and is a long flat ridge of a uniform height of about 3,000 feet, running nearly due east and west. It is quite bare, and though at a distance it looks practicable anywhere, it is so much cut up by the most impracticable ravines that it is passable at certain points.

Both on the north and south all its entrances are completely shut off by a low rugged range of hills which screens them from view. Sir Henry Green once talked of building a house on its summit near Mand, as a sanitarium for Jacobabād, but this idea has never been carried out, though a sanitarium for that place is very much wanted. (*Macgregor.*)

ZĪRA KHĒL—

A village in Swāt, Yāghistān, on the opposite side of the river to the Landehkai mountain. (*Raverty.*)

ZĪRĀN—

A camping-ground on the road from Bārkhān (Khetrān) to Chotiālī and on the banks of the Han stream. Water is good and plentiful; also grass and wood. (*Davidson.*)

ZMARAS—

A tribe of the Derā Ishmāīl frontier. They are, says Carr, probably an offshoot of the Kākar tribe; but others say they are a branch of the Mīan Khel Lohānīs; they number some 300 in all, inhabiting a tableland lying east of the Shuliāra mountain and between the Gūzi and the Ramak.

They have as their neighbours the Ūshtarānas on the east, the Esots on the south, the Shīrānīs on the north, and the Mūsa Khels on the west.

They are divided into three sections with Ashak Khān as chief—

1st., Hūsēnzais.; *2nd.*, Būg Khēls.; *3rd.*, Hgāzais.

Their principal villages are Ashāk Khan-ki-kot, a village of 14 houses, (18 miles from Uch-kūi, where the chief resides). Bashah, a village of 40 houses, Gūzi, a village of 50 houses, Usham, a village of 30 houses.

The Zmana country drains into the Gūzī and the Ramak.

They cultivate some 'lalmi' land and own some donkeys and cows, bullocks, and goats and sheep, but no mules or camels. They bring in wood, &c., to British territory, and come also for hire as laborers. They get their supplies from their own country, and, if blockaded, could be supplied by the Mūsa Khēl. They are enemies of the Bozdārs and Kasrānīs, and friends of the Esot Mūsa Khēl and Shīrānīs. They are armed with matchlocks, knives and swords. They wear white turbans and trowsers, (but generally no coats) and sandals of untanned leather. Their matchlocks and swords are got from our territory, Chaodwān or Kūī. They are not so powerful as the Ushtarānas, with whom they have an unsettled blood-feud.

There are roads from their country to the Mūsa Khēl and Kūī of the Ūshtarānas. They are all Sūnīs, and some few Hindūs live amongst them. There is no shrine of any sacredness in their territory. Their chief is Ashak Mahamad, whom they obey, and who rules according to the 'shara.' Their language is Pashtū. The following information is extracted from a report by Captain Macaulay. The Zmaras enter British territory by the Kūī Bahāra pass. They import goats, bullocks, ghi, olive, wood, Nishtar wood, and Shananna fruit, and export piece goods, grains of sorts, white and brown sugar, sugarcandy, salt-molasses.

Their trade is carried on with the towns of Chaodwān Kiri Shamozai, Jalwali Vihowa and Fateh Khān. They are not very extensive traders in British territory, yet at the same time they are to a certain extent dependent on their trade with British territory for their prosperity. (*Carr, Davidson, Hafiz, Samandar, Macgregor, Macaulay.*)

ZORMANDAI—

A village in Swāt Baīzaī, 12 miles north of Lūnkhwar. It has 80 houses. The chiefs are Mokarab Khān and Habib Khān.

This village gave a good deal of trouble in the earlier days of British rule, and was consequently destroyed by a detachment under Colonel Bradshaw in 1849. Again, in 1866, it was mixed up with the squabbles of the Ūtmān Khēl, and was only saved from a second destruction for timely submission. (*Macgregor.*)

ZWANGAI-SPĪNZANDAĪ—

Two villages in a glen at the head of the Peshīn valley, 271 miles from Derā Ghāzī Khān, 72 miles from Thāl. They have both forts containing about 150 men each, and are situated in either side of a dry ravine which drains to Peshīn. Their water is procured from springs, and is all used up in the irrigation of the fields of these villages. (*Macgregor.*)

ROUTES.

No. 1.

ABBOTTABAD TO AGROR.—35½ miles, 3 stages.
Vide No. 1, Q. M. G.

No. 2.

ABBOTTABAD TO ATAK.—By HARIPUR and KALA-KI-SARAI.
81 miles, 7 stages. *Vide* No. 62, Q. M. G.

No. 3.

ABBOTTABAD TO ATAK.—By HARIPUR and HARO.
65 miles, 5 stages. *Vide* No. 63, Q. M. G.

No. 4.

ABBOTTABAD TO ATAK.—By HARIPUR and HASAN ABDAL.
72 miles, 6 stages. *Vide* No. 62, Q. M. G.

No. 5.

ABBOTTABAD TO BANU.—By HARIPUR, FATEHJANG, KHUSHIALGARH, and KOHAT.
223½ miles, 19 stages. *Vide* Nos. 52 and 391, Q. M. G.

No. 6.

ABBOTTABAD TO BANU.—By HARIPUR, FATEHJANG, SHAH MAHAMADWALA, KALABAGH, and MARWANDI.
222 miles, 21 stages. *Vide* No. 2, Q. M. G.

No. 7.

ABBOTTABAD TO BOGARMANG—

3. SHINKIARI—39 miles.
   As far as Mansera, *vide* Route No. 1. Thence *vide* No. 18. Supplies and water and forage procurable.
4. BOGARMANG—9 miles—48 miles.
   The road goes along the left bank of the Siran the whole way, and is practicable for laden animals. No supplies; water, grass, fuel abundant. Thence there is a road by Pingul to Alahi, about 25 miles.

No. 8.

ABBOTTABAD TO CHILAS.—By GARHI, BALAKOT, and KAGAN.
Distance 149½ miles, 11 stages. *Vide* No. 3, Q. M. G.

[*** *The letters Q. M. G. refer to the Quarter Master General's Route Book, and the numerals to the numbers of the routes in it.*]

No. 9.

ABBOTTABAD TO DARBAND.—By HARIPUR and TORBELA.
Distance 52 miles, 5 stages. *Vide* Nos. 5, 65, Q. M. G.

No. 10.

ABBOTTABAD TO DERA GHAZI KHAN.—By KOHAT, BANU, DERA ISHMAIL KHAN, and the DISTRICT ROADS.
Distance 442 miles, 38 stages. *Vide* Nos. 7, 391, 122, 198, Q. M. G.

No. 11.

ABBOTTABAD TO DERA GHAZI KHAN.—By FATEHJANG, MIANWALI, KALRU, LEIA, and DERA DIN PANAH.
Distance 355½ miles, 32 stages. *Vide* Nos. 2, 556, 200, Q. M. G.

No. 12.

ABBOTTABAD TO DERA ISHMAIL KHAN.—By HARIPUR, KHUSHIALGARH, KOHAT, BANU, the PEZU PASS, and DISTRICT ROAD.
Distance 313 miles, 25 stages. *Vide* Nos. 7, 391, 122, Q. M. G.

No. 13.

ABBOTTABAD TO DERA ISHMAIL KHAN.—By HARIPUR, FATEHJANG, SHAH MAHAMADWALA, and MIANWALI.
Distance 237 miles, 22 stages. *Vide* Nos. 2, 556, Q. M. G.

No. 14.

ABBOTTABAD TO HOTI MARDAN.—By HARIPUR and TORBELA.
Distance 82 miles, 8 stages. *Vide* No. 5, Q. M. G.

No. 15.

ABBOTTABAD TO HOTI MARDAN.—By SHERWAN and TORBELA.
Distance 87 miles, 8 stages. *Vide* No. 6, Q. M. G.

No. 16.

ABBOTTABAD TO KAMILPUR.—By HARIPUR, KALA-KI-SARAI, and HATI.
Distance 76½ miles, 7 stages. *Vide* Nos. 2, 557, Q. M. G.

No. 17.

ABBOTTABAD TO KOHAT.—By HARIPUR, FATEHJANG, and KHUSHIALGARH.
Distance 139½ miles, 13 stages. *Vide* No. 7, Q. M. G.

No. 18.

ABBOTTABAD TO KONSH—

2. MANSERA—15 miles. *Vide* No. 1.
3. SHINKIARI—14 miles—39 miles.

The road goes north, crossing some ravines, to the Ichar, 5 miles, then over the Pakli plain to Dodial, 10 miles, and then to Shinkiari, crossing ravines. Supplies, water procurable; camping ground good.

4. SHARKULAI (Chatr plain)—20 miles—59 miles.
Passing by the village of Shinkiari the road crosses the Siran, and turns north-west to the junction of its two streams, when it crosses that of Konsh, and again twice below Kotli Tarla; it then continues along its left bank over a hilly country, and ascends by a bad path to Chulandari, whence it again descends to the Tandui ravine, which it crosses, and again ascends to the Lachimang pass, when it descends gradually to the Chatr plain. No supplies; water, grass, fuel abundant. Thence roads to Tikri and Nandihar. Below Chulandari, a road goes off to Agror by the Kathai pass, 13 miles.

No. 19.

ABBOTTABAD TO MARI.—By the UPPER ROAD.
Distance 42 miles, 2 stages. *Vide* No. 499, Q. M. G.

No. 20.

ABBOTTABAD TO MARI.—By the LOWER ROAD.
Distance 40 miles, 3 stages. *Vide* No. 500, Q. M. G.

No. 21.

ABBOTTABAD TO MOZAFARABAD.—By GARHI HABIBULA.
41 miles, 4 stages. *Vide* No. 9, Q. M. G.

No. 22.

ABBOTTABAD TO NAOSHAHRA.—By HARIPUR, KALA-KI-SARAI, and the GRAND TRUNK ROAD.
Distance 99 miles, 10 stages. *Vide* Nos. 2, 251, Q. M. G.

No. 23.

ABBOTTABAD TO PESHAWAR.—By HARIPUR, KALA-KI-SARAI, and the GRAND TRUNK ROAD.
Distance 126 miles, 12 stages. *Vide* Nos. 2, 251, Q. M. G.

No. 24.

ABBOTTABAD TO RAJANPUR.—By KOHAT, BANU, DERA ISHMAIL KHAN, DERA GHAZI KHAN, and the DISTRICT ROADS.
Distance 519½ miles, 43 stages. *Vide* Nos. 7, 391, 122, 198, 193, Q. M. G.

No. 25.

ABBOTTABAD TO RAWAL PINDI.—By HARIPUR, KALA-KI-SARAI, and the GRAND TRUNK ROAD.
Distance 63 miles, 5 stages. *Vide* No. 553, Q. M. G.

No. 26.

ABBOTTABAD TO RAWAL PINDI.—By HARIPUR and KHANPUR.
Distance 61 miles, 5 stages. *Vide* No. 554, Q. M. G.

No. 27.

ABBOTTABAD TO SRINAGAR.—By GHARI, MOZAFARABAD, and BARAMULA.
Distance 149 miles, 11 stages. *Vide* No. 9., Q. M. G.

No. 28.

AMAKHEL TO VIHOWA.—By the old Frontier Road of Dera Ishmail.

1. Tank—15 miles.
   Road good to Tajori, 5 miles; it then enters very bad ravines for 5 miles to Shah Alam, whence it is open. Supplies, water, forage abundant.
2. Rori—11 miles—26 miles.
   The road is good, but is much obstructed by irrigation cuts. Supplies procurable after due notice; water abundant, but bad.
3. Luni—11 miles—37 miles.
   The road is good. At 6 miles pass Zafrkot, after which cross the Luni and go over its sandy bed. No supplies; water procurable.
4. Draband—15 miles—52 miles.
   The road is good, cross some ravines, none difficult. Supplies procurable; water indifferent.
5. Chaodwan—9 miles—69 miles.
   The road is good, but crosses several ravines. Forage and supplies procurable; water good and abundant.
6. Kot Thaga—7 miles—76 miles.
   Road is good; water scarce. No supplies; camping ground good. A frontier post.
7. Gorwali—12 miles—88 miles.
   Road is good, crossing several ravines. No supplies; good; water bad. Frontier post.
8. Daolatwali—8 miles—96 miles.
   Good road. No supplies; water scarce and very bad. Camping ground good.
9. Vihowa—7½ miles—103½ miles.
   Road quite good; forage, water, and supplies procurable; camping ground good. Frontier post.

No. 29.

ATAK to ABBOTTABAD.—By Kala-ki-Sarai and Haripur.
Distance 81 miles, 7 stages. *Vide* No. 62, Q. M. G.

No. 30.

ATAK to ABBOTTABAD.—By Hazru and Haripur.
Distance 65 miles, 5 stages. *Vide* No. 63, Q. M. G.

No. 31.

ATAK to BANU.—By Choi, Jhand, Khushialgarh, and Kohat.
Distance 178 miles, 14 stages. *Vide* Nos. 64, 7, 391, Q. M. G.

No. 32.

ATAK to BANU.—By Choi, Jhand, Makhad, Kalabagh, and Marwandi.
Distance 198½ miles, 19 stages. *Vide* No. 64, Q. M. G.

No. 33.

ATAK to DARBAND.—By Torbela.
Distance 58 miles, 5 stages. *Vide* No. 65, Q. M. G.

No. 34.

ATAK to HOTI MARDAN.—By the Grand Trunk Road and Naoshahra.
Distance 33 miles, 3 stages. *Vide* Nos. 251, 523, Q. M. G.

No. 35.

ATAK TO KOHAT.—By CHOI, JHAND, and KHUSHIALGARH.
Distance 90½ miles, 8 stages. *Vide* Nos. 64, 7, Q. M. G.

No. 36.

ATAK TO MARI.—By the GRAND TRUNK ROAD and RAWAL PINDI.
Distance 93 miles, 8 stages. *Vide* Nos. 251, 558, Q. M. G.

No. 37.

ATAK TO NAOSHAHRA.—By the GRAND TRUNK ROAD.
Distance 18½ miles, 2 stages. *Vide* No. 251, Q. M. G.

No. 38.

ATAK TO PESHAWAR.—By the GRAND TRUNK ROAD.
Distance 45 miles, 4 stages. *Vide* No. 251, Q. M. G.

No. 39.

BAHADUR KHEL TO THE KURAM—

There is a road practicable for laden animals which leads out of Bahadur Khel nearly due west, by which the Kuram is reached opposite Biland Khel in about 25 miles. It is, however, so unsafe for travellers that it is never used, except by the Vaziris themselves.

From Bahadur Khel there is also a road to the Changhasha ravine, from which the Barganatu can be reached, whence the route is the same as No. 105.

There is no road over the south shoulder of Kafar Kot direct to the Barganatu.

No. 40.

BAHADUR KHEL TO MAKHAD, KALABAGH, OR ISA KHEL—

1. JANDRI—21 miles.

The road goes through the bed of ravines to Nari, and is quite good and practicable for laden animals and guns. From thence the road goes by the Kun-i-gao pass (*vide* article).

From Jandri the road goes to Kalabagh and Isakhel by the Chichali pass and to Makhad, *vide* No. 83, stage 3.

No. 41.

BAHADUR KHEL TO THAL—Direct.

There is a road which goes between the Kafar Kot range and that of Surtang. It is about 31 miles distant and practicable for laden camels, but is never used for fear of the Vaziris.

No. 42.

BAHADUR KHEL TO THAL.—By GURGURI.

A road goes from Bahadur Khel north-west to the foot of the Surtang range, which it crosses by a difficult pass to Aman Kot in the Gurguri valley, whence *vide* No. The road is good, except the pass. This might be just practicable for mules, but I have not been by it.

No. 43.

BANU TO ABBOTTABAD.—By KOHAT, KHUSHIALGARH, FATEHJANG, and HARIPUR.
Distance 223½ miles, 19 stages. *Vide* Nos. 391, 7, Q. M. G.

No. 44.

BANU TO ABBOTTABAD.—By MARWARDI, KALABAGH, SHAH MAHAMADWALA, FATEH-JANG, and HARIPUR.

Distance 222 miles, 21 stages. *Vide* No. 2, Q. M. G.

No. 45.

BANU TO ATAK.—By KOHAT, KHUSHIALGARH, JHAND, and CHOI.

Distance 175 miles, 14 stages. *Vide* Nos. 391, 7, 64, Q. M. G.

No. 46.

BANU TO ATAK.—By MARWANDI, KALABAGH, MAKHAD, JHAND, AND CHOI.

Distance 198½ miles, 19 stages. *Vide* No. 64, Q. M. G.

No. 47.

BANU TO DAWAR—

There are three routes which lead from Banu to Dawar—

1st.—The Tangi Tochi. 2nd.—The Hasur. 3rd.—The Baran.

The Tochi route is the shortest, the inhabited part of Dawar being about 12 miles from our border. In two places the road is somewhat difficult, *viz.*, at Tangi Tochi, about 5 miles up the pass, on both sides of which there are steep hills, and the passage of troops in case of hostilities would be difficult without these hills being occupied by the attacking force. This can, however, be easily effected.

The other place is Shanski. Here Mahsud robbers are generally assembled to plunder Kafilas. But this place can also be easily occupied. This route is practicable for artillery.

2nd.—The Hasur route. After passing beyond Tanga Sain, no place is met with worthy of attention. This road enters Dawar in front of Haidar Khel. It is not much frequented.

The 3rd route is more difficult and longer than the other two. From our own boundary to the place beyond Ali Shah' Ziarat at the mouth of the gorge, where the Sheratala stream joins the Baran, the road through its entire length of 14 miles is very difficult. On both banks of the Baran stream, there are abrupt rocks and a double range of hills. If one is scaled, the other must be scaled also. After traversing these 14 miles the road is easy up to the valley of Dawar. There are low ridges composed of round stone and red and green earth. The road offers no obstacles. There are here and there some places where only a single horseman can pass. From Baran a route leads past the hill of Ali Sher Taka to Ping, the principal gathering place of the Mahamad Khels in the Baran. It is practicable for footmen only. But the other road to Ping, which passes above the large plain of Sheratala, is easier.

No. 48.

BANU TO DERA GHAZI KHAN.—By the PEZU PASS, DERA ISHMAIL KHAN, and the DISTRICT ROAD.

Distance 218 miles, 19 stages. *Vide* Nos. 122, 198, Q. M. G.

No. 49.

BANU TO DERA GHAZI KHAN.—By the FRONTIER ROAD.

Distance 227 miles, 20 stages. *Vide* No. 121, Q. M. G.

No. 50.

BANU TO DERA ISHMAIL KHAN.—By the PEZU PASS and DISTRICT ROAD.

Distance 89 miles, 6 stages. *Vide* No. 122, Q. M. G.

No. 51.

BANU TO DERA ISHMAIL KHAN.—By the FRONTIER ROAD.
Distance 227 miles, 20 stages. *Vide* No. 123, Q. M. G.

No. 52.

BANU TO DERA ISHMAIL KHAN.—By the PEZU PASS and PANIALA.
Distance 69 miles, 7 stages. *Vide* 124, Q. M. G.

No. 53.

BANU TO DERA ISHMAIL KHAN.—By LAKI and the LARGI VALLEY.
Distance 94 miles, 7 stages. *Vide* No. 125, Q. M. G.

No. 54.

BANU TO FIROZPUR.—By MIANWALI, SHAHPUR, JHANG, and GUGAIRA.
Distance 344 miles, 31 stages. *Vide* Nos. 612, 353, 274, 236, Q. M. G., or by MIANWALI, SHAHPUR, PINDI BATIAN and MIAN MIR.
Distance 301 miles, 30 stages. *Vide* Nos. 612, 450, 438, Q. M. G.

No. 55.

BANU TO THE GABR MOUNTAIN—
The best way to go to this place would be to enter the hills by the Urmula pass, whence there are paths to the top of the hill. They are not practicable for horses. The distance is about 50 miles. There are, however, also roads by the Sakhdu and Saroba passes, and from the Tank side by the Larzan.

No. 56.

BANU TO GHAZNI BY DAWAR—
There can be little doubt that there is a road which leads up the Dawar valley to Urgun. As far as Upper Dawar we know that it exists, and thence there is little doubt that it is practicable for camels. From Urgun, Broadfoot tells us there are two roads to Ghazni, 1st by Khangūl Margha, Sūltanai, Paltanai, and Kolalgu, and 2nd by Sarafza and Shilgarh. This is the most direct route to Ghazni from British territory, and it is probably perfectly practicable.

No. 57.

BANU TO GHAZNI—By THAL, KURAM, the PEWAR PASS, and KHUSHI.
Distance 239 miles, 22 stages. *Vide* Nos. 128, 393, Q. M. G.

No. 58.

BANU TO GUJRANWALA.—By KALABAGH, PIND DADAN KHAN, and MIANI.
Distance 270 miles, 26 stages. *Vide* No. 276, Q. M. G.

No. 59.

BANU TO HOTI MARDAN.—By KOHAT, KOHAT PASS, PESHAWAR, and NAOSHAHRA.
Distance 163 miles, 12 stages. *Vide* Nos. 391, 536, 251, 523, Q. M. G.

No. 60.

BANU TO HOTI MARDAN.—By KOHAT, the KOHAT PASS, JALUZAI, and NAOSHAHRA.
Distance 153½ miles, 10 stages. *Vide* Nos. 391, 524,523, Q. M. G.

No. 61.

BANU TO HOTI MARDAN.—By KOHAT, the KOHAT PASS, and PESHAWAR.
Distance 154 miles, 11 stages. *Vide* Nos. 391, 586, 531, Q. M. G.

No. 62.

BANU TO ISAKHEL.

Vide No. 385, Q. M. G., as far as BWUL, 48 miles, 4 stages, whence to ISA KHEL is 2 miles—Total 50 miles.

Ditto.—By LANDIWAH to Marwandi.

Vide No. 385, Q. M. G., 19 miles, 2 stages.

3. LANDIWAH RALAN—9 miles—28 miles.
   The road is good; at 1½ miles cross the Kuram. No supplies; water scarce. Camping ground good.
4. ISAKHEL—22 miles—50 miles.
   The road is good; at 13½ miles cross low hill; at 19½ join Kalabagh road. Supplies and water procurable. Camping ground good here.

No. 63.

BANU TO JANDULA—

A road practicable for camels goes from Banu, and enters the hills by the Saroba pass. It then crosses the Doman Pail ridge into the Batani country of Saraghar, crosses another ridge into the Spinalandai ravine, which it follows to its junction with the Shuza ravine. It goes up this for 2 miles, and then crossing a low ridge, the Spin Ragza reaches Jandula, whence roads go to any part of the Mahsud country.

No. 64.

BANU TO JHELAM.—By MARWANDI, KALABAGH, TALAGANJ.
Distance 224 miles, 21 stages. *Vide* No. 344, Q. M. G.

No. 65.

BANU TO KABAL.—By THAL, KURAM, the PEWAR PASS, and KHUSHI.
Distance 209½ miles, 19 stages. *Vide* Nos. 128, 292, Q. M. G.

No. 66.

BANU TO KABAL.—By KHOST and KURAM. First 4 stages. *Vide* No. 77.

5. GRAH, AZIM TORI. 6. MAIDAN JAJI. 7. GARHI ALI GUL TORI. 8. GARHI GUL HASAN.
9. JAJI THANA—
   Here the route joins that of the Lumsden's to Ghazni. *Vide* No. 43, Part II, Central Asia.
   This road is reported by Captain Grey's party, No. 4, to be practicable for guns and carriages, except at Kotal Ghasyara, but this must be taken *cum grano*. It is probably practicable for all laden animals.

Ditto.—By DAWAR, KHOST, and KURAM. *Vide* route No. 47, article DAWAR and this route.

No. 67.

BANU TO THE KABAL KHEL COUNTRY—

A force can go either by the Kuram, No. 128, Q. M. G., Gumati, No. 106, or Barganatu routes No. 105. The last information we have, however, is the account of a trip made by Mahamad Hyat, Assistant Commissioner, Banu, which, though vague enough, affords some information. He left the Banu district about 6 A.M., passing to the west of the Kuram band tower by the road called Gidarai into the Spinkai hills, and arrived at Zarūn about 10 A. M. Thence

the road runs up the bed of the river, on both sides of which are precipitous hills, and at 2 P. M. Khuni; he crossed the ford and entered the Ghara Pass. This pass opens into a broad and open valley belonging to Saifali Kabal Khels. From a point near this, a good view is obtained of the Miami and Paipali Kabal Khel country, as well as of Biland Khel. Though it is not clear how far he got to, Mahamad Hyat returned by the Sarkhata road, seeing Karizai and Zangara and Chapari Edal Khel, and arriving about 3 P. M. in Chapari Umarzai. Thence he came back by the Barganatu, probably by route No. 105.

No. 68.

BANU TO KALABAGH.—By MARWANDI.

Vide No. 2, Q. M. G., 77 miles, 7 stages.

Or by SHINWA thus—

1. ADHAMI—8 miles.—To Adhami *vide* article.
   Water procurable. No supplies. Camping ground good.
2. SHINWA—25 miles—33 miles.
   The road lies over the Thal, and is only a track; at 8 miles pass Azim Kiri, cross numerous ravines. No water on this road in hot season. No supplies; water scarce. Camping ground bad.
   From Shinwa there is a bad but easily improvable road to Maidan, and thence over the Shinghar range by one of a like nature down to Sultan Khel, and then to Trag, about 18 miles, Kalabagh, 20, on the regular Kalabagh road. Another also goes north to the Baroch Pass to Mula Khel, whence there is a track to Kalabagh, 30 miles across endless ravines. Neither of these are practicable for camels and only for lightly laden mules, and there is very little water even at the best season. The total distance is not under 70 miles.
   The Shinghar range on west side of the Loighar range is steep and precipitous. Footmen can cross it at many points, and more particularly from Shawa, Shnawa, Paki, and Abosi, whence roads or paths ascend to Maidani, but for camels wishing to cross from the Thal to Kalabagh and Isa Khel there are but two roads:—

1. On the south the Ghashi Rah (so called from the ascent in it) at the south end of the Gūdi Khel hills.
2. On the north the valley of Loighar, which leads up to Chaunkhel of the Manzais, whence the traveller can descend into eastern Chaontra or into the Chichali Pass.

Mules and bullocks and donkeys can go one other road, *viz.*, the Araka Rah. It ascends from Abosi, about 2½ miles south of Paki, and descends after 4 or 5 kos to Tūtapail in the Isa Khel district. The end of the ascent from Abosi and the beginning of the descent on the east side are said to be very difficult, and the people unload their animals when they cross the crest.

The Shinghar range is thus very destructive of free and speedy communication from the west to the east, or *vice versâ*, of the Banu district.

No. 69.

BANU TO KAMILPUR—By KOHAT, KHUSHIALGARH, JHAND, AND CHOI.

Distance 166 miles, 13 stages. *Vide* Nos. 391—386, Q. M. G.

No. 70.

BANU TO KAMILPUR.—By MARWANDI, KALABAGH, SHAH MAHAMADWALA, and CHOI.

Distance 179 miles, 17 stages. *Vide* No. 385, Q. M. G.

No. 71.

BANU TO KANDAHAR.—By THAL, KURAM, the PEWAR PASS, GHAZNI, and KALAT-I-GHILZAI.

Distance 472½ miles, 44 stages. *Vide* Nos. 128, 393, 141, Q. M. G.

No. 72.

BANU TO KANDAHAR—

The most direct route practicable for camels would be to go up the Dawar valley to Urgun. Then cross the main range to Sarafza in the Ghilzai country, whence there is probably a road to Kala Langar.

The next points to make for would be Dola, Mansur Karez, and Margha, whence there is a road to Kalat-i-Ghilzai, on the main Kabal, Kandahar road.

I am not sure, but I think there is a road from Margha to Kandahar direct.

There are roads also either by the Khasor or Sakhdu passes to Makin. *Vide* Nos. 73, 75, whence there is a road to Urgun.

No. 73.

BANU TO KANIGURAM.—By the KHASOR PASS.

Distance 90 miles, 9 stages. *Vide* No. 126, Q. M. G.

No. 74.

BANU TO KANIGURAM.—By DAWAR.

This road goes by the Dawar valley as far as Tapi, and then crosses to the Khasor route, about Manzar Kot. *Vide* Nos. 47 and 76.

No. 75.

BANU TO KANIGORAM.—By SAKDU.

1. JANI KHEL—17 miles. *Vide* No. 102.
2. KARKAN WAM—16 miles.

   The road goes over a stony plain for 6 miles, and then enters low hills, and one mile from Karkan Wam descends into an open bit of cultivation. Water plentiful; no supplies. Camping ground good.

   Beyond this I went to the junction of the Shakhtu and the Karetsa, 2 miles, whence a road, perfectly practicable, goes up the Shakhtu, crosses the range at its head by the Edir Narai and descends to Dwa Towi on the route from Tank. Camels come down this road laden with iron, and there is no doubt that it is a regular route. It is about 3 marches from Karkan Wam to Dwa Toi, say 30 miles. The whole distance is probably not more than 75 miles.

No. 76.

BANU TO KASMOR.—By the FRONTIER ROAD.

Distance 387 miles, 33 stages. *Vide* No. 127, Q. M. G.

No. 77.

BANU TO KHOST—

1. BANKS of KETU.

   Cross the Kotal Ghasyara, which is difficult.
2. KIRI PAYA HASAN KHEL.

   Road goes along the Ketu, and is practicable for camels.
3. KOTLA VAZIR HASAN KHEL.

   Road as above.
4. LAKHAN BAJAR.

   Road as above.

No. 78.

BANU TO KOHAT.—By the DISTRICT ROAD.

Distance 84 miles, 6 stages. *Vide* No. 391, Q. M. G.

No. 79.

BANU TO KOHAT.—By KAMAR and the KUN-I-GAI.

1. KAMAR—22 miles.

The road is the same as Kohat road for $9\frac{1}{2}$ miles, when it turns off over the plain, crossing many ravines to Kamar. Water procurable; also some supplies, Camping ground good.

2. KARAK—10 miles—32 miles.

The road is good, but crosses many ravines. Water and supplies procurable. Thence *vide* No. 252 and Kun-i-gai article.

No. 80.

BANU TO KURAM.—By KHOST.

As far as Lakhan Bazar, *vide* No. 77. Thence to Bakar Khel, whence there is a road which goes over the hill to the Kuram, practicable for camels. I don't know where it joins the Kuram, but probably below Sada.

No. 81.

BANU TO LAHOR.—By ISA KHEL, MIANWALI, SHAHPUR, PINDI BHATIAN, and SHEKHOPURA.

Distance 249 miles, 24 stages. *Vide* Nos. 612, 450, Q. M. G.

No. 82.

BANU TO LATAMAR.—By ADHAMI.

1. ADHAMI—8 miles.

Follow the Kohat road to the left bank of the Suka Kuram, when the path strikes off to Adhami across the Thal.

2. LATAMAR—12 miles—20 miles.

The road goes north over the plain for $2\frac{1}{2}$ miles, when it joins the main Kohat road, 9 miles from Latamar.

No. 83.

BANU TO MAKHAD.—By LATAMAR, CHAONTRA, and SHAKARDARA.

1. LATAMAR—17 miles. *Vide* Route No. 391, Q. M. G.

2. KARAK—15 miles—32 miles.

The road leaves Latamar in an easterly direction. It goes off past the north-east corner of the encamping ground, and runs south-east for $1\frac{3}{4}$ miles to the Zhuka Nala, and then turns easterly. The Traki Malgin is crossed at its junction with the Kashu Nala, $4\frac{1}{2}$ miles from Latamar, and the Tarkha, $4\frac{1}{4}$ miles further on, after which the road follows the left bank of the Tarkha, passing the village of Tapia close to Karak. Supplies and water procurable.

3. KABIRKILA—12 miles—43 miles.

From Karak the road enters Chaontra and passes over its fields, which are crossed at intervals by sandy nalas that run from the foot of the Lowaghar Hills to form the Tarkha near Sira Khwa and Tarkha Ku. For $5\frac{1}{2}$ or 6 miles from Karak water is plentiful, but after leaving Mithakhel, the road enters a country dependent on rain, whose inhabitants drink and water their flocks from small wells or from tanks banked up and dug out of the soil. Baniahs are few and scattered, and move about from village to village. For a small party they can be procured as required and brought to the spot where a halt is made. Chaontra is traversed in parts by low hills, and its cultivated land, especially in the eastern parts, is often mingled with stony tracts covered with coarse grass. Halts can be made at Kot Jandri (about $9\frac{1}{2}$ miles from Karak) or at Kabirkila (about $11\frac{1}{2}$ miles), according to the route that is to be taken on to Shakardara. There are two main routes to Shakardara, which are traversed by camels:—

A.—THE LAKONI ROUTE. | B.—THE DILI MELA ROUTE.

A.—THE LAKONI ROUTE is the straightest. It goes off from near Jandri, and passes behind the low ridge north of Shahbaz Ghundi, and passing the small hamlet of Lakoni under the west of Karar mountain, descends a stony spur between deep fissures, which become rugged ravines, and enters a small nala by a rough stony road, down which it proceeds to the junction of the nala with a stream called the Tarkha, $1\frac{3}{4}$ miles from Lakoni; for $7\frac{3}{4}$ miles more the route follows the Tarkha to its junction with the Mithan, *i. e.*, $9\frac{1}{2}$ miles from Lakoni; at 3 miles the old salt mines of Karar are passed, and at 8 miles a path leads up the left bank to the plateau of Daud. The Tarkha is not stony, save for the last $1\frac{1}{2}$ miles of its course from below Daud to the Mithan—where its bed is rough and full of rocks and boulders—but its upper course is soft, and after rain must have many quicksands, and its bed being also wide, and full of red stiff clay, is often very slippery. The Tarkha is from 8 to 40 paces. Its water, as its name implies, is bitter and salt, and in hot weather this is a trying and thirsty route. No good water is got in the Tarkha until the cliffs below Daud.

The road then follows the Mithan for $2\frac{1}{2}$ miles to the junction of the Khatak Nala. Bed stony and easy; the hills steep and crumbly and sharp ridged; it then leaves Mithan and proceeds eastwards for $1\frac{1}{4}$ miles to the crest of the Ashrapai Pass, a small narrow pass through red hillock; the ascent is soft and easy.

The road then descends slightly into the Sangini, which joins the Mithan a little lower down, and ascends its bed for a few hundred yards, and turns east again up ravine by a narrow path like a rut, through red earth for some distance, and then up a steep stony ascent called the Ashrapi Kandao, whence to Shakardara is 3 miles, of which $1\frac{1}{2}$ miles are across a stony plain, covered with "phulla" trees, and then across a deep rugged ravine, with awkward ascent and descent, and thence gradually through more cultivated land to the fields that surround Shakardara, passing *en route* the Shahinda nala.

Artillery could not go by this route as it at present exists. Camels sometimes go by it, but the camelmen dislike the Karar Tarkha, because the red clay is often slippery and the camels fall. Camels ascend the Ashrapi Kandao, but the pass is steep and the roadway narrow, and the foot hold scanty and slippery. With unweildy loads, therefore, the camelmen prefer to follow the Mithan from the junction of the Khatak Nala to the beginning of the Tarali Pass, and thence by the ordinary road up the Nandraka Tarkha for $4\frac{3}{4}$ miles to Shakardara. The Ashrapi Kandao saves $2\frac{1}{2}$ miles, for from the junction of the Khatak Nala with the Mithan to Shakardara by the Ashrapi Kandao is $4\frac{1}{4}$ miles, whereas from the same point by the head of the Tarali Pass is about $6\frac{3}{4}$ miles.

B.—THE DILI MELA ROUTE starts from Kabirkila, about $11\frac{1}{2}$ miles from Karak, from which into the valley of Dili Mela is about $2\frac{1}{2}$ miles, and the road crosses an easy low stony range called Mula Maru. From the Dili Mela valley there are two routes—(*a*) The route by Shinki, the Shinki Nala to the Khatak Nala, and thence across the Sangini and Shainda Nalas to Manji Ghundi and Shakardara. (*b*) From Dili Mela into the Mithan, and down it to the junction of the Khatak Nala, and thence by the Ashrapi Kandao as in the Lakoni Route.

From the Dili Mela valley the road goes by a steep descent over sandstone slabs into the Mithan (here in a narrow rocky bed) and then by a stony ascent into the fields of Shinki, cross a nala called the Paka, and pass for $3\frac{1}{4}$ miles north-easterly through a confusing country—a network of ravines, hillocks, and small ridges, among which a guide is necessary, as the pathway is not easily distinguishable from the tracks of cattle that graze among the ravines. It then enters the bed of the Shinki Nala by a ravine between low earth ridges and follows the bed for $1\frac{1}{4}$ miles. The bed is about 60 or 80 paces wide, and is rocky in parts. Crosses an earth ridge and enters the Khatak Nala some way above its junction with the Shinki. Bed stony, about 60 paces wide, and deep down between high broken cliffs. The Khatak Nala is $7\frac{1}{4}$ miles from Shakardara, and is the boundary between the Baraks and Bangi Khel.

The general direction from Shinki to the Khatak Nala is north-east, and from it more easterly to Shakardara. An easy rocky ascent leads out of the Khatak Nala into a raviny country among low hills. Two miles on the road passes Sarki Gari, a hamlet $5\frac{1}{4}$ miles from Shakardara. From Sarki Gari to the Sangini ($1\frac{3}{4}$ miles) occur most of the sandstone slabs. The bed of the Sangini is rough and rocky, but the entrances to it are easy. From the Sangini it is $3\frac{1}{2}$ miles to Shakardara; crossing the Shaunda Nala and passing along the north side

of a low ridge of friable sandstone called Paila Tara, juts above Manji Ghundi, and thence across the fields nearly north-east to Shakardara.

It is about 12¼ miles from Shakardara to the east edge of Dili Mela by this route, and about 4 or 5 miles across Dili Mela and over the Mula Maru range to Kabirkilla in the east of Chaontra.

This route is not practicable for artillery. It is a tiresome, tiring road, with many ups and downs and many windings. Between Shinki and the point where the road enters the Shinki Nala, the path is difficult to keep, being winding and unmarked, and with cattle tracks alongside it. Camels commonly go this route with grain from Chaontra to Shakardara. It is quite practicable for good camels, but a horse would often come to grief in the ascents and descents of the Mithan and other nalas.

The road by the Mithan and Ashrapi Kandao leaves Dili Mela at north side of valley near the hamlet of Alika; it then descends by a steep earthy descent to a narrow ravine, and follows it to the Mithan for 1½ miles. This descent is steep, but being soft and earthy would not bother camels save after rains, when its slipperiness would endanger their limbs. The Mithan at the junction of this ravine is in a narrow bed, very full of rocks and boulders, and between high cliffs. From this point of entry it is 3¾ miles down the Mithan to the junction of the Karar Tarkha. There is, a little way down, a Tangi between sandstone rocks from 3 to 8 paces wide. The bed generally is stony, and for the first ½ mile full of boulders. Its width widens from 30 to about 80 or 100 paces. The hills are rugged, and, although not very high, are steep and covered with debris. The ridges are friable and sharp-edged, and often sloping ridges of sandstone run into the nala at right angles to it. From the Tarkha junction the route is the same as in the Lakoni route. Camels, mules, bullocks, and donkeys go by both these routes, and also by the Lakoni route, but they require patient and careful leading and driving. To prevent accidents and delay and over-fatigue to the animals, the steady, remorseless pushing on usually indulged in by the baggage guards and drivers of a horse would have to be avoided.

Thence to Makhad, *vide* No. 282, to Kalabagh Nos. 273-274.

No. 84.

BANU TO MIAN MIR.—By ISA KHEL MIANWALI, SHAHPUR, PINDI BHATIAN, and SHEKOPURA.

Distance 255 miles, 25 stages. *Vide* Nos. 612, 450, Q. M. G.

No. 85.

BANU TO MIAN MIR.—By KALABAGH, SHAH MAHAMADWALA, PIND DADAN KHAN, MIANI, RAMNAGAR, and KAMOKI.

Distance 313 miles, 31 stages. *Vide* No. 437, Q. M. G.

No. 86.

BANU TO MIANWALI.—By ISA KHEL.

Distance 65½ miles, 6 stages. *Vide* No. 612, Q. M. G.

No. 87.

BANU TO MULTAN.—By the DISTRICT ROAD, DERA ISHMAIL KHAN, LEIA, and MOZAFARGARH.

Distance 242½ miles, 20 stages. *Vide* Nos. 122, 492, 470, Q. M. G.

No. 88.

BANU TO MULTAN.—By the DISTRICT ROAD, DERA ISHMAIL KHAN, LEIA, and DERA DIN PANA.

Distance 235½ miles, 18 stages. *Vide* Nos. 122, 471, Q. M. G.

No. 89.

BANU TO MULTAN.—By MIANWALI, KALRU, LEIA, and DERA DIN PANA.
Distance 267 miles, 23 stages. *Vide* Nos. 612, 556, 471, Q. M. G.

No. 90.

BANU TO MARI.—By KOHAT, KHUSHIALGARH, FATEHJANG, and RAWAL PINDI.
Distance 226 miles, 19 stages. *Vide* Nos. 391, 7, 555, 558, Q. M. G.

No. 91.

BANU TO NAOSHAHRA.—By KOHAT, the KOHAT PASS, and PESHAWAR.
Distance 148 miles, 11 stages. *Vide* Nos. 391, 536, 251, Q. M. G.

No. 92.

BANU TO NAOSHAHRA.—By KOHAT, the KOHAT PASS, and JALUZAI.
Distance 138½ miles, 9 stages. *Vide* Nos. 391, 524, Q. M. G.

No. 93.

BANU TO PALOSIN.—By the SAKHTU.
As far as the junction of the Sakhtu and Karesta, *vide* No. 75. Thence the path goes up the latter, crosses over the western shoulder of the Gabr, and descends the Lulandai into the Shuza, whence it crosses over a low ridge to Palosin. This is practicable for camels, but with difficulty. Another path goes up the Sakhtu to the junction of the Sherana Algad, which it then ascends to its source, and crossing a shoulder of Babagarh, descends into the Tank Zam between Honai and Barara. This is a difficult path, not practicable for camels.

No. 94.

BANU TO PESHAWAR.—By KOHAT and the KOHAT PASS.
Distance 121½ miles, 9 stages. *Vide* Nos. 391, 536, Q. M. G.

No. 95.

BANU TO RAJANPUR.—By DERA ISHMAIL KHAN, DERA GHAZI KHAN, and the DISTRICT ROAD.
Distance 296 miles, 24 stages. *Vide* Nos. 122, 198, 193, Q. M. G.

No. 96.

BANU TO RAJANPUR.—By the FRONTIER ROAD.
Distance 311 miles, 27 stages. *Vide* No. 127, Q. M. G.

No. 97.

BANU TO RAWAL PINDI.—By KOHAT, KHUSHIALGARH, JHAND, and FATEHJANG.
Distance 189 miles, 15 stages. *Vide* Nos. 391, 7, 155, Q. M. G.

No. 98.

BANU TO RAWAL PINDI.—By MARWANDI, KALABAGH, SHAH MAHAMADWALA, and FATEHJANG.
Distance 187½ miles, 17 stages. *Vide* No. 555, Q. M. G.

No. 99.

BANU TO SHAHPUR.—By ISA KHEL, MIANWALI, and KHUSHAB.
Distance 128½ miles, 12 stages. *Vide* No. 612, Q. M. G.

No. 100.

BANU TO SIALKOT.—By KALABAGH, TALAGANG, PIND DADAN KHAN, MIANI, RAMNAGAR, and GUJRANWALA.

Distance 305 miles, 28 stages. *Vide* Nos. 276, 448, Q. M. G.

No. 101.

BANU TO TANK.—By HAVED and the BAIN PASS ROAD.

63 miles, 5 stages. *Vide* No. 121, Q. M. G.

No. 102.

BANU TO TANK.—By the FRONTIER ROAD.

1. MIRIAN—8 miles.
   The road is quite good the whole way. There is a thana here; supplies and water procurable. Campiug ground good.
2. JANIKHEL—9 miles—17 miles.
   The road is good over a hard plain. No supplies; water procurable. Camping ground good. A post and officers' quarters here.
3. DARAKA—14 miles—31 miles.
   The road is practicable for laden animals, but not for guns; passes through very difficult ravines. No supplies; water scarce in dry season. Camping ground bad.
4. KHAIRO KHEL—14 miles—45 miles.
   The road goes through ravines for 3 miles, then over a hard stony plain, and is practicable for all laden animals, but not for guns. A house here. No supplies; water scarce. Camping ground very good.
5. BAIN—10 miles—55 miles.
   The road goes for 3½ miles over the plain to Pahar Khel, whence to Bain, *vide* No. . No supplies; water very scarce. Camping ground in sandy plain. A post here.
6. KOT NASARAN—14 miles—69 miles.
   For guns the road goes over very raviny ground the whole way, but is quite practicable; pass Mulazai (post) at 7 miles.
7. TANK—8 miles—77 miles.
   The road is through ravines for 3 miles to Shah Alam and then over the plain. Supplies, water procurable. Camping ground good. A house here.

No. 103.

BANU TO TANK.—By the NUGRAM and MANGLIN PASSES.

To Daraka, the road goes at present by Jani Khel, but a road could be made from Haved to the mouth of the Nugram, which would be about 26 miles instead of 31 miles. From the mouth the road goes up the Nugram for 3 miles, and is perfectly good; it then passes through some cultivation, and crosses in 1 mile an almost imperceptible watershed into the Kharoba near its head. It then continues up this for 1 mile and ascends by a steepish gradient to the watershed, and descends to the head of the Manglin. This ascent and descent is ridable, except about 100 paces at the end, where there is a very bad bit, which, however, could easily be made practicable, whence the road goes down the Manglin to its mouth in 3 miles. From the mouth to Mulazai is 7 miles, and thence to Tank is 15 miles. The whole road is good and could be made practicable for guns with little labour. The distance is 55 as against 64. By the present nearest line of road to Tank from Banu.

No. 104.

BANU TO THAL—

Distance 42 miles, 4 stages. *Vide* No. 128, Q. M. G.

No. 105.

BANU TO THAL.—By the BARGANATU PASS.

1. BARGANATU—10 miles.

For 5 miles the road is good and made; at 3 miles pass Gumati post. Thence over a stony country.

2. CHAPARI, HATI KHEL—10 miles—20 miles.

The road is easy, lying up the pass for 6 miles; then there is a difficult bit for $1\frac{1}{2}$ miles, with steep impracticable hills on either side, whence to Chapari is good. This road is quite practicable for laden camels, and was used by the 3rd P. I., and 6th P. I., returning to Banu from the Kabal Khel Expedition. Water and forage are plentiful; no supplies.

3. KARANGA—15 miles—35 miles.

The road goes down the Karanga ravine and is bad, but practicable for laden animals. The camping ground here is about a mile beyond the junction of the Zangara ravine on a flat space where two ravines join. It is commanded on all sides. Water plentiful; forage scarce.

4. THAL—18 miles—53 miles.

As far as the banks of the Kuram, the road is bad through a defile. Thence the road goes up the left bank and is good as far as the base of the Chapari hills, which descends abruptly into the water, and the road then crosses to the right bank. Then the road is a good deal obstructed by small deep canals to opposite Thal, where the river is again crossed. Camel forage and grass very scarce on this march.

No. 106.

BANU TO THAL.—By the *GUMATI* PASS.

1. GUMATI—12 miles.

The road to the Gumati Tower, 5 miles, is good; it then descends into the bed of the river, which it ascends to the Gumati plain. It is quite good and practicable, but at $1\frac{1}{2}$ miles from the tower, the river is not fordable after heavy rain, and the path makes a very difficult ascent on the right bank over the shoulder of the hill to avoid this crossing. Beyond it emerges into a valley, and is good to the end of the march.

2. CHAPARI (HATI KHEL)—11 miles—23 miles.

For 5 miles the road is good over tolerably plain country; it then takes to the Garang ravine, and ascends it to its head in the Ishmaghzai hill, whence it descends the Barganatu to Chapari. The banks of the Garang are very steep and difficult, often precipitous. In many places infantry could not crown these, and a few men could inflict a heavy loss on a force. Nicholson advanced by this route in the Umrzai campaign, and was strongly opposed here. Thence *vide* No. 105. Total 4 stages, 56 miles.

No. 107.

BARKHAN TO BORA—

1. KALA CHAPRI (Khetran).

The road goes over the Han Pass, which is difficult at one part for a few yards known as the Chor Trap. The hills rise up on either side; on the south is the Jandran, on the north the Dhaola. It then descends and follows the upper portion of the Kaha. Shortly before reaching a route goes to Chotali in a west direction. The camping ground here is cramped; water is not plentiful; some grass is obtainable.

2. HANKI SAR (Khetran).

The road is level as a rule, but crosses a low hill, the Bali Daki, the ascent and descent of which are not difficult. Encamp at mouth of the Hanki Pass. This place is near Chumalang.

3. KUCHA (Khetran).

An easy march following, generally speaking, the bed of the Chumalang stream. At the camping ground water is procured from a stream, which runs into the Chotali stream.

4. SORKURAM (Luni).

A watering place, which is in a large tank on a low hill.

5. PAENDEH KHAN KOT.
   A short march, an easy descent from Sorkūram hill and down the Anabar river.
6. BORA.
   The road goes over a level plain the whole way.
   These marches are generally from 16 to 18 miles. Therefore the whole distance would be from 96 to 108 miles.

No. 108.

BARKHAN TO CHOTALI—

1. MITA KOH—15 miles.
   The road is easy over the Han Pass, the ascent and descent are slight. Water is procured from a spring and a pool. Fodder is good and plentiful, but wood is scarce.
2. GIBSINA—13 miles—28 miles.
   There is an easy ascent in this march. The road passes Kala Chapr; on the left of the pass is the Barboj hill, on the right that of Baghao. Water is procured from a spring, and good fodder and grass are procurable. The camping ground is open.
3. BAHANWALA KACH—14 miles – 42 miles.
   The road is fairly easy, but somewhat undulating and not difficult for camels. Half way pass Magha, ruined Luni Pathan village. Water from a pool; fodder excellent.
4. PANIALI—18 miles—60 miles.
   This march is over an open plain; good water; fodder and wood.
5. CHOTALI—15 miles—75 miles.
   The road goes over a level plain.

No. 109.

BARKHAN TO CHOTALI (another road)—

1. ORIANI—(Kolu valley).
2. SHARANI—The road is level the whole way.
3. ZIRAN.
4. CHOTALI.

No. 110.

BARKHAN TO DADAR—

1. NAHARKA KOT—11 miles.
   The road is easy along the Kaha.
2. SALHAN WALA OR KALA BAHA.
   An easy march along the valley of the Kaha. No hill *en route*.
3. SORKURAM.
   The road is not difficult, and lies over an undulating country, usually along the banks of the Doja, which drains to Kaora Lahar.
4. MAMAND.
   The road lies up the Garot watercourse to its source, which is in a low watershed. It then descends to the Manjro (which drains to Lehri) for a few miles, and then turns and goes over a few miles of undulating country.
5. BIJAR.
   Cross a range of hills running south of Mamand, which are rather difficult for laden camels. At the foot of the opposite side of this ridge is a mosque known as Karmari, and the road thence generally follows this branch of the Kaora Lahar. There is a little cultivation of the Maris here. Fodder for horses is bad, but for camels it is good; the camping ground is confined.
6. KAORA.
   This is a short march, and leads down the Bijar stream the whole way.
7. BARAG.
   This is a rather long march. The road leaves the Bijar stream to the left, and goes over low hills to Barag. Water is scarce. The camping ground is bad, and grass is scarce.

8. MUNDAHI.
This is a long march, but the road is fairly level down the valley of the Anabar.

8 & 9. BADRA.
This is two marches, as there are no villages or supplies *en route*. There are, however, several camping grounds about half way.

No. 111.

BARKHAN TO DERA BUGTI—

1. VATAKRI—13 miles. See route Nos. 110 and 112.

2. PALMI—18 miles—31 miles.
For a mile the route is the same as that from Moranj to Vatakri. Thence the road turns off to the south-west over two low ranges, called the Gara; the passes are fairly easy and practicable for laden camels. At the foot of these cross the Nisao plain and a low watershed between it and the Palmi. The camping ground is in the Palmi plain; on the banks of the stream of that name water is good and plentiful, and grass and firewood are abundant.

3. PATAR.
The road at first lies south through a portion of the Palmi plain, and then turns south-east to the lower south slopes of the Kala Roh, which is crossed by the Janatali Pass, practicable for laden animals and mountain guns. At the foot of this is Nihal-ki-basti, after passing which the route follows the dry bed of the Phailawar ravine, going south between low hills, passing watering places at intervals to the Patar plain. The camping ground is on the ravine of that name, where there is water, fodder, and wood in abundance.

4. DERA BUGTI—24 miles.
This is a very stiff march. The road crosses the Patar plain southerly, south of which the Barboj hill, which it crosses; slope fairly easy for beasts of burden; descend the Barboj and cross the Marao plain south-west; enter dry bed of a torrent at south-west; outlet of Marao, along which the route lies, issuing from the hills at the Siaf or Dahar Pass, which is very narrow, difficult. The big boulders. This issues into the Sif plain at mile from Dera Bugti, the Bugti capital; supplies to a small extent available: good water, fodder, and firewood.

No. 112.

BARKHAN TO KAHAN—

1. NAHARKAKOT—11 miles, south. *Vide* No. 110.

2. MAKHMARI KA SHAM.
The road goes south over the Vatakri plain, and is fairly level all the way. Pass several watering places *en route*. Water is found in a pool here; the camping ground is fair. This place is the watershed between the Kahad and the Kaora Lahar. This march is longer than the others.

No. 113.

BARKHAN TO KAHAN—

1. VATAKRI—see Route No. 111, 13 miles.

2. PALMI—see Route No. 111, 18 miles—31 miles.

3. GARIAN—14 miles—45 miles.
This is an easy stage over the Palmi plain to Garian at the foot of the Dojamak range. Water is procured from the ravine, which rises in the Dojamak and drains into the Palmi. It is fair in quality, but is not plentiful; fodder and firewood are abundant.

4. KAHAN—12 miles—57 miles.
Cross the Dojamak and descend a few miles to Kahan. Supplies obtainable to a small extent; water and firewood in abundance. The last two marches are often done in one, always so by single horsemen, but they are difficult marches for laden animals.

No. 114.

BARKHAN TO LUNI PAENDEHKOT—

RANKAN— . Cross Rankan Sham and go down the Siran valley.

KHAN MAHAMAD KOT— . Continue along the Siran to the Luni range, which cross to this place. The water-supply is from springs.

SINJLI—This march is level, lying up the Rud Kachi. Water is procured from springs (draining to Luni range); grass and wood abundant; no supplies.

PAENDEH KHAN KOT—

No. 115.

BARKHAN TO PAENDEH KHAN LUNI—

1. KOLU VALLEY—

The road goes up the Han Pass, which is entered about $2\frac{1}{2}$ miles west by north of Haji Kot. Follow the bed of the watercourse to its source, the Bibar Tak, descending which enter the Kolu valley. To the east is the high Jandran range, west Barboz. Cultivation in places. There is a watering place on Bibar Tak, and water is procurable from pools in places. Camp between the villages of Oriani and Sherani; supplies may possibly be procurable; but not in large quantities.

2. ZIRAN—

Level for some miles over the Kolu valley, then north over a low part of the Birboj known as Bhar (where there is a watering place, a fair-sized pool). Ziran is on a hill; water from a tank.

3. WAHWAI—

A very long and stiff march over low hills draining to the south-west.

4. PAENDEH KHAN SHAHR—

A long march, chiefly up the valley of the Anabar, and in places along the bed of the stream which is shingly; water abundant.

No. 116.

BARKHAN TO MEKHTAR—

1. KALA CHAPRI }
2. HANKI SAR } *Vide* No. 107.
3. KUCHA }
4. TORKHA CHINA—

This is a fair march over undulating ground; water is procurable from a tank and pools (the drainage is to the Anabar); grain is procurable in small quantities. Another road branches off to Mekhtar by the Lashkar Lera hill, but it is only practicable for footmen.

5. MEKHTAR.

A long march over undulating country.

The above marches average about 16 miles. Total 80.

No. 117.

BARKHAN TO SANGARH—

1. ISANI (Daku kot), see No. 134.
2. LANJANI (Khanar kot), see No. 134.
3. MOMA KOT—12 miles.

The route lies north-east over a fairly level plain to the mouth of the Churi pass. The plain is meadow land, with a low water shed dividing the Churi and Badhu drainage. At 3 miles enter the Churi pass; general direction north-east by east; the approach to it for a few hundred yards is commanded by low hills on the north. The pass throughout is easy; the hills, which are never nearer than 100 yards of each other, are low and gently sloping. The Churi affords a stream of perennial water, a yard wide and a few inches deep only; the bed is about 80 to 120 yards wide, of single course, fairly straight; the road follows the left bank. There is nothing in this pass ordinarily to stop Artillery. From the mouth of the pass, which is about $2\frac{1}{2}$ inches long, the road lies over a level plain, the Rakh

turning off north-east. It crosses the Chang, dry watercourse, (draining south-east banks, rather high), close to an old deserted fort, now in ruins, and at about 3 miles from Moma kot another similar watercourse, the Dragi. Camp near the Rakni, on left bank of which is the village of Moma; supplies very scarce; grass good by the sides of the stream. Water excellent and abundant; wood in fair quantities; camping ground open and good.

4. MURID KHAN KOT—(Bozdar) 13 miles.

The route is northerly: at first over the Rakni plain, which is undulating, low, and very gently sloping, grassy under-features from the hills to the west coming down to the banks of the Rakni, to the west of which the road lies. At 3 miles cross Manjwel Sham, the head of the Rakni valley and watershed, between Rakni and Manjwel, also the boundary between the Khetrans and Bozdars. Hence the route lies north by east down the centre one of three valleys, all draining northerly and divided from each other by a rather high rocky range. The largest is that to the east, "Bil Beloch," from 1 to 2 miles broad (on the east of it is the Kala Roh); the next largest is the centre, about 1 to 1½ inch broad, known as Manjwel Bil, whilst the third is little more than a hollow between the rocky ridge and "Gamburka" range; on its west a high and very difficult hill; it is known as the Pathan Bil, being the boundary between the Bozdars and Luni Pathans. At 7 miles pass Namurdi kot, a small deserted Bozdar fort, of stones laid in mud, 110 yards square. After this the road is rather winding, crossing twice the dry bed of a watercourse, the Manjwel; banks rather raviny and high, which would require to be sloped down for Artillery. A few plots of Gholamani cultivation here and there *en route*. Camp near Murid kot, a small enclosure, the same as Namurdi. No supplies to be depended on; live stock procurable; grass not over plentiful; wood not over plentiful; water fair, rather brackish (from pools).

5. THAK, mouth (east) of Saora Pass (Bozdars).

The route goes north by west down the valley to the Sekandi Pass, which is reached at 4 miles. Pass, about ¾ miles from this, a small deserted "kot" of mud and stones. The direction of the pass is north-north-west, and in length at the utmost 1 mile. The hills on either side are about 400 yards apart and high: the water-course draining through it is about 80 to 100 yards wide with great boulders; the road follows the right bank of this and is practicable, (with a little difficulty, for Artillery.) Leaving this pass, the road turns off north-easterly down a continuation of the Pathan valley, which is here covered with thorny brushwood, a watercourse with a bed strewn with enormous boulders running down it and meeting the Sekandi shortly after it leaves the pass. The road is here commanded to the east by a perpendicular hill, about 400 to 500 feet high, at the foot of which it runs for a mile. At about 9 miles leave on the left (west) the Hingun pass, whence a watercourse with high perpendicular banks drains down, meeting the Sekandi. After passing the Sekandi hill, the Sekandi watercourse receives the drainage of the Beloch Bil, a watercourse similar to the Sekandi. Here the three valleys merge into one; width about ¾th to 1 mile; the valley is very stony, and is little more than the bed of one enormous mountain torrent, which the road follows. At 12 miles running water is met with known as the Ban Sir; it issues from springs, and there is a plentiful supply; here and there is also a level place for a camp with grass and wood; no supplies, however, available. From Ban Sir for 3 miles the road follows fairly easy ground on the left high bank of the Ban Sir, to which it then descends. From about the 15th or 16th mile it is commanded by a high scarped limestone hill from the north, the Dhoulah. At 18 miles enter the Saora defile, a very formidable pass, varying in width from 12 yards at the narrowest to about 100 yards. The hills on either side quite perpendicular and very high. This gorge lasts for about 1 mile, when it becomes comparatively easy. Hence for about 2 miles to a large valley known generally as the Thak, where there is a good camping ground, wooded. Water abundant and good; camping ground commanded by high hills. This march is an excessively difficult one. Laden camels take nearly 12 hours. The stones in places would delay, if not altogether render the road impassable for Artillery. It is commanded throughout by hills on both sides, varying from 600 to 1,000 yards. From Thak a road goes to the Uta Sham of the Mahoi pass, and thence to the plains.

6. HARANBOR—18 miles.

The road goes for about a mile and a half down the Sanghar, thence up a steep incline leading to the Lodri Var lands, over which the route lies for 15 miles. It is easy throughout; between the 16 and 17 miles descend to bed of Sanghar. Hence about $1\frac{1}{2}$ mile to Haranbor, which is a large open space on left bank of the Sanghar, commanded by low hills, and wooded chiefly with bher, large tamarisk, and date trees. It is a "kachi," producing a somewhat meagre spring crop; water and wood abundant; grass scarce. In this march Artillery would have to follow the bed of the Sanghar, making the march half as long again, or nearly so, and difficult from stones.

7. SANGHAR—(Mangrotah) 18 miles.

Down the bed of the Sanghar at 3 miles pass through defile known as Khanband, which, however, ordinarily presents no difficulties; at $3\frac{1}{2}$ miles the junction (on north) of the Drug and Sanghar. The hills grow gradually very easy, and the banks widen out to from 600 to 800 yards at the mouth of the pass. The width of the running water in the broadest parts is from 6 to 10 yards and at deepest $2\frac{1}{2}$ feet. From the east of Khan band there is a path to the right (south) between low hills for several miles, which considerably shortens the road; (by the bed of the Sanghar the distance is about 27 miles.) From the mouth of pass to Mangrota is about 5 miles over a stony country.

No. 118.

BUNER TO SWAT—

There are three passes, *viz.*, Kalel, Jwarai, Karakar; (q. v.)

No. 119.

BUNER TO THE NORTH-EAST YUSAFZAI VALLEYS—

1. To the Chagharzai valley the road goes from the village of Matwanrai over a spur of the Dosara to Badial.
2. To the Akozai valley, either from Panjpai by the Nawai Ghakhai pass to Pandolaei, or, as above, to Badial; thence by Batara, Chinlandrai over a spur of the Dosara to the Akozai valley.
3. To Puran, as above, to the Akozai valley; thence over the spur dividing these two valleys to Kotkai.
4. To Chakesar, as above, to Kotkai; thence over a hill by Martun to Chakesar.
5. To Ghorband, Kanra or Kormang, as above, to Chakesar; thence over the Nainsuk hill to Zopal and Ranial, whence roads go to either of the above valleys.

No. 120.

CHAMLA TO BUNER—

The road goes either from Ambela (*vide* No.) or round by the valley of the Barandoh. I don't know of any other road, but probably there are many paths leading over the spur which divides them.

No. 121.

CHILAS TO GILGIT—

1. GHAIS. Cross Indus. 2, DARANG; 3, GHOR; 4, TALICHI; 5, SAI; 6, JAGOTI; 7, UJARI GALI; 8, A STREAM; 9, MINOUR; 10, GILGIT. The marches are from 12 to 14 miles along bad roads; between Darang and Ghor, there is a very difficult pass called Hand, also another between Ghor and Galichi called the Ghor-ki-gali.

No. 122.

CHOTALI TO MENA (KAKAR)—

1. PAINDEH KHAN KOT LUNI—8 kos. The road is level all the way, following generally the bed of the Luni stream, draining south-west. In the Luni valley pass several small Luni kots or mud towers and forts; wood, grass, and water abundant, and probably supplies.

2. TIRAG—9 kos.
The road is level nearly the whole way, undulating in places, but there are no hills. Tirag is a small Hamzazai, Kakar village; supplies of all sorts obtainable, but not very abundant, population being sparse; water from running stream; grass and wood plentiful.
3. GWAL—9 kos.
The road is level nearly the whole way. A few Kakar huts here; water from a small running stream, drainage of which is to the Luni; good grazing for horses and camels. Plots of cultivation here and there; Gwal is in the Zob district.
4. MENA—
Road level.

No. 123.

CHOTIALI TO MAMAND—
1. JALAR KOT—(Hasani).
2. BARELI SIR—(Foot of Paza).
3. NILI WAD.
4. MAMAND.—The whole way down the valley of Anabar.

No 124.

DARBAND (HAZARA) TO AGROR—
1. NIKA PANI—9 miles.
Country mountainous; road practicable for horsed guns as far as Baroti, passed at 3 miles, and for lightly laden mules throughout; from Baroti the road descends to the Unar, and continues along its banks, crossing the stream several times; the line traverses the district of Tanawal, but it would be necessary to hold the heights on the right bank of the Unar, as several spurs from the Black Mountain, occupied by the Hasanzais, descend to the river.
2. SHERGARH—8 miles—17 miles.
Country and road as in last stage; pass Chukal at $4\frac{1}{2}$ miles; from this village a track diverges northward to Shungli, a fort on a spur of the Black Mountain, occupied by the Tanawals.
3. OGHI—5 miles—22 miles.
Country and road as above.

No. 125.

DARBAND TO ATAK—By TORBELA.
Distance 58 miles, 5 stages. *Vide* No. 65, Q. M. G.

No. 126.

DERA BUGTI TO KAHAN—By PATAR.
1. HABIB RAHI—10 miles.
The road lies over the plain north-west. Good water is procurable here. Forage and wood procurable in the vicinity.
2. PATAR—8 miles—18 miles.
Through the Habib Rahi defile, almost impracticable for laden animals. Water, forage, and wood in abundance.
3. MARAI—
The road is fair, over a tolerably level but undulating country. Cross *en route* the Mastrang spur of the Tatra and Rustami ranges, and descend into the bed of the Makhmari stream; water plentiful and constant.
4. KAORA LAHAR—
5. KAHAN—
The Dojamak range is crossed on this march by a pass, which is difficult for camels. The marches are about 16 miles each, total 80 miles.

No. 127.

DERA BUGTI TO KAHAN—

1. SANGSILA—22 miles.

This is a level march through the Siaf valley. There is water on the road here and there from springs used up in cultivation. Sangsila is an old Bugti fort, now deserted; close to it the Patar (perennial) stream joins the Siaf; from this they flow together towards Kach. There are a few Bugti hamlets near Sangsila, the inhabitants of which cultivate when there is a truce with the Maris. *Kharif* crop (wheat) alone is produced.

2. NIGAR—17 miles.

A watering-place in the ravine (of that name), which, rising in the hills near Kahan, flows south-westerly; it is 100 yards broad, tortuous, running between hills.

3. NAFUSK—

4. KAHAN—*vide* article Maris.

No. 128.

DERA GHAZI KHAN TO ABBOTTABAD.—By the DISTRICT ROAD, DERA ISHMAIL KHAN, BANU, KOHAT, and KHUSHIALGARH.

Distance 441½ miles, 38 stages. *Vide* Nos. 198, 122, 391—7, Q. M. G.

No. 129.

DERA GHAZI KHAN TO ATAK—By the DISTRICT ROAD; DERA ISHMAIL KHAN, BANU, KOHAT, JHAND, and CHOI.

Distance 393 miles, 33 stages. *Vide* Nos. 198, 122, 391—7, 64, Q. M. G.

No. 130.

DERA GHAZI KHAN TO BANU.—By the DISTRICT ROADS, DERA ISHMAIL KHAN, and the PEZU PASS.

Distance 218 miles, 19 stages. *Vide* Nos. 198—122, Q. M. G.

No. 131.

DERA GHAZI KHAN TO BANU.—By the FRONTIER ROAD.

Distance 227 miles, 20 stages. *Vide* No. 121, Q. M. G.

No. 132.

DERA GHAZI TO BARKHAN.—By the NANGAR PASS.

As far as CHOTI BALA, 37 miles, 2 stages. *Vide* Nos. 155, 133.

3. MAHOL—12 miles—49 miles.

From Choti Bala cross the Choti stream to Nangar, and then up the Nangar water-course (q. v.); road stony after entering the first defile; no water *en route* (it is sometimes found in one pool near Mahol). A little grass; plenty of wood; ground fairly open. Water from a small running stream.

4. BUSKUSHI—18 miles—68 miles.

Hence there are three roads, all running close to each other, and all much the same up the face of the Buskushi hill, (the water-course itself being impracticable). Water from a small tank; camping ground fair, but rocky; grass abundant; wood abundant.

5. ROTHAR—20 miles—88 miles.

The road crosses the Kharar hill. (A comparatively level plateau), and is easy at first. It then turns off down hill north-west and joins at Bawata Toba, 5 miles from Rothar, the Unt Thoda road. Water from Marani, a small spring, a few miles below Kharar, and Siahghar Toba, 4 or 5 miles below Mat. The route is impracticable for laden camels, and exceedingly difficult for horsemen. Footmen will arrive at Rothar from Choti Bala in from 30 to 36 hours (on a push).

Thence *vide* No. 134, 3 stages, 27 miles; total 115 miles.

No. 133.

DERA GHAZI TO BARKHAN.—By CHOTI BALA and the KURA PASS.

As far as Choti, *vide* No. 155, 1 stage, 23 miles.

2. CHOTI BALA—14 miles—37 miles.

There is no regular road, but the path is good over the hard plain, the last part up the sandy bed of the Choti ravine. Water, fodder, and supplies procurable.

3. JARI or JALI GULG—13 miles—50 miles. Up bed of Khurah, (q. v.)

4. LUKI or NILANI THAL—15 miles—65 miles.

Up the sides of the hill leaving the Khura ravine, which is impracticable. A very stiff stony pull up the hill. On Luki, a plateau, rocky with grass; a tank with a small supply of water.

5. RAKNI VALLEY.

Down the Nilani course; running water in places for a few miles; it is a difficult descent, and joins the Rakni valley between Chacha and Dubba, either of which can easily be gained.

Thence *vide* No. 134, 3 stages, 27 miles.

No. 134.

DERA GHAZI KHAN TO BARKHAN.—By SAKHI SARWAR.

1. VIDOR—14½ miles.

Leaving the cantonment of Ghazi, the road goes westerly, and passes for the first 7 miles through country fairly cultivated on both sides (autumn or spring crops); irrigation from numerous wells *en route*. For about a mile and a half the road lies through a belt of date trees, which almost encircle Ghazi; after this the country is dotted about with jungle trees, and, generally speaking, unintersected by obstacles. Cross the following canal cuts: 1. At 4½ miles from Ghazi, the Shori masonry bridge, single arch, about 18 feet broad. Banks heaped up with mud, reaching to a height of about 11 feet, width 40 feet. 2. At 5¾ miles from Ghazi the Manika masonry bridge, 2 arches, width of bridge 18 feet; banks similar to the Shori, but it is somewhat broader. At 7½ miles pass the village of Churata, situated about 600 yards south of the road. From this, for the rest of the march, the country is much more arid and less flourishing; it is dotted with jungle trees, and few patches of cultivation watered by the Vidor hill stream. Vidor is a frontier post and village; supplies to a small amount procurable; one well in the town.

2. SAKHI SARWAR—17 miles—31½ miles.

The route lies south-westerly. The road is not a made one, but the track is practicable for wheeled conveyances throughout. The country to the right and left is open and generally devoid of trees. It is more or less of a desert, with plots of cultivation dependent on rain or irrigation of hill streams, and producing only autumn crops. The road for the last 2 miles or so is commanded by a low ridge of stony hillocks on the south, sloping gently from a distance of from 800 yards to 3½ miles. It is, as a rule, heavy from sand in places, hard and stony. As the road approaches Sakhi Sarwar (the highest white tomb of which comes in view from a distance of 8 to 10 miles, the town itself being visible for the last 4 miles or so), it is commanded by the hills from the north-west. Pass the following hill watercourses: At 1 mile branch of Vidor. At 2 miles branch of Vidor. Both some 200 yards wide, sandy bed, banks low. At about 12 miles a hill stream; much as above at ¼ mile from Sakhi Sarwar, the Mokam ditto; left bank steep, and some 40 to 50 feet high. The camping ground here is open, but very stony and commanded by hills; grass fair (from the hills); wood very scarce; water, generally speaking, scarce. The road so far is practicable for wheeled conveyances of all sorts.

3. SIRI—11 miles—42½ miles.

Leaving Sakhi Sarwar, the route lies at the foot of the hills and over stony country for about 5½ or 6 miles to the bank of the Mithawan. It then enters the Mithawan about ½ mile from where it is joined by the Siri, and follows the latter up to the valley of this name. The Siri is a watercourse with stony bed varying from 100 to 200 yards; hills on either side usually low, and of limestone formation, though at places they are scarped. At about 9 miles running water is reached; the water at about 9 miles is absorbed in the bed of the Siri, but about this is

met with for many miles; it is good; and a fair supply of a couple of yards or so, and about 9 feet deep. From this point to the Siri valley, which is distant about 2 miles up stream, there are a few plots of cultivation (Kalois and Hinjwanis) on the banks of the Siri with a few acres of good wheat crops, as the water-course near the Siri valley; it opens out considerably to a distance in places of several hundred yards. Camp at east edge of valley; water good; grass scarce; no supplies; camping ground, except after rain, large enough for a large brigade or division, but stony.

4. KAJI—49½ miles—7 miles.

Ascent commences almost immediately after crossing the Siri valley, and is very rocky. Running water all the way in the bed of the Siri.

5. CHATTE MAR—10 miles—59½ miles.

Continue up bed of the Siri, which is very difficult. It is a question whether this could be made practicable for lightly laden camels. They are in the present state of the road never taken. The Unt Thoda (Sohaki) road runs near this, south, and is far preferable. At Chatte Mar this route rejoins the Sohaki road.

CHATTE MAR—18 miles—60½ miles.

Another road is as follows:—A long and tiring march impracticable for laden camels; merchandise and baggage has to be taken on bullocks or donkeys, which are procurable in small quantities at Saikh Sarwar. From the Siri valley the road runs at first fairlyl evel, west by south. At 1¾ miles it crosses a low hill and proceeds along its crest, leaving on the south a valley very similar in shape and dimensions to the Siri, and watered by the Rakhi. At 2¼ miles descend a few yards to the bed of the Sebdi, follow it to the junction of the Sebdi and Barghin, a mile or so, and take the latter. The Sebdi is some 60 to 80 yards wide, very rough and stony, and commanded by rugged and bleak hills. The Barghin is similar to the Sebdi, but less difficult as to stones for some hundred yards, at times no stones being met with. At 4¼ miles, there is water in the Barghin, which is here absorbed (a running stream, a yard or so wide and a few inches deep). The road generally follows the bank rather than the bed of the Barghin, which is very winding: it is very stony, but could, without much labour, be made fairly easy. At 5¼ miles there is a good pool in the Barghin; water good (between 4¼ miles and this running water nearly the whole way) from this point to Chatte Mar; ordinarily no water obtainable. Up to this the road presents no difficulties; here the ascent of the Sohaki hill commences and lasts 1¼ miles (total from Sori 7 miles); it is a stiff ascent, with large loose rocks and boulders. Hence, for about ¾ mile, the road is level or nearly so, and passes on the left, south, a small plot of arable land, a few acres only, cultivated at times by the Hadiani Lagharis. At about 7¾ miles the ascent to the higher slopes of Sohaki recommences and lasts 3¼ miles. In places it is very stiff and difficult from loose rocks, &c.; horsemen generally dismount in two or three places, though it is possible to ride the whole way. The hill is of sandstone formation, rocky, but the soil would apparently be easily worked, and it would not be a very difficult matter to make the road practicable for laden camels. The ascent of the Sohaki hill (from a rough calculation) is apparently 1 in 6. In some places the rocks would require to be blasted, and by cutting out the road in a direction about 1½ miles west of where the descent now commences and taking a circuit of the north spur of the hill; it appears feasible to materially facilitate the slope without any very great outlay. Snow is said to fall in small quantities once or twice only in the winter; the rain-fall here is small, and as the route generally follows the crest of the underfeatures as they descend to the plains, it would not suffer much damage, when once made, from the causes which annually derange hill, roads. From Sohaki Peak the route lies along the ledge of the Sohaki hill, from which there is a perpendicular drop of several hundred feet down to the bed of the Rakhi or its branches. The road here is narrow. It follows the Sohaki crest about 2 miles (total 13); on this crest are two small pools, which only contain water a few weeks after rain. From the 13th mile the road goes down hill ¾ mile or so, and up a similar ascent 1¼ miles (total 15 miles), very rough with large stone; perhaps the most part of the road being a very stiff climb. Here the difficulties of the road for this march cease. From this point follow for a short distance the sandy bed of the Barghin, which, after about 1¼ miles (total 16¼), leads to the summit of a plateau, or rather a series of plateaux somewhat undulating, but fairly level (known as Manah), on which is a large Hadiani grave-yard, containing, amongst others, the graves of a few of

the former Mokadams of the Hadiani sections. Follow these plateaux for a mile and a half or so, when the Chatte Mar valley is reached. Camping ground in the valley, and on the plateaux just above it, sufficient for one, if not more, complete corps a'Armee, but hard and rocky. Water from several pools generally found here for 2 miles after rain, and as heavy rain falls here once or twice a quarter, it is generally a sure find. Grass in abundance; wood rather scarce.

5. Rakni—(Rothar)—13½ miles—74 miles.

The route commences (general direction west by south) with a very stiff ascent, about 1 mile difficult on account of large rocks and boulders, and it there follows the crest of this for ¾ mile. It is then tolerably level; and there is a descent of about quarter of a mile and Gagan-ka Thal is reached. The road then crosses the valley south-west by west; water in abundance; valley grassy, and in length a little over a mile; total 3 miles. At the head of the valley it turns off north-west, and commences the descent immediately, which for some distance is very easy as to gradient, but stony. At the mouth of the Gagan valley, as well as its head, are grave-yards of the Hadian and Khetrans. After about 3 miles of tolerably easy descent, the road is very difficult; horses have to be led for about a mile or more. The next 1¾ miles is fairly easy, then very difficult for a mile or so (total 7¾ miles). The next 2 miles are easy; at about the 10th mile pass Ba Wata Toba on the right, a small tank, where water will always be found. At the end of the 10th mile (the descent may be said to have ceased), it is still slightly sloping downwards, but is almost imperceptible. At the end of the 12th mile enter the Rakni valley, which traverse for about 1½ miles to Rothar Kot. Water from two wells and pools after rain; grass, wood, and supplies scarce; camping ground open for miles. After the autumn crop is cut, coarser grain is available in abundance. From Rothar the ascent to about 2 miles west of Gagan Thal occupies a good 2½ hours; thence to Gagan Thal easy walking. Bullocks are available at Rothar to carry baggage over the hill; 3½ maunds is considered the utmost load, and animals carrying this weight do the journey in three marches or four to Sakhi Sarwar. This is the road most frequented from Ghazi to the Khetrans, Tarins, Musa Khels (and also to the Luni country). One or two small Kafilas of from 6 to 8 bullocks will be met on the road daily.

6. Lajiani—8½ miles—82½ miles.

Leaving Rother turn off straight for the mouth of the Badhi Pass, which is distant 3½ miles. Cross about half way a stream running from Dekha hill to the Rakni water-course, a small perennial rivulet with high banks. The pass is about 3¾ miles in length, difficult in parts (see "Badhi" for details), but particularly for horsemen and laden camels. From the mouth, west of the pass, the road is over a cultivated plain to Lanjani or Khanar Kot, which is hid from view by a low spur, at the foot of which it is situated. After entering the pass the road throughout is along a stream of excellent water. At Khanar a small amount of provisions available; grass scarce; wood available; water good.

7. Isani (Dakku Kot)—10 miles—92½ miles.

The road may be said to be level throughout, and this is a very easy march. It lies at first up a branch of the Lanjani valley, having on right the Badhi stream. At ½ mile pass on right village of Rahim, walled 400 yards from road. At 1¼ miles pass a low watershed, which crossed, enter a portion of the Zakrani valley (between Rahim Kot and this watershed, a road branches off to the right to Baghao Gali) close to the watershed, and on left of road at 80 yards is an old mud and stone Zakrani fort deserted.

At 2¼ miles on right of road, 80 yards, and hidden from view till close to it, is a small fort of mud and stone, "Ranim Kalla," on a spur. At 5 miles on right of road, and within a distance of ½ mile on a spur, is an old deserted Zakrani "Kot". A few hundred yards further on, on the crest of a low spur which the road crosses, is the fort of Nodo, on right of, and adjacent to, the road, of mud and stones; water from a well in the fort; from this the route lies through the Nodo valley, (head of the Isani), which is cultivated to the right of road in places, but generally waste to the left. At 6 miles the road enters a narrow defile, the length of which is about a mile, fairly straight, and general direction west-south-west. A perennial stream carrying the drainage of the Nodo valley runs its length. Its bed is rocky; the hills on either side rise to about 150 feet, and their crests are distant about 400 yards. Hence to Isani 3 miles down the

Isani valley. The road is commanded on the right by a circular small fort, Muda, at ¾ mile from mouth of the pass; by a square fort, Kanni Kala, distant 1,500 yards from road, and ½ mile from the circular fort; at ½ mile further on a low spur comes down to within a few yards of the road; behind it is situated the fort of Haris, a small mud fort. Hence to Daku 1 mile. Daku is situated on a low rocky spur; it is a small mud fort. Supplies abundant; grass scarce; water good; a running stream falling into the Kaha. This road throughout is through valleys well cultivated, and commanded the whole way by low hills, usually of limestone formation, and distant sometimes 100 yards, in other places 800 yards or a mile from either side of road.

BARKHAN—8 miles—100½ miles.

The road throughout is perfectly level and easy. Isani is the head of the Barkhan valley, and is known by the latter name after a mile or so (close to a clump of trees on the road). General direction 245,° or between the high peaks of Grandan and Per Roh, which serve as good landmarks. The road lies through a magnificent valley, which produces a splendid wheat crop. On either side are low hills, sometimes so near as half a mile, but generally not nearer than 2 to 3 miles. At 1½ miles leave on the right, distance ½ mile, the small village of Badrani; at 4½ miles on the left, and at 500 yards or so, the village of Loma. At 5 miles the road crosses the Baghao or Nara (usually dry) water-course 100 to 200 yards, bed single and round; pebbles follow its right bank to Chuhar Kot, distant 6 miles from Daku, situated on a low rocky spur commanding the river; it is one of the largest of the villages in the Khetran valley. From Chuhar Kot the road crosses the river, twice following its bed, which is stony for some yards within the next ¾ mile. Haji Kot is the Khetran capital. Supplies to a large amount of all descriptions available; grass scarce; water from a running stream; wood scarce.

No. 135.

DERA GHAZI TO BAHAWALPUR.

1. KINJAR THANA.

   No road after crossing the Indus, a number of pathways, which only tend to bewilder a traveller.

2. KHANGHAR THANA.

   From Kinjar to Bahawalpur a good military road, well defined, clear of jungle.

3. SUJABAD THANA.
4. GELI WALER.

   Indus and Chenab ferries well managed with good supply of boats.

5. LODRUM.
6. BAHAWALPUR.

No. 136.

DERA GHAZI TO BATI (BOZDAR)—BY THE VIDOR PASS.

1. VIDOR—14 miles, *vide* No. 135.
2. PESHIN—15 miles—29 miles.

   For 5 or 6 miles up the sandy bed of the Vidor water-course. After a few miles it becomes very stony; no difficulties as to water, there being several good pools; camp in the bed of the Peshin, a branch of the Vidor. Wood and grass in fair quantity; water fair.

3. JANGO—15 miles—44 miles.

   Follow Peshin water-course; sandy bed, no stones, very little water, except within a short time after rain-fall on the road.

4. BHARTI—25 miles—69 miles.

   This march can be made in one day by horsemen or by footmen, but for camels, laden, it takes two days; dividing it into two marches of about 16 and 9 miles, halting at the Mahoi nala, where there is good water. Route undulating, but presents no difficulties. No water can be calculated on *en route* except at Mahoi. At Bharti water, wood, and grass abundant.

No. 137.

DERA GHAZI TO DERA ISHMAIL—By the FRONTIER ROAD.

1. BATIL—14 miles.

The road passing through the civil lines turns off north-west. The country on either side of it for a mile or so is a belt of date trees; passing through these, it traverses an apparently very fertile tract of country well cultivated; water chiefly from wells, of which there are a good number on both sides of the road. At about $\frac{3}{4}$ mile from Ghazi cross the Diwanwah, a small and insignificant ravine, by a wooden bridge. At $2\frac{3}{4}$ miles the road passes through the village of Sikhan Kotla, about $\frac{1}{4}$ mile, east of which the road crosses a small ravine by a wooden bridge. At 3 miles leave the village of Tibi Kharkian on the right (north), and at distance of 80 yards from the road, not walled. At $3\frac{3}{4}$ miles cross the Shora ravine by a masonry bridge of single arch about 18 feet broad; earth heaped up on its banks, reaching to a height of about 10 feet, width of canal cut about 40 feet. After this the country north and south of the road is jungle, dotted here and there with cultivation. At $8\frac{1}{2}$ miles cross the Manka canal; masonry bridge, 2 arches, 16 feet wide, similar to the Shora, but rather broader. At $11\frac{1}{2}$ miles cross the Yaru canal; masonry bridge, single arch, 16 feet wide; banks of canal only about 2 feet high and width some 16 feet. Within a few yards of this, west, is Yaru village and thana. Hence the road turns off due north to Batil, leaving the village of Yaru to the south. It crosses the Dori Sikandar Kuru canal (which is not bridged), and is evidently subject to inundation from it. The village of Batil is $2\frac{3}{4}$ miles north of Yaru; supplies are procurable, and water is good and plentiful.

2. NURPUR—$15\frac{3}{4}$ miles—$29\frac{3}{4}$ miles.

The route lies north, and passes through arable lands, which are under cultivation. It crosses no ravines, but is liable to inundation from the hill streams after heavy rain. There are no villages close to the road except Raman (Lund) at 12 miles from Batil and 2 miles from the road, east. Nurpur is a frontier outpost; water is procured from a well in the post, and bad. Supplies must be drawn from Kala Lund and Khandikot. Fodder bad and scarce; country open.

3. MAHOI—$10\frac{1}{2}$ miles—40 miles.

A tedious march owing to a great part of it being over deep sand. The route lies north by west, and crosses within a few miles of Nurpur several branches of the Sori ravine, whose banks are low, bed sandy. It impedes traffic for several hours after rain in the hills. Within a few miles of the Sori pass the Kalari, and a few other hill water-courses (offshoots of the Mahoi), the banks of all very low and ordinarily hardly perceptible. The road crosses several low sand hills; country on either side arable, cultivated after the usual rains. Mahoi is a frontier post; country open; supplies procured with difficulty from Amdani after due notice; water from a well in the fort, brackish; (no other supply within $2\frac{1}{2}$ miles.)

4. MANGROTA—12 miles—52 miles.

About $\frac{1}{2}$ mile north of the fort pass the village of Mahoi, adjoining the road, east. Pass a branch of the Mahoi ravine close to the village; its banks are low, and its bed sandy, and a few yards wide. At about 3 miles west of the road some 300 yards is Kalati Barti, a small Nutkani village. At $3\frac{1}{4}$ miles crosses a small dry bed of a hill stream, with easy banks. At 4 and $4\frac{1}{2}$ miles cross Chibtani, dry water-course, two branches, a few yards wide, and beds sandy; at 7 miles cross Gazi, dry bed of hill stream. At $7\frac{1}{4}$ miles pass village of Boglani close to the road; a branch of the Sanghar here crosses the road of the same nature as the Chibtani. The country west of the road hence to Mangrota is after this fairly well wooded (jal and tamarisk). At a few hundred yards north of Boglani pass another branch of the Sanghar. At 10 miles leave on the left (west); at 1 mile the large Beloch village of Mundrani. Then cross three other branches of the Sanghar between this and Mangrota; the actual bed of the Sanghar is not well defined. None of the ravines above are bridged; they stop traffic for a few hours after rain. The country is arable and chiefly cultivated; crops almost entirely dependent on rain. The road runs parallel to the low hills, some 3 miles east of them. At Mangrota a tahsil, fair sized village, and large frontier post. Water good and abundant; supplies in moderate quantities; notice should be given. Fodder scarce. The camping ground is to the south-west of fort, good and open.

5. JOK BODU—16 miles—68 miles.

The route goes north, and is almost parallel to, and 4½ miles from, low hills to the west; the road lies at first over gently rising ground by a slow and very gradual ascent. It then crosses the south branch of Kaona Nala at 3½ miles, some hundred yards wide, with sandy bed, and banks hardly perceptible. It stops traffic an hour or so after heavy rain in the low hills. On the north bank of this, at about is Kot Kasrani, a small village, with a few towers or "kots," but not walled; adjoining the road and west of it being in low ground, it is hardly perceptible till within a few hundred yards of it. Water from a well close to the village; (hence to Jok Bodhu no water.) Around Kot Kasrani there is a little cultivation dependent on rain and on the irrigation of the Kaona, otherwise the country, nearly the whole of this march, may be called a waste dotted with a few trees here and there some miles off the road, but generally barren and sandy, producing little beyond the milk-plant and stunted camel-thorn bushes. A mile or so north of Kot Kasrani is a very low sandy ridge running about east and west crossing the road, which equally with the southern rising ground shut out the view of Kot Kasrani further north than a mile or thereabouts. The road in many places is heavy from sand, and crosses number of little sand-hills, also a number of very insignificant water-courses, sandy bed, carrying the drainage of these little hillocks easterly. Jok Bodhu is a frontier post and small village adjoining the road, west. Water from a well near the post fair in the cold months, brackish in the summer. Country open; supplies and forage very scarce.

VIHOWA—15 miles—83 miles.

The country is much the same as in the last march, more of a waste, if possible, and the road in many places is very heavy from sands crossing many little sand-hillocks. Cross the following hill streams at 1 mile, the Bati, dotted with a few bushes, banks low, bed sandy; at from 5 to 6 miles the Sitra in three branches, similar to the Bati, neither of which swell to a sufficient extent to stop traffic for more than at the utmost half an hour or so; in addition to the above, pass several small insignificant nalas. At 8 miles pass the village of Chatriwala, 800 yards east of road, at which alone water is obtainable, (brought from the town of Vihowa) between Jok Bodhu and Vihowa. Vihowa is a large village on east of road, a frontier post on west of the road. Camping ground good and open; water good (from a running stream); supplies in fair quantities; grass rather scarce.

No. 138.

DERA GHAZI KHAN TO DERA ISHMAIL KHAN.—By DERA, DIN, PANAH, LEIA, and BAKAR.

Distance 133½ miles; 12 stages. *Vide* No. 200, Q. M. G.

No. 139.

DERA GHAZI TO EKBHAI.

As far as Sakhi Sarwar. *Vide* No. 135; 2 stages, 31 miles.

TARKHAI—20 miles—51 miles.

The first 10 miles of the road lies along the sandy bed of a dry ravine, very winding in its course, but with a general north-westerly direction, alternately parallel to and crossing the direction of a succession of low sandstone ridges running north and south, ranging in height from 200 to 500 feet above the road. The strata are inclined to the south at an angle of about 25 feet from the horizon. During the first 4 miles numerous holes in the bed of the water-course are passed, dug by the Sakhi Surwar people to obtain water, which is found at a varying depth according to season, but generally within 8 or 10 feet of the surface; it is of good quality. At about 10 miles the road ascends the steep bank of a ravine on the left, and goes some distance along a nearly level and very stony plain, and then descends into another water-course. Some miles further on the road again crosses a low range to Tarkhai, a small plateau 1½ miles east of the foot of the high range. From Tarkhai the road takes a south-westerly course, and after about 2 miles enter a ravine between the mountains having the high cliff forming the southern end of Berar on the right and those of Kiroza on

the left, both these mountains being links of the great chain of which Ekbhai forms a part. The path through this nala is difficult from the presence of large rocks and boulders, but the slope is not great; water is met with in several places. Leaving the ravine, after 3 or 4 miles, the road again turns to the north, skirting the western sides of Berar and Ekbhai in succession; having now gained the back of the high range seen from Dera Ghazi Khan, along and in many places steep ascent leads to Toba, a plateau on the shoulder of the north-western spar of Ekbhai, distant from Tarkhai 10 miles. From Toba to the top of Ekbhai perhaps 4 miles distant and 1,600 feet higher, is gained by a mountain track with a slight ascending slope for the first half of the distance, and then up the very steep north-west face of the hill. To the top takes about $1\frac{3}{4}$ hours from Toba. At the summit the aneroid shows a height above the sea of 7,316 feet.

There is another road as follows starting from Sakhi Sarwar:—

1. GULU KHANDAK—14 miles.
   Follow bed of the Makam up the Gulu Khandak ravine, the latter part of which is very stony,
2. MIANIWAT or SHAHIDANIWAT—14 miles.
   Follow from Gulu Khandak the bed of a small hill stream, the Washafi.
3. RAH SIR OR SHAHIDANI HILL.
   The ascent commences from close to Mianiwat to Rah Sar, which is the south part of Ekbhai. Camels cannot be taken; mules, donkeys, bullocks with a fair load can be driven up this route. Water from a tank; a camping ground of some hundred yards, quite level; no supplies. From Ekbhai there are roads by the Lunda hill, which goes to the Manjvel Sham and by the Guzri Thok and Loh Dher Sham to Momehka Kot.

No. 140.

DERA GHAZI KHAN TO JACOBABAD—Through the hills.

As far as Harand. *Vide* No. 156; 4 stages.

5. TOBA, *vide* No. 441.
6. TASU.
   Viâ the Safe Lop Nala, branch of Chachar, which leads to the Bagari camp at Tasu; water only fair; a little firewood and grass after ordinary rainy season.
7. CHUK KA KUMB.
   Viâ Talora Nala to the Chedgi, and from that the Drigand leading through the Pitok and on to the Chuk road, rough in places, but crosses no very high hills. Chuk ka kumb, watering place, contains slightly water, brackish; fodder, &c., as at Tasu.
8. KHARAG.
   Pass by the Dir Gand road leading through the Sori, Esplinji, Tozani (which is passed at Fatikri), and thence on to the Hindani, and by it to the Zangi. This is a difficult march and stiff for laden camels.
   From the Zangi the route goes across the Haibat Kaca Pusht plateau to the Sori to Mundu Kund, whence there is a practicable route for horsemen to Nilak in the Sui ravine, down which the road then goes by Hyran to Sui, a Sind Horse post, whence there are roads to Kasmor or Toj.

No. 141.

DERA GHAZI KHAN TO JHANG—By MOZAFARGARH, MULTAN, and SARAI SIDHU. Distance 137 miles; 14 stages. *Vide* Nos. 470, 474, Q. M. G.

No. 142.

DERA GHAZI TO KANDAHAR—By SAKHI SARWAR and THAL. As far as BARKHAN, 8 stages, 100 miles. *Vide* No. 134.

9. SHERANA (KOLU)—16 miles—116 miles.
   Ascend and cross the Han Pass by easy road into Kolu, then pass by Urazai, and 2 miles farther on Malikzai, and in 4 miles more reach Sherana. Water from a tank. There is a little cultivation here of the Zarkhans; this is a large village of about 400 fightingmen.

10. SHIMALAKI—20 miles—136 miles.
Cross an inhospitable plain to foot of a range which ascend by a path so narrow and difficult that laden camels cannot traverse for a mile or so to the camp, which is on the top of the range. This is a very cold spot.

11. UNT TANGA—18 miles—154 miles.
The road descends first, then follows the crest of a ridge, and again descends by a moderate gradient at the foot of the range. There is a camp here.

12. KOLAKAN—17 miles—171 miles.
The road first descends steeply to the Bar River (draining to the Anabar), and it then follows this river. There is water at Zarana halfway from a spring. This is an old deserted fort. The camp here is cramped; water is procured from springs, and fodder is scarce.

13. CHOTALI—16 miles—187 miles.
The road is down hill at first, but is then tolerably level. Cultivation is here abundant, and water is good and plentiful. Fodder scarce.

14. THAL—12 miles—199 miles.
The road is easy over the valley of the Anabar. There are two roads, the northern being the longer, the southern one crosses the Anabar, which presents no difficulties after the Thal stream joins about halfway.

15. RAHI or DAKI—12 miles—211 miles.
This is an easy march. Messengers can go from Thal to Smalan in one day. Three kos from Thal is a little water-spring, and at the 4th kos a small stream draining into Rahi. There are no hills crossed on the road, and the country is undulating. Water, forage, and supplies procurable; also horses.
From Rahi there is a road to Qwetta, as follows:—

16. TOYOB—14 miles—213 miles.
Stony, but no hills *en route*; some cultivation from springs dotted here and there and used up in cultivation. A high hill on left of route, halfway, 5 miles off—name unknown. This is a village of 20 houses, 60 men of clan Sargari, a branch of Kakars numbering 7 or 800 men.

17. KALA YUSAF—12 miles—225 miles.
Easy march; cross a dry ravine draining south; pass a few Povindah houses *en route;* a few springs here and there, which are expended in cultivation, rice, wheat. Kala Yusaf is in a broad open plain and contains 100 men.

18. BAGHWANA—24 miles—249 miles.
Stony, undulating; no water *en route* nor herbage; a stiffish range of hills on the south; cross near Baghwana the Nari, a stream rising. This contains 40 houses, 180 men; it is an elevated place, very cold in the winter; large quantities of cultivation, &c., in the vicinity and belongs to Sarins; fodder plentiful; water good and plentiful from Karez.

19. CHUNGI—15 miles—264 miles.
An easy march, much cultivation on the road, water from Karez. Scattered hamlets, pass a high hill at 10 miles, on the left (south) 5 miles off. Chungi is a small hamlet 18 or 20 houses, (so called as the Chungi tax was levied in former days here); some 7 or 8 water-mills.

20. ZIARAT—14 miles—278 miles.
Level road, with cultivation near it. It is a small village, with a shrine, inhabited by descendents of Shah Alum, a celebrated priest. A large quantity of pilgrim assemble here at the Id.

21. CHAPRI—15 miles.
Water from springs. Chapri is at the foot of the Chuppur mountain.

22. QWETTA—25 miles.
Ascend the Chapar Pass, covered with snow for five or six months, descend, and thence to Shal Kot for 13 or 14 miles.

16. BAGHAO—10 miles—221 miles.
About 3 miles from Rahi is a low spur, the boundary between Tarins and Kakars. The country here is somewhat undulating and fairly cultivated. Baghao is a fair sized village. The country is here apparently very fertile, producing a variety of fruits, grapes, mulberries, &c.

17. SMALAN—8 miles—229 miles.
The road to Smalan lies through country fairly cultivated and gently undulating. From this there is a road to Dargi, and Ingad, which is, however, not much used, as it is longer.

18. ZAGHWANZA—25 miles—254 miles.

(Encamping ground). This is a long march, practicable for beasts of burden, over undulating country, At first the route lies over a valley for 8 miles to Pai, a village with a few houses, gardens, and plots of cultivation; water-supply dependent on rain. In 2 or 3 miles further the route branches off in two (1) the Salam-i-abi, northerly, (2) Salam-khushk southerly. The two routes rejoin after some 8 miles. The Salam-i-abi is generally taken. At 8 miles from Pai is a spring, the water of which flows into a tank (masonry) said to have been built by Feroz Shah; not far from this the two routes meet. From this to Zaghwanza there is no water. Zaghwanza is a hamlet, a few houses; water from springs draining towards Rahi.

19. ZWANGAI; SPINZANDAI—17 miles—271 miles.

The road runs over a slightly undulating country, and between hills running north and south; water on the road from springs (which disappear in their bed) in places; water from springs which are used up in cultivation, of which, however, there is not much. A spur is crossed near end of this stage, which is considered the boundary of the Kakars and Kandahar, and drains east to near Dakhi west the Surkhab.

20. YUSAF KACH (KANDAHAR TERRITORY)—15 miles—286 miles.

The country now is undulating, but sandy and stony for 6 or 8 miles, after which the road follows, in and out, the dry ravine mentioned as being between Zwangai and Spinzundai. There are hills on the north and south of the route, but a mile or so off it. Yusaf kach consists of hamlets of 12 or 15 houses in each. It has abundance of cultivation from springs, &c., &c., which flow into the above-named ravine; fruit (apples) in abundance; cultivation consists of corn, jowar, &c.

21. PAIN KALA (NEAR KHOJAK PASS)—18 miles—304 miles.

The road is level, through an extensive, open, fruitful, and well cultivated valley, scattered with a few mud forts and small hamlets; no hills near the plain. Pain Kala is a hamlet of 70 or 80 men inhabited by Syads, chiefly cultivators; its water is procured from Karez, fed by the Surkhab, a stream with a copious supply.

22. FOOT OF KHOJAK PASS—20 miles—324 miles.

This is an easy and level march, a few hamlets *en route*. Leave on the right, half-way, a hamlet Kala-i-Abdula Khan, with cultivation near it. The road crosses a stream, the "Lora," which flows from the Kakar country and joins the Surkhab, flowing south-west by a few ravines usually dry, and which carry the Kojak drainage into this.

The Lora has in places very steep banks, but is at intervals easily crossed; bottom sandy, free from boulders, &c.; fordable in most places, the water being 2½ feet deep. Forage in the vicinity scarce. Good grazing for camels. Supplies scarce. For rest of this route, see Central Asia, Part II, AFGHANISTAN, No. 23.

Eight more stages, 99 miles.

Total by this route 423 miles. From Pain Kala there is another route *via* Gulistan Karez; it is an easier one than that *via* Kojak Pass, which it turns, but being a 2 days' longer march is not usually taken, *viz.*—

Pain Kala to Kandahar.

23. GULISTAN KAREZ—22 miles—346 miles.

This is a long march, and is generally over a sandy district, without much fodder. The country is somewhat desolate. Cross the Surkhab and follow its right bank to Gulistan Karez, which is 2 to 3 miles from its banks. A few Povindah hamlets *en route* scattered here and there. Plain dotted with Zaitoon trees (wild olive). Gulistan Karez is a mud fort containing 80 or 100 men, with a small village adjacent. Somewhat elevated above the Lora. Its water is good and plentiful from numerous Karez. It has much cultivation—corn, barley, &c., and a few gardens; fodder is somewhat scarce here.

24. GHWAJAH—15 miles—361 miles.

Via Espintaza or Ispina to Ghuzah or Ghwaza encamping ground. For about 5 miles the road is undulating, then through an easy pass, formed by the under-feature of the Roghani mountain, on the right (north), and some low hills on the left (south). Spintaza is not, as marked in Walker's map, a village, but the name of a pass over the lower part of the Khojeh Amran. Roghani is about the highest of the Khojak range, and a few miles south of it, not crossed by any road. It is covered in winter with snow 2 or 3 feet deep, which melts in the end of March. Ghwaza is a camping ground, approach to which,

passing Espintaza or Ispina, is through a broad and open, though somewhat desolate, valley. It is only the name of a camping ground, no village near, a few Povindah hamlets scattered in the plain; water from a few springs which drain north-westerly; no cultivation ordinarily, the Povindahs, such as are found, being more a pastoral than agricultural sect; grass and fodder scarce.

25. Iskan Kara or Skankar—16 miles—377 miles.

An easy march, the plain barely even, undulating; water from spring issuing out of Roghani mountain, which is collected in mud tanks. The camp is in a desolate plain, no hills near it; fodder scarce; no cultivation or supplies.

26. Surkhab—17 miles—394 miles.

The road lies through a level and undulating and barren plain; a few Povindah hamlets scattered here and there; water is said to be close to the surface, though wells do not exist; no water on the road. The camp is on rising ground, near a few Povindah tents and by a solitary well called Koheker; a little cultivation here.

27. Haoz Madat Khan—12 miles—406 miles.

The road lies through an arable country, not cultivated. Haoz Madat Khan is a masonry tank filled from a spring. This, together with a few (deserted) masonry houses, was built for travellers by Madat Khan.

28. Mahal Manda—14 miles—420 miles.

The road runs over a broad open plain. Some Povindah hamlets passed *en route.* Small plots of cultivation scattered over the plain. The Kojak road runs on the right (north) of this, about 1 to 3 miles off: on the left (south) of the road is a stream running about ¾ mile off, which runs into Arghasan; half-way pass an insignificant kotul, between low hills. Mahal Manda is a village of a few hamlets; no cultivation; lots of water from the stream abovementioned, which is close to village. Hence the direct route is two marches, *vide*, No.   , but a somewhat more circuitous one is by 3 marches, as follows :—

29. Takhtapul—12 miles—432 miles.

An easy march; no hills *en route*; camping ground; pass a little cultivation; water from springs; at Takhtapul are a few Povindah hamlets, but no village. From this there are two roads to Kandahar, by Haji Deh and (II) by Khushab.

30. Haji Deh—12 miles—444 miles.

Through a level plain with a few plots of cultivation. Easy march; water on the road. Haji Deh is a decent sized village, 80 inhabitants, and a small fort, containing 8 or 10 soldiers.

31. Kandahar—8 miles—452 miles.

After a few miles cross the Arghasan, a perennial stream, fordable in places, at others 5 feet deep, falling westerly into Turnak; banks not as a rule steep, bottom sandy. After a few miles pass the Turnak, 100 yards from bank to bank. Water for 10 yards: not so deep as Arghasan, banks sloping, bottom sandy.

32. Khushab—12 miles—444 miles.

Passes twice the Takhtapul stream and once the Arghasan. Khushab is a village of 50 houses, 100 inhabitants; cultivation in the vicinity; water good and plentiful.

33. Kandahar—10 miles—454 miles.

Water from numerous springs and streams, a level march. Pass the Turnak half-way.

No. 143.

DERA GHAZI to KANDAHAR—By Sakhi Sarwar and the Luni Country.

As far as Rakni, 5 stages, 74 miles. *Vide* No. 134. From Rakni to Paendah Khan Kot, 4 stages. *Vide* No. 115.

10. Shambozai.	11. Utmankhel.	12. Dargai.
13. Ahmadzai.	14. Chenati.	15. Sohzai.
16. Katgah.	17. Nigandh.	18. Peshin.

Thence *vide* No. 23, Part II, Central Asia.

The distances of this route are not known, and the stages are only given in the hopes that some corroboration of them may be hereafter found out.

No. 144.

DERA GHAZI KHAN to KANDAHAR—By the Sangarh pass and the Luni Country.

As far as Mangrota. *Vide* Route No. 137, 4 stages, 52 miles.

5. HARANBOR—11 miles—64 miles.
   Road runs up the bed of the Sangarh river, which, after heavy rain, is a mountain torrent. At 8 miles pass the Khanband. (*Vide* Sanghar).
6. ENTRANCE TO SAORA—14 miles—78 miles.
   Leaving Haranbor and between Bhartiand it, take the Hathi Mar road, over the low hills to the right (north), an insignificant ascent, descend to bed of Saora (or Sanghar) and follow it to Thak, or the Kahir Kach. The river stony, but presents no difficulties ordinarily. At Thak, grass obtainable supplies to a small amount after harvest; camping-ground good and open. There are two roads from Bati, one ascends and descends by Ludri Mar, and is the shortest and most difficult. The other follows the windings of the river. The infantry of General Chamberlain's force went by the former and the guns and baggage by the latter. The force encamped in the Daoli-ka-Kachi. From the west side of the Thak there is a path by which a horseman can reach the Luni river.
7. HINGLON KACH—12 miles—90 miles.
   Follow bed of the Sanghar or Hinglon through the Saora defile (*q. v.*), which is entered shortly after leaving the Thak; camping ground; no difficulties, ordinarily speaking, except for artillery, for which the route is extremely hard. Water,—a small stream through the bed of Sanghar for 6 miles or so after leaving the pass; road follows left bank of stream and is commanded by hills throughout. Grass at the camping-ground abundant, water ditto, ground confined and commanded. From Hinglon Kach there is another road which goes to the Sandwel pass. Crossing the Hinghin hill to the south by a rather high and steep pass between the Sanghar and Luni, and then down by the Siran ravine which drains to the latter and thence to the Sandwel camping-ground. Grass and water abundant. Then to Laki Lut and Mekhtar. From Hinglon Kach a road goes to Rakni, 18 miles, along the bed of a water-course commanded throughout, to the Rankan-ka-Sham. Thence to Darazu-ka-Kot is 16 miles, and Barkhan is 16 miles further. From Rankan, Baghao is distant 30 miles south-west, whence there is a road to Bora direct in two marches.
8. RARA SHAM—12 miles—102 miles.
   Up the bed of Hinghin; water in places (running); bed round stones and large boulders. Camp on elevated ground; country open; wood, grass, water (from pools) abundant. This borders on the Luni, Khetran, and Bozdar boundaries; existing differences between the 3 tribes has diverted the traffic route between Bora, Peshin, and Musa Khels, to the Buj and Musa Khel route.
9. KHAN MAHAMAD KOT (LUNI)—15 miles—117 miles.
   The road lies northerly; a gradual and easy descent from the Rara Sham. Water from the Luni stream, some 2½ feet deep. The "Kot" is in ruins, country flat and open for several hundred yards south-west; grass in fair quantity; no supplies.
10. NATH (MUSA KHEL, LAHARZAI)—17 miles—134 miles.
   Up the course of the Luni which contains excellent water in pools in places, though its stream is not perennial. The road is undulating, crossing low spurs (of Kakal and Sandwel? ? ?) which come down to the edge of the stream in places. Water in abundance from Luni stream; grass, wood plentiful; country open; live stock possibly obtainable.
11. GIARLAR (KAKARS)—12 miles—146 miles.
   The road is undulating, over gently sloping under-features, but crosses no high hill; it lies nearly straight, westerly, and is stony in places. Cross in several places the Luni stream, the course of which is very winding; camp at juncture of Gialar and Luni; country open and fit for a large camp, but desolate; no supplies; grass and wood abundant.
12. CHUCHLO—12 miles—158 miles.
   Follow generally the course of the Luni; water from 1½ to 2 feet deep; bed sandy. The route lies now and again over low hills, to escape the windings of the stream; in places the hills come down to the Luni's banks, at others they are miles off. Camping-ground open; country desolate; water, grass, wood in plenty.
13. MEKHTAR—18 miles—176 miles.
   Follow the Luni as in last march, about half-way cross a range of hills running north and south, which juts out from the higher range southerly, and almost meets a similar spur from the south range, forming a narrow and impracticable pass, through which the Luni takes down the drainage of the Mekhtar valley. The spur alluded to which is crossed is easy for beasts of burden. Mekhtar is

a village of Hamzazai Kakars; supplies would probably be procurable, or at any rate live stock. Wood, grass, &c., abundant. Remainder of route by the Luin country, Ali Sherkot, Shambozai, see No. 142.

No. 145.

DERA GHAZI KHAN TO KANDAHAR—By DRUG PASS. As far as Mangrota. *Vide* No. 137, 4 stages, 52 miles.

5. PATHAN KACHI (BOZDARS)—28 miles—80 miles.
   Follow the Sangarh water-course to the junction of the Drug and Sanghar (or Luni), thence up the Drug, a very long march, probably not less than 28 miles; road good throughout and fairly free of stones. Camping-ground open; grass in ordinary seasons obtainable, and a few supplies after harvest-time.
6. DRUG (JAFIR)—18 miles—98 miles.
   Up the Drug water-course, but after 9 miles turn off north over low hills by the road known to guides as Vi Lar, practicable for camels with light loads; the ascent is difficult and winding (over the spur of the Bagaroh known as Daulah). Camp in the Drug valley, a short distance from the Vilar descent and near the Jafir capital. Wheat, jowar, ghi and live stock obtainable. Water good and abundant; grass fairly so.
7. BUJ, (FOOT OF WEST SLOPE)—12 miles—110 miles.
   Shortly after leaving Drug ascend the Buj hill. It is a very stiff ascent, covered with loose rocks and boulders; horses, if taken, have to be led a great part of the way. Camels can only carry at most a maund or perhaps two. Descent similar to the ascent, though somewhat shorter. Camp a mile or two from foot of west slopes; grass and wood plentiful; water from a spring, the drainage of which is with a branch of the Luni. The Buj hill can be turned by taking the Bigari route, a few miles south of it, and crossing the range at a much easier part but by a more circuitous road. (See end of this route). Merchandise carried over the Buj hill is generally sent on bullocks or donkeys in preference to camels. There is an objection to taking the Bighari route, as it is partly through the Maghzuzai Kakar lands, who are the greatest plunderers on this route.
8. PAINDE KHAN THUL (KAKARS)—22 miles—132 miles.
   Cross the Rod-ki-Kachi, an open valley draining south-westerly, and which is partly under cultivation (Musa Khels); at the west of this is the Chilat-ka-Sham pass, which crosses the range of hills forming the easter boundary of Sahra, practicable for beasts of burden laden. A few miles from this is Painde Khan Thul. It contains 3 wells, guarded by small mud kots, 1 bunniah's shop here, with a scanty supply of eatables. Country all round open, now and then cultivated.
9. KALU KHAN KOT (KAKARS)—22 miles, 154 miles.
   A level march over the Sahra plain; no water *en route* unless possibly immediately after rain; water from a tank. Kalu Khan Kot is an old deserted and dismantled fort.
10. VIDORI (FOOT OF SOUTH-WEST SLOPES)—22 miles 176 miles.
    Proceeding over the plain at first cross the Vidori. Fully laden camels can be taken, but this is a long and tedious march. No water *en route*. Camp a mile or two from foot of Vidori. Water from a spring draining to Chuchlo (thence to Luni). Wood, grass plentiful; no supplies; country desolate.
11. CHUCHLO—21 miles—197 miles.
    Over an open plain, containing good pasturage, but generally deserted; water in one place, about half-way from a spring in bed of the water-course draining from Vidori to the Luni. Water, grass, wood abundant.

    See Route No. 143, Sanghar. The Buj hill can be turned as follows: From halting place No. 6.

7\. SINJLI—21 miles—119 miles.
   Crossing the Drug, turn off southerly and ascend the Kala Roh at Bijari, descend by Sinjli water-course; this route is practicable for three-fourth laden camels. At Sinjli water from a spring (the Sinjli falls into the branch of the Luni which drains the Rod-ki-Kachi valley), grass and wood abundant. Hence Khan Mahamad-ka-Kot, Luni, is one march south; Nath or the Luni stream, one march south-west.

8. PANIDEH KHAN THUL—23 miles—142 miles.
The route goes north-west and meets the Buj and Paindeh Khan road, before it ascends the Chilat-ka-Sham.

No. 146.

DERA GHAZI KHAN TO KOHAT—By the DISTRICT ROADS, DERA ISHMAIL KHAN, the PEZU PASS and BANU.
Distance 302 miles, 25 stages. *Vide* Nos. 198, 122, 391, Q. M. G.

No. 147.

DERA GHAZI KHAN TO KASMOR—By the DISTRICT ROADS and RAJANPUR.
Distance 156 miles; 13 stages. *Vide* Nos. 193, 549, Q. M. G.

No. 148.

DERA GHAZI KHAN TO MEKHTAR AND PAENDEH SHAHR.
As far as Momehka-Kot. (*q. v.*) Then to Rankan.
RANKAN KOT.
A very easy march, cross the Rakni plain westerly; nearly level; thence over a low part of the Chapar hill into the Rankan valley. Water from the Chang, a small and running stream, good and plentiful; camping-ground fair but commanded by low hilly ground. Fodder and wood plentiful.
GIRDA KACH, SANDWEL (LUNIS).
A fair march, rather undulating at first; cross the Rara water-shed, and thence generally down a valley draining to the Luni stream. The road crosses no high hills. Camp at mouth of Sandwel pass; ground fairly open; water, grass and wood abundant.
CHUMALANG SIR (LUNIS).
Through the Sandwel pass, which is very easy, and thence generally up the Luni water-course to Chumalang Sir; the water-shed between the Sanghar, Luni and the Chimalang, an affluent of the Anabar. Bed of the Luni shingle and sand, water running in places. Hills on either side, but at some distance. Chumalang Sir is a low hill; water from pools.
LAKHI SUT (LUNI).
A difficult march for camels; it follows, generally speaking, a ridge; the water-shed between the Luni and Chumalang drainage. The last half of the march is a very stiff pull with a bad road, rendering it difficult for camels laden with a load. There is a good-sized plateau near the crest; water from a tank. From Lakhi Sut, a road goes to Mekhtār in one march; the road is easy the whole way.
PAINDAH KHAN KOT (LUNI).
Down hill all the way. Road better than that in the last march, but still very difficult for some miles. The above are all put down as camel marches, and, with the exception of 3 and 4, are easy.

No. 149.

DERA GHAZI KHAN TO MIAN MIR—By MOZAFARGARH, MULTAN, HARAPA, and AKBAR.
Distance 250 miles, 24 stages. *Vide* Nos. 470, 447, Q. M. G.

No. 150.

DERA GHAZI KHAN TO MIAN MIR—By LEIA, KALRU, MITA TAWANA, SHAHPUR, and PINDI BHATIAN.
Distance 352 miles, 32 stages. *Vide* Nos. 200, 613, 450, Q. M. G.

No. 151.

DERA GHAZI KHAN TO MULTAN—By MOZAFARGARH and SHAH-SHALI.
Distance 41 miles, 5 stages. *Vide* No. 470, Q. M. G.

No. 152.

DERA GHAZI KHAN TO MOZAFARGARH.
Distance 27 miles, 3 stages. *Vide* No. 470, Q. M. G.

No. 153.

DERA GHAZI KHAN TO MARI—By Dera Ishmail Khan, Banu, Kohat, Fatehjang, Rawal Pindi.
Distance 444 miles, 38 stages. *Vide* Nos. 198, 122, 391, 7, 555, 558, Q. M. G.

No. 154.

DERA GHAZI KHAN TO PAENDEH KHAN SHAHR.
As far as Rakni. *Vide* No. 134, 5 stages, 74 miles.

6. Mian Khan Kot (Taghao Khetrans).
Level the whole way up the valley of the Churi; water nearly the whole way from a small stream. A few supplies procurable.
7. Karwada.
Cross the Baghao range running in a south-westerly direction; road very difficult for laden camels. Water from a pool.
8. Silman Mara Tranga.
Undulating march. Water from a spring which drains to the Chimalang stream.
9. Laki Lahar.
Fairly level march, undulating at times but easy. At the camping-ground water abundant.
10. Painden Khan Kot.
Level march the greater part of the way. The above are calculated at camel marches, 14 to 16 miles each.

No. 155.

DERA GHAZI KHAN TO PESHAWAR—By the District Roads, Dera Ismail Khan, Banu, Kohat, and the Kohat Pass.
Distance 339½ miles, 28 stages. *Vide* Nos. 198, 122, 391, 536, Q. M. G.

No. 156.

DERA GHAZI KHAN TO RAJANPUR—By the Frontier Road.

1. Choti.—23 miles.
At first the road goes south down the imperial road; after a mile or less from the cantonment, it turns off south-west down the frontier road. It is unmetalled, and passes a large number of canal cuts, varying in size from 3 to 11 feet, none of which are bridged (except with a mere temporary and very fragile wooden bridge for single horsemen); the road in the inundation season, if not impracticable for artillery, would probably delay them considerably. The country which at first is wooded with dates and jungle trees, after a mile or two becomes fairly open and well cultivated. Pass numerous hamlets within a few hundred yards to right and left of road, none of any importance, except—Paiga at 10 miles, a fair-sized village, 200 yards on east of road, near which the road takes a turn westerly, crossing a large canal, the Soria running south, a fair and serviceable wooden bridge. Mamuri—Road passes through this at 16½ miles, a large village, not walled, hence ¾ mile of heavy, sandy country. Kaim Wali Basti, at 19 miles. Road skirts this village, leaving it on right (west); it is walled (mud), 10 feet high. At 1 mile from Choti the route joins the district Kot Chuta and Choti road and turns off to the west; ½ mile from Choti cross the Manka canal, a little larger than the Soria at Paiga by a wooden bridge not to be depended on but for foot-passengers and horsemen. At Choti supplies are procurable to a fair amount and the water is tolerable. There is a dak bungalow and post office here.
2. Gangihar Outpost.—13 miles—36 miles.
The route is by the frontier road; direction south-west. At 8 miles cross a branch of Mithawan hill stream, ordinarily dry, very broad, with bank easy. The road

in places is over deep sand and is heavy. The country to the right and left is a desert. Gangihar is a frontier post on north of the road. No supplies are procurable, and the only water is from a well, rather brackish.

3. HARAND—18½ miles—53 miles.

The road for the first few miles is as in last march. At 4 miles cross the Khura hill-stream, with easy banks and a bed of sand. Up to Khalti a small village, north-west of road, at 13 miles from Gangihar, the road is heavy and the country a sandy desert. From this point the road improves and is firmer; the country becomes more cultivated with a few trees here and there. At 15½ miles cross a broad branch of the Khosrah with a sandy bed. The country immediately in front of Harand is jungly. At Harand is a large fort with a garrison of Panjab Frontier Force (cavalry and infantry.) Water fair (from a running stream); camping-ground average. Supplies are procurable to a fair amount, but notice is required.

4. DRIGRI—12 miles—65 miles.

Road good, a frontier post, no supplies, water procurable.

5. RUM-KA-THUL—10 miles—75 miles.

Road as above. No supplies; water procurable.

6. MAHAMADPUR—12 miles—87 miles.

Road, supplies, water as above.

7. RAJANPUR—8 miles—98 miles.

Road as above; supplies and water abundant.

No. 157.

DERA GHAZI KHAN TO RAJANPUR—By DAJAL to JAMPUR.

Distance 32 miles, 2 stages. *Vide* No. 193, Q. M. G.

3. DAJAL—14 miles—44 miles.

The road is good over a level desolate country; water is scarce; forage and supplies procurable.

4. HAJIPUR—14 miles—58 miles.

Turning off from the city southerly, the road follows from here to Rajanpur the line of telegraph wire. The country on both sides is open, chiefly arable land, of which a great portion is under cultivation. The road is rather heavy, and in many places, for a few hundred yards, sandy. It is crossed by numerous small water-cuts from the various branches of the Kaha; none of them are bridged, nor steep enough to impede wheeled traffic. At 7½ miles pass the village of Nawa Shahr on the right (west) and close to the road; water here, from wells, fair. Close to this the Ghwaz cut, some 15 yards broad, runs parallel with, adjacent to, and on west side of the road; after a mile or so, it takes a south-westerly course; branches of it cross the road in the last part of the stage. Hajipur is a large city. Fair amount of supplies available usually. A small dâk bungalow adjacent to the road and north-west of the city.

5. RAJANPUR—18 miles—76 miles.

The road at first passes through arable country, which, for a few miles, is largely cultivated being irrigated by the Kaha and Chahar hill streams, from which small cuts cross the road in several places. After 4 or 5 miles, the country on both sides is a solitary waste; not a tree even to be seen, and only a few bushes here and there of camel-thorn. Cross the following water-courses: At 7 miles Mahamad Wah, unbridged: At about 10 miles, the Dundi, two branches (these at the time when the canals are filled are crossed by a masonry bridge on the east of the road; a bye-road taking a circuit easterly for this purpose, and crossing the Dundi before the two branches separate, rejoining the direct road ¼ mile south.) At 16 miles, the Bahishti—wooden bridge—several other smaller unbridged cuts cross the road. At 15 miles, pass close to the village of Tindla Kota, which is 500 yards west of the road; a fair-sized village; after this the country is intersected by Rajanpur is a large city. Several canal cuts on both sides of the road, and is chiefly cultivated. Supplies obtainable in fair quantity. Post office, telegraph office. This, though not the direct road, is the only one which is available in the seasons when the country is overflooded by the Indus and from canals. When the imperial road is closed, which happens in most seasons, in July or August, the postal runners are transferred to this route.

The Dajil road is never entirely closed to traffic, though it is often impeded for a short time, when the hill streams come down. The road from Hajipur to Rajanpur is hardly distinguishable as a "main road" for some miles after leaving Hajipur, except by the telegraph wires, which run along the road throughout, it being much cut up by the "bunds" erected by cultivators.

No. 157a.

DERA GHAZI KHAN to RAJANPUR—(District road).

Kot Chuta—14 miles.

Country tolerably open; road good; villages at short intervals, with cultivation. At $5\frac{1}{2}$ miles pass large village of Gagu adjacent to the road, west. At Gagu post office and dâk bungalow. Camping-ground; good supplies procurable; if required in any quantity, notice required.

Jampur—18 miles—Total 32.

Road good, and country at first fairly open. At 2 miles pass village of Malana, on east of road. At 7 miles pass village of Mana, on east of road. At 8 miles a small village, on west of road, and a few hundred yards off it, shortly after, pass several canals joining, and bridged at the junction. At 10 miles pass village of Jan-ka-kot, on west of road; ruins of a village close to it, and cultivation on both sides of road in plots here and there amidst jungle, grass and brushwood. At Jampur, a large town, 500 yards east of road, in a commanding position. A good commodious dâk bungalow, west of town, adjoining the road, and close to the tahsil, which is west of the road. The tahsil is a large rectangular bush enclosure, with flanking towers and battlements loop-holed for musketry. A good well inside the enclosure, treasury and police barracks. Camping-ground west of road and south of tahsil, good and open, supplies procurable in fair quantities.

Mahamadpur—12 miles—Total 44.

Road good; at about 1 mile pass several canals with high banks on either side of road, bridged (masonry); at 8 miles pass a large nala, bridged; cross several smaller water-courses, at intervals, all bridged. At 3 miles pass small village, and several other little hamlets to the east and west, at a few hundred yards off in the immediate vicinity of which the country is cultivated. At Mahamadpur camping-ground good and open. Dâk bungalow on east of road; camping-ground west. Water here bad; supplies scarce. A town 500 yards east of road with a poor bazar.

Fazilpur—13 miles—Total 57 miles.

At 8 miles pass small village of Amwali; water procurable from a well; here cross a large bridged canal, running south-west; and at 10 miles, 2 smaller canals running south-west several small water-cuts *en route* bridged. Country jungly with a few plots of cultivation here and there. Camping-ground, a short distance west of road; village east of the road; a small dâk bungalow north of village and west of road. The town is fair-sized, but supplies not very plentiful.

Rajanpur—14 miles—Total 71.

Country jungly; several small water-cuts *en route* all bridged. At $8\frac{3}{4}$ miles pass village of Isanwala, adjoining the road east, with cultivated plots adjoining it. At $13\frac{1}{2}$ miles pass a bridged canal, draining south-easterly. Camping-ground open and good, in front of infantry barracks and north-east of the station. At Rajanpur dâk bangalow, tahsil telegraph office. Supplies procurable to a fair extent. Water good and abundant.

No. 158.

DERA GHAZI KHAN to RAWAL PINDI—By Dera Ishmail Khan, Banu, Kohat, Khushialgarh, and Fatehjung.

Distance 407 miles, 34 stages. *Vide* Nos. 198, 122, 391, 7, 555, Q. M. G.

No. 159.

DERA GHAZI KHAN to SHAPUR—By Dera Dun, Pana, Leia, Kalru, Mita Tawana, and Khushab.

Distance 225 miles, 19 stages. *Vide* Nos. 200, 613, Q. M. G.

No. 160.*

DERA GHAZI KHAN TO SAKAR—By the DISTRICT ROAD, RAJANPUR, KASMOR, and SHIKARPUR.

Distance 253 miles, 21 stages. *Vide* Nos. 193, 549, Q. M. G.

* Will shortly be opened.

No. 161.

DERA GHAZI KHAN TO THE SUROH HILL—As far as Nurpur post.

Distance $29\frac{3}{4}$ miles, 2 stages. *Vide* No. 137.

3. SHAHID KUND—18 miles—48 miles.

Turning from Nurpur westerly enter the bed of the Sori and follow it for some 6 miles up to the Pir Zinda defile (see Pir Zinda). Hence turn off north-easterly up the Landorani Saud and easy ascent for beasts of burden; descent ditto. Regaining the bed of the Sori, follow it for a short distance to Shahid Kund. Water brackish; country fairly open; a few Kosa and Bozdar grazers only met with; no attempt at a village; grass obtainable; wood ditto. The Pir Zinda range is also turned by another mountain path, which runs close to the first-named one, but is extremely difficult for horsemen.

4. KORANJI—18 miles—66 miles.

The route follows the bed of the Sori; no difficult part in the road (except when held by an enemy:) the Sori is dotted with stones here and there, but may be said to have a sandy bed; there are no obstacles to impede artillery in this march. The route lies between low hills, over which numerous roads turn off to the right (north) to the Bozdar country. Water in abundance, but brackish. No cultivation *en route*, except one small valley Chotki Kachi (Jalalanis;) the hills are frequented chiefly by Jalalanis shepherds. Koranji is a watering place in a small ravine belonging to the Ludwanis, Jalalanis, and Bozdars, a little cultivation near this. Water from a spring good; country confined, and commanded by rather high hills.

3. SUROH.

No. 162.

DERA ISHMAIL KHAN TO ABBOTTABAD—By the DISTRICT ROAD, BANU, and KHUSHIALGARH.

Distance 313 miles, 25 stages. *Vide* Nos. 122, 391, 7, Q. M. G.

No. 163.

DERA ISHMAIL KHAN TO ATAK—By the DISTRICT ROAD, BANU, KOHAT, KHUSHIALGARH, JHAND, and CHOI.

Distance 264 miles, 20 stages. *Vide* Nos. 122, 391, 7, 64, Q. M. G.

No. 164.

DERA ISHMAIL KHAN TO BANU—By the DISTRICT ROAD and PEZU PASS.

Distance 89 miles, 6 stages. *Vide* No. 122, Q. M. G.

No. 165.

DERA ISHMAIL KHAN TO BANU—By the FRONTIER ROAD.

Distance 105 miles, 7 stages. *Vide* No. 123, Q. M. G.

No. 166.

DERA ISHMAIL KHAN TO BANU—By PANIALA and the PEZU PASS.

Distance 96 miles, 7 stages. *Vide* No. 124, Q. M. G.

No. 167.

DERA ISHMAIL KHAN TO BANU—By the LARGI VALLEY and LAKHI.
Distance 94 miles, 7 stages. *Vide* No. 125, Q. M. G.

No. 168.

DERA ISHMAIL KHAN TO CHAODWAN—

1. SAGU—20 miles.
   Vide Nos. 197 and 199, Q. M. G.
2. CHAODWAN—21 miles—41 miles.
   Road quite good; water and supplies procurable. A road might be traced out by Umr Khan Ki Gundi—16 miles, Meti—7 miles, Gara Rokh 5 miles, to Dera Ishmail.

No. 169.

DERA ISHMAIL KHAN TO DERA GHAZI KHAN—By BAKHAR, LEIA, and DERA DUN PANAH.
Distance 132½ miles, 12 stages. *Vide* No. 200, Q. M. G.

No. 170.

DERA ISHMAIL KHAN TO DERA GHAZI KHAN—By the DISTRICT ROAD.
Distance 128½ miles, 13 stages. *Vide* No. 198, Q. M. G.

No. 171.

DERA ISHMAIL KHAN TO DERA GHAZI KHAN—By the FRONTIER ROAD.
Distance 156 miles, 13 stages. *Vide* No. 199, Q. M. G.

No. 172.

DERA ISHMAIL KHAN TO DRABAND—By the FRONTIER ROAD.
Distance 35 miles, 3 stages. *Vide* No. 201, Q. M. G.

No. 173.

DERA ISHMAIL KHAN TO FIROZPUR—By JHANG and GUGERA.
Distance 247 miles, 21 stages. *Vide* Nos. 351, 274, 236, Q. M. G.

No. 174.

DERA ISHMAIL KHAN TO FIROZPUR—By MITA TAWANA, SHAHPUR, PINDI BHUTTIAN and MIAN MIR.
Distance 279½ miles, 27 stages. *Vide* Nos. 613, 450, 438, Q. M. G.

No. 175.

DERA ISHMAIL KHAN TO GHAZNI—By the GHWALERI PASS.
Distance 295 miles, 23 stages. *Vide* No. 17, Part II, Central Asia.

No. 176.

DERA ISHMAIL KHAN TO HOTI MARDAN—By BANU, KOHAT, PESHAWAR and NAOSHAHRA.
Distance 252 miles, 18 stages. *Vide* Nos. 122, 391, 536, 251, 523, Q. M. G.

No. 177.

DERA ISHMAIL KHAN TO JHELAM—By MITA TAWANA, SHAHPUR, and the LEFT BANK of the JHELUM.

Distance 199½ miles, 18 stages. *Vide* Nos. 613, 348, Q. M. G.

No. 178.

DERA ISHMAIL KHAN TO JHANG—By BAKAR, MANKHERA, and ATHARA HAZARI.

Distance 102½ miles, 9 stages. *Vide* No. 351, Q. M. G.

No. 179.

DERA ISHMAIL KHAN TO JUNGI-KHAN-KOT—By TANK, PALOSIN KACH.

Distance 94½ miles, 8 stages. *Vide* No. 202, Q. M. G.

No. 180.

DERA ISHMAIL KHAN TO KABAL—By the GHWALARI PASS and GHAZNI.

Distance 377½ miles, 30 stages. *Vide* Nos. 17 and 41, Part II, Central Asia.

No. 181.

DERA TO KABAL, GHAZNI OR KANDAHAR—By the ZAO ROUTE.

In Route No. 14, Part II, Central Asia, will be found some information regarding this route, and Captain Carr also furnishes information of this, both from personal survey and information of Nasars who have travelled it, *vide* article Zao.

From Kamal Kolia the road goes to Achu, thence *vide* No. 182.

No. 182.

DERA TO KABAL, KANDAHAR AND GHAZNI—By the DRABAND PASS.

1. SOIKACH.—2. KOT MOGAL.—3. DAHNA.—4. KHOZINA.—5. ACHU.

From Achu to Salij, Marhel district.	From Achu to Salij, Marhel district.
Kot Apozai, Marhel Khel district.	" Sankhab, Kandahar district.†
Dara Chand, Kakar district.	" Salad "
Tipuza, Kakar district.	" Kach "
Khar Sangan, Kakar district.	" Shikh Zai "
San Shagalah* "	" Wam "
Kot Kalwah "	" Sargai "
Shabi Kunah "	" Janda Madat Khan, Kandahar district.
Ishot "	" Takah, Kandahar district.
Kurm "	" Tor Tanga "
Saraghi "	" Spin-o-biala "
Palisgin "	" Mamand "
China Malkand "	" Kandahar "
Badingah "	
Roh-di-Zanra "	
TOTAL ...	34 marches.

The above are the Povindah marches. Water and grass are procurable at each stage, the only place in the road that requires making is over the Zao Pass; this road however is very little used, and only by the Nasars amongst the Povindah tribes.

* From this place a road goes to Mela, one of the chief towns of the eastern Kakars, distance 18 miles.

† Thence roads to Kabal and Ghazni.

No. 183.

DERA TO KABAL, GHAZNI AND KANDAHAR—By the GHWALARI ROUTE.

In Part II, Route No. 17, I have given Broadfoot's route from Ghazni. Route No. 38 also gives information of that from Kandahar. The route of the Mian Khel Povindahs is as follow :—

Shinkai Kach.
Nilai Kach.
Manjey, ascent over pass.
Zhob, good road, a valley. Water and grass.
Kot Dotanion, a valley. Few supplies procurable.
Kanzur, good camping ground.
Gal Kach, Suliman Khel district. Water and grass.
Ursac, Suliman Khel district. Water and grass.
Zawriwar, Suliman Khel district. Water and grass.
Jan Kach, a barren place; but water and grass procurable.
Shaista Mena, a barren place; but water and grass procurable.

To KANDAHAR.

To Kala Kandahari, Taraka district.
„ Makan, Ali-khel district.
„ Shinkai „
„ Ulan Rabat, Tokhi district.
„ Tokhi Kila „
„ Sado Khan, Hotak district.
„ Akhu deh „
„ Kandahar.

Masjid Akakhel, a barren place; but water and grass procurable.
Ustaghai, a barren place; but water and grass procurable.
Surmagho Kach, a barren place; but water and grass procurable.
Mamapur, a barren place; but water and grass procurable.
Maziwar, a barren place; but water and grass procurable.
Utman, a barren place; but water and grass procurable.
Kala Ghai, Karoti cultivation.
Mala Norung; a few supplies procurable.
Katawaz, Suliman Khel district.
Sarah Kala, Taraka district.
Kakara „
Ghazni.

To KABAL.

To Mashakai, Suliman Khel district.
„ Nana „ „
„ Shilgar, Miankhel district.
„ Ghazni, Tajak and Hazara.
„ Shashgao, Wardak district.
„ Takiaz „
„ Shikh-Abad „
„ Top „
„ Kala Durani, Ghilzai district.
„ Kala Haider Khan, Kohistan district.
„ Kabal.

The above are the names of halting places of the Mian-Khel Povindahs. The Nasirs, Karotis, Daotanis, &c., though travelling by the same route, have different halting places. The distance from Dera Ismail Khan to Ghazni is stated by Broadfoot to be 295 miles.

No. 184.

DERA ISHMAIL KHAN TO KALAT-I-GHILZAI—By the GHWALARI PASS and GHAZNI.

Distance 434 miles, 37 stages. *Vide* Nos. 17 and 41, Part II, Central Asia.

No. 185.

DERA ISHMAIL KHAN TO KANDAHAR—By the GHWALARI PASS, GHAZNI and KALAT-I-GHILZAI.

Distance 526½ miles, 45 stages. *Vide* Nos. 17 and 41, Part II, Central Asia.

No. 186.

DERA TO KABAL OR GHAZNI—By the RAH-I-VAZOR. *Vide* No. 15, Part II.

No. 187.

DERA TO KANDAHAR—By the CHAODWAN PASS.

To Chaodwan. *Vide* No. 168. Thence I have the following routes A and B:—

A.

1. PARWARA.—Easy march 8 kos, (Shiranis.)
2. KOT MOGHAL.—Easy march, 4 kos, (Shiranis.)

3. SARDANA.—Difficult and hilly march, 5 kos, (Shiranis.)
4. LWARA, 5 Kos, (Shiranis.)—Easy march, water bad, and supply precarious.
5. MATI KHWAH, 6 Kos, (Kapip Pathans).—Easy march, good water.
6. AGUZAI, 10 Kos, (Mandu Khel.)—Easy as to march and water.
7. WORCHARAB, 6 Kos, (Kakars.)—Water fair.
8. SHIGHASAR, 6 Kos, (Kakars.)—Easy march, water fair.
9. CHOKHAN, 8 Kos, (Kakars.)—Easy march, water fair.
10. KOZ KALUH, 5 Kos, (Kakars.)—Easy march, water fair.
11. KARNAB, 8 Kos, (Kakars.)—Undulating march, but not difficult.
12. KISHTU, 9 Kos, (Kakars.)—One ascent, and descent not very stiff, remainder easy.
13. PIRTAH, 5 Kos, (Anizais,) HOTAK DISTRICT.—Easy march, water fair.
14. USTARANI CHAH, 7 Kos, as above.—Easy march, water fair.
15. MURGHI KALA, 4 Kos, as above.—Easy march, water fair.
16. SORKHO, 4 Kos, as above.—Easy march, water fair.
17. GHUNEHA SAR, 6 Kos, HOTAK DISTRICT.—Easy march, water fair.
18. KACHA ALIZAI, 8 Kos, (Duranis.)—Easy march, water fair.
19. SHEKHZAI, 8 Kos, (Duranis.)—Easy march, water fair.
20. SOGHARA SHEKH, 5 Kos, (Duranis.)—Easy march, water fair.
21. BEKH GUL, 4 Kos, (Duranis.)—Easy march, water good.
22. SUR GAZ, 9 Kos, (Duranis.)—Water tolerable, easy march.
23. MADATZANDRA, 8 Kos, (Duranis.)—Easy march, water good.
24. KAREZ SAKAK, 7 Kos, (Duranis.)—Easy march, water good.
25. MALA SADUH KALAH, 5 Kos, (Duranis.)—Easy march, water good.
26. SARNAK, 3 Kos, (Duranis.)—Easy march, water good.
27. KALAKADU MUMID, 7 Kos, (Duranis.)—Easy march, water good.
28. KANDAHAR, 6 Kos.—Easy march.

In the above route the following escorts are required, with transit dues paid.

First 5 marches, Shirani escorts required. Transit duties paid—

Foot passengers	1	rupee.
Horsemen	2	„
Camels	2	„

From march No. 6 to march 15, both inclusive, Kakar escorts required, and the above fees leviable. Beyond the 15th march no fees are demanded. The strength of escort varies; in times of peace, one man (or at the most two or three) is sent by way of guarantee.

B.

This road goes by the Babarzam, then by the Bhur Khel Dahna to the Khaoran Kotal into a Spast, which it leaves by the Dara Atsu, and descends by the Silaj Khwar to Apozai on the Zhob. It then crosses that river, and enters the Charob Dara, a plain belonging to the Kakars in the Tip Una valley. Thence to Khar Sangan along the edge of a range of this ravine. Thence there is an ascent to Shigala, a graveyard and shrine.

Thence to Kosh Kahoa, 8 kos, by an easy descent to this place Thence to Sahib-i-Khuna, a spring To Kuram, 8 kos, a halting place Ashaewut, a shrine and graveyard Badinga, a spring Zari-da-daghar, a plain Markhand China, a spring—Kakar Marghi Ka-daghar, a plain—Ghilzai	Draining to Zhob.
Surkhab, head of Argesan Sazhad, on the Surkhab Kach, near Maruf Shekhzai, on the Argesan Gilsar leaves Argesan to the south Madad-da-Asia, a mill Tagak bekh Tor Tanga, a spring Spina Viala, a small stream Mohmand Kandahar	Draining to Kandahar.

No. 188.

DERA ISHMAIL KHAN TO KANDAHAR—By CHAODWAN, the USHTARANA, and MUSAKHEL COUNTRY.—

To Chaodwan. *Vide* No. 168.

2. KUI—10 Kos or Sarecho.

Route lies south-westerly over gently undulating ground; no very high hills. Campat watering place of Chaghand, a spring of good water on the banks of the Kaora.

3. NISHPI—9 Kos.

The route lies westerly, and south-west for about 6 miles, when it crosses the Vihowa. Water 2 to 2½ feet deep, breadth of the current a few yards, that of the water-course about 100 yards. Crossing the Vihowa, the route turns off south-westerly up the Nishpi, a small water-course running north-east from the east slopes of the Nara hill. It runs through one pass, the Dhaulah, which presents no difficulties, unless it should have to be forced, when it would be as formidable as the usual defiles in these hills; the hills of either side commanding the passage being stiff and in places abrupt and rocky. Camp at a mile or two from foot of Nara hill. Water, wood, fodder, ample.

4. ZABAR—10 Kos.

A very toilsome march crossing the Nara hill. The ascent is very long, not over steep, but difficult in places from loose stones. The descent to Zabar is nearly as long as the ascent. Snow falls on the Nara hill at times during the winter, but melts after a few days. It takes nearly a whole day to get over this march. Camp near the foot of the hill, water from a spring, grass, wood, ample.

5. PAINDAH KHAN, THUL (MUSA KHELS,) 15 Kos.

Cross the Rod-ki-Kachi, a level open plain; join the Buj and Painda Khan Thul road thence. *Vide* Nos. 144, 145.

No. 189.

DERA ISHMAIL KHAN TO KANDAHAR—By the VIHOWA ROUTE.

To Vihowa. *Vide* No. 199, Q. M. G., seven marches, 74 miles.

8. PUSHTI-BEG—*Vide* Route No. 1.
9. CHINA KANDI—Musa Khel country, good water, and grass.
10. LAWARA— ditto ditto.
11. RAZANI—Kakar country ditto.
12. MOYA BABAR—ditto ditto.
13. WARIN— ditto ditto.
14. ZHOB— ditto ditto.

From Zhob there are 4 marches through the Kakar country, no cultivation, but water and grass are procurable.

From Zhob to Zari-dagar	Kakar country,	good water, and grass.
" Lawan on Karez		ditto.
" Godah watah		ditto.
" Chahan Kowrah		bad water.
" Kalat Maruf Khan		good water and grass.
" Ghanzah,	Khorasan	ditto.
" Kutch	ditto	ditto.
" Ghandi Khazana	ditto	ditto.
" Janda Madat Khan	ditto	ditto.
" Tor Tanga	ditto	ditto.
" Spin-o-bialah	ditto	ditto.
" Kandahar	ditto	ditto.

The above are short Powindah marches; this route is, however, very little used or known; from Razani in the Kakar country, it is described as a good road.

No. 190.

DERA ISHMAIL KHAN TO KANIGURAM—By TANK PALOSIN KACH.

Distance 106 miles, 9 stages. *Vide* No. 203, Q. M. G.

No. 191.

DERA TO KANIGURAM—By the URMAN ROAD.
To Murtaza by Route No. 203.

Then cross by the Gandao Pass to the Spinkai Kach, 56 miles, then turn north by the Urman road and cross over a low pass practicable for laden camels, 6 miles, and descend into the Shahurzam in 7 miles, thence to Tankzam, 3 miles, thence in 2 miles up the river join Route No 190.

By this route Kaniguram, 38 miles, would be about 110 miles. It has no advantage over the other regular road by the Tankzam, except as affording a means of turning any Vazir defences between Kirgi and Shingi Kot.

No. 192.

DERA ISHMAIL KHAN TO KASMOR—By the DISTRICT ROADS, DERA GHAZI KHAN and RAJANPUR.
Distance 285 miles, 26 stages. *Vide* Nos. 198, 193, 549, Q. M. G.

No. 193.

DERA ISHMAIL KHAN TO KIRI SHAMOZAI.
To MIRAN. *Vide* No. 198, Q. M. G., 33 miles, 3 stages.

From Miran, a road to Gorwali, 15 miles, good, and a path by Nagriwali to Daolatwali, 19 miles, 4 Kiri Shamozai 14 miles, 47 miles. Road good, water not over-plentiful, supplies scarce, camping ground good, d. b.

No. 194.

DERA ISHMAIL KHAN TO KOHAT—By the DISTRICT ROAD and BANU.
Distance 173 miles, 12 stages. *Vide* Nos. 122, 391, Q. M. G.

No. 195.

DERA ISHMAIL KHAN TO LAHOR—By MITA TOWANA, KHUHAB, SHAHPUR and PINDI BHATIAN.
Distance 227 miles, 21 stages. *Vide* Nos. 613, 450, Q. M. G.

No. 196.

DERA ISHMAIL KHAN TO LAHOR—By JHANG.
Distance 249 miles, 22 stages. *Vide* Nos. 351, 446, Q. M. G.

No. 197.

DERA ISHMAIL KHAN TO MARI—By BANU, KOHAT, KHUSHIALGARH, FATEHJANG and RAWAL PINDI.
Distance 315 miles, 25 stages. *Vide* Nos. 122, 391, 7, 555, 558, Q. M. G.

No. 198.

DERA ISHMAIL KHAN TO MIANWALI.
Distance 69 miles, 7 stages. *Vide* No. 556, Q. M. G.

No. 199.

DERA ISHMAIL KHAN TO MOZAFARGARH—By BAKAR, LEIA and DERA DIN PANAH.
Distance 139 miles, 12 stages. *Vide* No. 492, Q. M. G.

No. 200.

DERA ISHMAIL KHAN TO MULTAN—By BAKAR, LEIA, DERA DIN PANAH and MOZAFARGARH.
Distance 153 miles, 14 stages. *Vide* Nos. 492, 470, Q. M. G.

No. 201.

DERA ISHMAIL KHAN TO MULTAN—By BAKAR, LEIA, DERA DIN PANAH.
Distance 146½ miles, 12 stages. *Vide* No. 471, Q. M. G.

No. 202.

DERA ISHMAIL KHAN TO MULTAN—By BAKAR and MANKHERA.
Distance 137½ miles, 13 stages. *Vide* No. 472, Q. M. G.

No. 203.

DERA ISHMAIL KHAN TO MURTAZA POST.
To Kolachi. *Vide* No. 197, Q. M. G., 28 miles.
3. LUNI.—7½ miles, 35½ miles.
Cross the Luni stream which is sandy, otherwise the road is good. Roads to Rori by Zafar kot 10 miles. Draband 15 miles, Zarkani 10 miles, supplies and water, camping ground good.
4. MANJAI.—15 miles, 50½ miles.
The road is quite good; in crossing the Rati Kamr ridge, it is stony; supplies and water procurable, camping ground good. Roads to Jata 6 miles, and path to Zarkani under hills 19 miles, 5 Murtaza 7, 57½ miles.
The road is good. The Gomal river is crossed in several streams; road cut up by irrigation.

No. 204.

DERA ISHMAIL KHAN TO PESHAWAR—By the DISTRICT ROAD, BANU, KOHAT and the KOHAT PASS.
Distance 210½ miles, 15 stages. *Vide* Nos. 122, 391, 536, Q. M. G.

No. 205.

DERA ISHMAIL KHAN TO RAJANPUR—By the DISTRICT ROAD and DERA GHAZI KHAN.
Distance 206½ miles, 18 stages. *Vide* Nos. 198, 193, Q. M. G.

No. 206.

DERA ISHMAIL KHAN TO RAJANPUR—By CHAODWAN and the FRONTIER ROAD.
Distance 240½ miles, 20 stages. *Vide* Nos. 199, 227, Q. M. G.

No. 207.

DERA ISHMAIL KHAN TO RAWAL PINDI—By BANU, KOHAT, KHUSHIALGARH and FATEHJANG.
Distance 278 miles, 21 stages. *Vide* Nos. 122, 391, 7, 555, Q. M. G.

No. 208.

DERA ISHMAIL KHAN TO RAWAL PINDI—By MIANWALI, SHAH MAHAMADWALA and FATEHJANG.
Distance 202½ miles, 18 stages. *Vide* No. 556, Q. M. G.

No. 209.

DERA ISHMAIL KHAN TO SAKAR—By the DISTRICT ROAD, DERA GHAZI KHAN RAJANPUR and KASMOR.

Distance 382 miles, 34 stages. *Vide* Nos. 198, 193, 549, Q. M. G.

No. 210.

DERA ISHMAIL KHAN TO SHAHPUR—By JHANDAWALA, MITA, TAWANA and KHUSHAB.

Distance 106½ miles, 9 stages. *Vide* No. 613, Q. M. G.

No. 211.

DERA ISHMAIL KHAN TO SHAHPUR—By WAN, BACHRAN and KHUSHAL.

Distance 112 miles, 11 stages. *Vide* No. 614, Q. M. G.

No. 212.

DERA ISHMAIL KHAN TO THE SHAHUR VALLEY OF THE MAHSUDS—

1. By SHARANA and KHOJAH PASSES.

   To Manjhi by route No. 203. From Manjhi go by Capt. Carr's route to the Nilikach, No. 300, to the Spalmai valley, 2½ miles. It then turns north to Spinkai Kach, 5 miles, whence a road goes to the Khojah Pass over into the Shahur valley near Haidarkach.

2. By the GHWALARI and DANAOT VALLEY.

   From Spinkai Kach which can be reached either by Route No. 300 or 185, the road goes to Nili Kach, 5 miles, thence the Ghwalari Pass is crossed, and then there is a path called Sui which goes from the Gomal over a pass into the Danaot valley.

3. By the GHWALARI and DARGAI PASS.

   This route goes to Karkanai plain in the Spin valley, thence a road goes over the Dargai Narai Pass and then either to the Shahur direct or by the Danaot pass.

4. By the SHEKH HIDAR and either of the above.

   From Zarkani a road practicable for camels goes by the Shekh Hidar and then by the Karani Dara to the Tserai valley, whence it runs to Mashkinai. From this it goes either to Spinkai (1) or over the Ghwalari and thence to Shahur either by 2, 3, or 4. These roads are all practicable for cattle, and are in fact the roads used by the Vazirs when they come to plunder to the south of the Gomal. They offer means of turning all Vazirs defences in the Shahur.

No. 213.

DERA ISHMAIL KHAN TO SEALKOT—By SHAHPUR, PINDI BHATIAN and GUJRANWALA.

Distance 256 miles, 22 stages. *Vide* Nos. 613, 450, 278, 448, Q. M. G.

No. 214.

DERA ISHMAIL KHAN TO THE TAKHT-I-SULIMAN OR KAISAR GHAR HILL—By the DRABAND PASS.

To DRABAND, 35 miles, 3 stages. *Vide* No. 201, Q. M. G.

Thence by Lalukot to Drazand, a Shirani village.
" Drazand to Margha " "
" Margha to Manar, the name of a hill.
" Manar to Raghzila Kai "
" Raghzila Kai to Kai-sarei "
" Kai-sarei to Khuni " ascent to the summit.

A footman can reach the crest, by this route, in five days from Draband.

No. 215.

DERA ISHMAIL KHAN TO TANK—

1. KUI—12 miles.
   Road quite good the whole way, no supplies except after notice, water scarce, camping ground good.
2. HATALA—14 miles—26 miles.
   Road quite good, supplies procurable, water scarce, camping ground good, dak bungalow here. From this road to Takwara 8 miles, and Kolachi 11 miles.
3. TANK—16 miles—42 miles.
   Road quite good, supplies, water abundant, camping ground good, d. b., p. o. and frontier post.

No. 216.

DERA ISHMAIL KHAN TO TANK—By KOLACHI and RORI.

1. KHANGAH—12 miles.
   Road good over the "pat," no supplies, water scarce, camping ground good, take a guide.
2. KOLACHI—16 miles—28 miles.
   Road good, guide required, supplies and water procurable, camping ground good, d. b., tehsil. From Dera there is another road to Kuti, 13 miles, Kolachi 17 miles. This is in fact the regular road, but the other is just as good. From Kolachi road to Takwara 19 miles, Luni 7 miles.
3. RORI—11 miles—39 miles.
   Road good, supplies and water procurable, camping ground good.
4. TANK—11 miles—50 miles.
   Road good, but cut up by irrigation cuts.

No. 217.

DERA ISHMAIL KHAN TO TANK BY TAKWARA—

1. RAHMAN KAGARA—14 miles.
   The road is good, water scarce, no supplies.
2. TAKWARA—14 miles—28 miles.
   Road as above, water and supplies procurable. From this good roads to Shekhbudin by Chand, 16 miles, Pezu 14 miles, and Kolachi by Hatala 19 miles.
3. TANK—16 miles—44 miles.
   Road good. There is a good road from Tank to Gomal by Dabra, 10 miles, and Jata 14½ miles, total 17 miles, also to Bain.

No. 218.

DERA ISHMAIL KHAN TO VIHOWA—1st. By JALUWALI.

As far as Kaluwal. *Vide* No. 198, Q. M. G., 44 miles, 4 stages.

5. VIHOWA—18 miles—62 miles.
   Road good, pass Jaluwali thana and village at 11 miles, supplies and water abundant, camping ground good, d. b. and f. p. From this many roads into the hills.

2nd. By FATEHKHAN.

As far as Dera Fateh, 53 miles. *Vide* No. 198, Q. M. G., from Fateh road to Jaluwali 10, Leia 17, Tibi 8.

6. VIHOWA—14 miles—67 miles.
   Road good.

No. 219.

DIR TO CHITRAL—

1. KASHGARAI—9 miles.
   The road goes up the Dir valley. From this place guards are always taken.
2. GUJAR—12 miles—21 miles.
   The road ascends up a glen to Gujar.

3. ASHRATH—21 miles—42 miles.
   The road ascends the Laorai Pass, which is difficult and then descends to Ashrath. This march is a very tedious one, and is dangerous from the depredation of the Kafars.
4. DAROSH—12 miles—54 miles.
   Descend to the Kunar river in 10 miles, then go up its left bank to Kalatak, 8 miles, here it is usual to discharge escorts, then on to Darosh.
5. SHUSHI DARA—9 miles—63 miles.
   Continue up the left bank of the Kunar, at end of stage cross Shushi Dara stream by bridge.
6. BRUZ—9 miles—72 miles.
   Continue along the left bank.
7. CHITRAL.
   Continue along the left bank to end of stage, when cross the river by bridge.

No. 220.

HANGU TO KHUSHIALGARH—By SUMARI, DODA and GUMBAT.

1. As far as SUMARI. *Vide* No. 222, 10 miles, one stage.
2. DODA—19 miles—29 miles.
   As far as Kuz Sumari, *vide* No. 222; the road then goes for 4 miles down the Sumari valley and joins the Kohat-Banu road, which it leaves again in 3 miles and then turns east by Mohsunkhel to Dhoda; water and supplies procurable.
3. GUMBAT—10 miles—39 miles.
   The road is only a track across ravines.
4. KHUSHIALGARH—14 miles—53 miles. *Vide* No. 7, Q. M. G.

No. 221.

HANGU TO LACHI—

Besides Route No. 222, there is a road which goes south to Bagatu and then crosses the ridge to Chamba Gul and thence to Walai. But it is only a path practicable for footmen. The distance is about 15 miles. Walai is a small village.

2. LACHI—12 miles—27 miles.
   The country is open at first, and then it passes through a narrow valley intersected by low spurs from the ranges on either side passing Gurizai, Harnatu and Ali Beg Banda, and Darmalik, thence the country opens and the road is good to Lachi. From Hangu there is a road which first goes to Togh and thence by a difficult path over Surkaipela to Walai, or there is another more to the south which goes to Sapari, and thence by a difficult path over Dresata Sar to Walai.

No. 222.

HANGU TO MAKHAD—By LACHI.

1. SUMARI—10 miles.
   The road goes south over the plain for 4 miles, crossing some ravines to a water-course, which it follows, rising gradually to the crest of the range connecting Chaparwith, Tagot Sir. From the Kotul the road descends to Bar Sumari, distant about 10 miles. This road, although rough and broken, is tolerably fair and is quite practicable for laden camels. There are no villages nor water along this road. Bar Sumari is a large mud built open village situated close to a ravine in which there is always a supply of good water; there are several tanks in the neighbourhood of the village; the country is level and open, the valley being about three miles wide; cultivation scanty, entirely dependent on rain.
2. LACHI—$16\frac{1}{2}$ miles—$26\frac{1}{2}$ miles.
   From Bar Sumari to Kuz Sumari, distant 8 miles, the road is very rough, broken and tortuous, crossing the nala which runs through the valley several times, the country on either side being little cultivated and covered with rather thick jungle. At two miles pass Shekh Ishmail Nikhul Ziarat, an imposing looking shrine, the keepers of which have some three or four houses close by, but which scarcely deserves to be called a village. No tanks along this route, but water is plentiful in the nala. A road goes from this village to Fateh Khan Banda in

the Lachi valley which is practicable for footmen. At a distance of about 4½ miles from Kuz Sumari arrive at the main road from Kohat to Banu; this road rises over what is known as the Guda Khel Kotul and descends into the Lachi valley, one village of that name being distant 4 miles from the foot of the Kotul.

3. MALGIN—11 miles.
The road is very fair, through an open country, passing the villages of Musa Khel, Sudal and Warshund.

4. SHAKRDARA—14 miles.
The road goes south for a mile, then crosses a pass by a road practicable for laden animals, but not for guns, and then it turns west for 4 miles to Karirosam. Thence Shakrdara is 8 miles.

5. MAKBAD—14 miles.

No. 223.

HARIPUR TO DRABAND—Direct.

1. TUPLA—8 miles.
Country undulating and raviny; road tolerably good and fit for guns. The Dohr is crossed twice towards the end of the march; supplies procurable after due notice; water from the Dohr.

2. NAWAGRAN—12 miles—20 miles.
Country hilly; road tolerable, practicable, but difficult for guns; pass Mira and Swabi at 4 miles; supplies must be collected; water plentiful.

3. DRABAND—8 miles—28 miles.
Village on left bank of Indus, nearly opposite Amb country, hilly and wild; road rocky and difficult, but practicable for guns; winding up the left bank of the Indus, pass Lalugalli at 3, and Kirplian at 5 miles; supplies must be collected; water procurable.

No. 224.

HARIPUR TO SRINAGAR—

Go to KALABAGH, 4 stages, 45 miles by Nos. 553 and 499, Q. M. G., or to SAJKOT, 2 stages, 24 miles by Nos. 2 and 500, Q. M. G.

The last road goes by Chamba, 10 miles, then by the Abbottabad road to the crossing of the Dorh, when a path turns east by Havelian and Syadabad for 3 miles to the Dorh crossing on the Abbottabad and Sajkot roa , which it then follows.

3. KALABAGH—12 miles—36 miles.
The road ascends steadily the whole way, passing by Nagri, Tarla, Makol, Tatsila straight up the crest of the spur to Kalabagh. It is very steep in places, but is practicable for mules; no supplies, water, grass and fuel procurable.

4. KOHALA—14 miles—50 miles.
For 1½ mile go along the main road towards Dungagali, then turn north and go over the ridge to the main range of Mian Jani, go along the crest for 3 miles, then descend its south face to Bandibun, whence the road zigzags very steeply down the hill to Bakot, 13 miles, and again by a very steep path to Kohala ferry, 14 miles; from Kohala cross the Jhelam into Kashmir. Thence No. 501, Q. M. G.

No. 225.

INDUS TO MALKA—

1° FROM MAHABARA—

1. NASIRGARHI—10 miles.
The road goes by Shari 4 miles, Sonia 7 miles, and is easy, presenting no difficulty.

2. CHARORAI—10 miles—20 miles.
The road goes by Mandao 8 miles, Bhaikhan 9 miles, and is very difficult, indeed, through pine forests.

3. MALKA—10 miles—30 miles.
The road descends into the ravine and then goes by a tortuous ascent to Malka.

2° FROM AMB.

1. KUFLA—14 miles.
The road goes by Betkah 3, Degra 3, Bela 4, Kufla 4 miles.

2. MALKA—9 miles.
The road goes by Birgali 2 miles, then ascends to the Shahkot pass 3 miles, and descends steeply to Malka.

3° FROM SATANA.

1. CHANI—7 miles.
A very difficult ascent the whole way.
2. BIRGALI—10 miles. *Vide* No. 2 above.
3. MALKA—7 miles. *Vide* No. 2 above.

4° FROM KABL.

1. CHAN—8 miles.
The road goes by Bail and is not so difficult as the above.
Thence *vide* No. 2 above.
The routes from native information are given for what they are worth, which, I think, is very little.

No. 226.

JACOBABAD TO DADAR—By BAGH—5 stages, 72 miles.
Vide No. 643, Q. M. G.

No. 227.

JACOBABAD TO DADAR—By GANDAVA.
See No. 642, Q. M. G., as far as Gandava, 63 miles, 4 stages.

5. SHORAN—20 miles—83 miles.
Road narrow and bad, intersected by ravines and canals, water plentiful from streams, supplies abundant, forage scarce.
6. SUNI—23 miles—106 miles.
Road indifferent, skirting rugged and stony hills. Water abundant from fine stream. Supplies scanty, procurable from Mahesar, 3 miles off. At 4½ miles cross some streams of water, and pass some tombs. At 7 miles 1 foot pass Bittowree, some small villages on the left, near the hills; after crossing low stony hills, a mile further, leave Ameen-o-Deen, a Peer's tomb, about 2 miles to the left. At 16 miles 5 feet pass 5 kucha wells, with a good supply of water by a grove of babool trees, close to the left of some low hills, the trees above-mentioned continuing on the right. Country on this stage a stony desert.
7. NAOSHAHRA—17 miles 5½ furlongs—124 miles.
Road the first 5 miles over a tolerably open road, then 4 miles over a rugged and stony road; the remainder over level ground. At 5 miles enter the Sunnee pass, which lasts for 4 miles, with numerous easy ascents and descents, stony but not very rough, bare of vegetation and affording indifferent cover; 1¼ mile further cross a river with a stream of good water, and much grass, then 5 miles of good road to Soobree. At 16 miles 3½ feet, a large open village, with running water and cultivation. Water and supplies abundant.
8. DADAR—8 miles—132 miles.
Vide No. 226.

No. 228.

JACOBABAD TO DERA BUGTI—By SHAHPUR, PULAJI and ZEWAGH.
To PULAJI—4 stages, 55 miles. *Vide* No. 231.

5. ZEWAGH—10 miles—65 miles.
Road level, but heavy. Water from stream. No supplies, forage procurable.
6. MARAO KUSHTA—14 miles—79 miles.
Road crosses three steep and difficult passes at 6 miles, 9 miles, and 10 miles. Water scarce in pools. Grass and forage procurable. No supplies.
7. SANGSILA—15 miles—94 miles.
Road generally good, but over broken ground, water plentiful and good from stream; no supplies; forage procurable.
8. DERA BUGTI—18 miles—112 miles.
Road good up the Siaf valley; water, supplies and forage abundant.

No. 229.

JACOBABAD TO DERA BUGTI—By SORI KUSHTA AND ZARANI.

1. DIL MORAD—9 miles. No. 236.
2. GORANARI—18 miles—27 miles.
   Vide No. 236.
3. SORI KUSHTA—18 miles—45 miles.
   The road is good over 'pat' as far as Hudu, 5 miles then over sandy plain. Water procurable by digging in bed of ravine; no supplies; forage abundant. From Sori Kushta there is a good road to Gand, 10 miles, whence there is also good road to Manud or Zin ka Kumb, 8 miles.
4. ZARAN.—10 miles—55 miles.
   Road good over sandy plain, and hard pat. Water, supplies and forage as above.
5. ZIN KA KUMB—7 miles—62 miles.
   Road difficult from Zaranei at first lies through the Lali pass, 1 mile in length, after which it traverses a distance of 3 miles to the main range of mountains forming the southern boundary of the Bigti hill, and then ascends gradually for 2 miles to the pass of Zin ka Kumb, which is so steep and narrow that guns must be unlimbered, and drawn up by manual labor. Water from a cleft in the rock 450 yards to the east of Zin ka Kumb. Supplies as above.
6. KUMBI—10 miles—72 miles.
   Road good, at first crosses a table-land, between 2 and 3 miles broad, whence it gradually descends to Kumbi, on the north side. Water abundant and good; supplies as above.
7. DERA—15 miles—87 miles.
   Road good, 6 miles from Kumbi enter the plain of Dera. The stream can be turned by those who hold the pass whence the spring issues. Water abundant from canal from spring in the gorge of the hills, about 2 miles north-east of the town. Supplies moderate; but forage abundant.

No. 230.

JACOBABAD TO KABAL—By the BOLAN, QWETTA, AND GHAZNI.
Vide Nos. 642, 64, Q. M. G.

No. 231.

JACOBABAD TO KAHAN.—

1. MINOTI—20 miles.
   Road good, over hard plain; water scarce from ravine. No supplies; forage plentiful.
2. SHAHPUR—14 miles—34 miles.
   Road good over pat, very heavy and sandy at end of march; water good, and plentiful. No supplies; forage plentiful. There is a direct road to Shahpur, 28 miles.
3. CHATAR—11½ miles—45½ miles.
   First 7 miles heavy over sand, the rest over hard plain; water good and abundant; supplies abundant.
4. PULAJI—9½ miles—56 miles.
   Road good, 4 miles through cultivation, then through jungle; water good and plentiful; forage and supplies abundant.
5. GOGRI—14 miles—69 miles.
   Road level, but sandy; water good and abundant; no supplies; forage abundant.
6. MARAWAR—8 miles—77 miles.
   Road very confined, along bed of narrow ravine; water, supplies, forage as above.
7. SORI—11 miles—88 miles.
   Road through narrow ravines; water very scarce; supplies and forage as above.
8. CHIKAROI—9 miles—97 miles.
   Road through narrow ravines and over steep passes, very difficult for artillery; water good and abundant; no supplies; forage abundant.
9. SARTAF—9 miles—106 miles.
   Road bad. Pass 2 miles through the Chikargi valley, paralled with the river, to where the routes from Pulaji to Dera and Kahan separate the Dera route,

following the course of the river to the eastward into the Dera plain. The road then ascends to the northwards to a slightly elevated stony plain, for $3\frac{1}{2}$ miles to the north-east very trying for camels' feet, and becomes worse on entering a range of low hills for 2 miles; it then descends into the dry pebbly bed of a mountain stream, which is crossed to camp, a level spot at the foot of the Sartaf range, which is said to be the frontier between the Bhugti aud Mairs Belooches. Water from several extensive pools of good water, in a small jungle of tamarisk and oleanders. Supplies, camel forage, abundant.

10. NAFUSK RANGE—9 miles—115 miles.

Road very difficult for guns. At 1 mile ascend the Sartaj range, about 1,500 feet high, at an angle of 25°; the ascent about a mile. The face of the mountain, which is traversed by several perpendicular fissures from summit to base, forms a regular slope, up which the road winds; the guns were dragged up by manual labor, and the force took 14 hours of hard work to ascend. No water on the summit, from whence proceed east north-east over a level country, passing a dry tank, and some wheat cultivation; the ground latterly much cut up by nullas and a shallow ravine. Water from a supply at the bottom of a fissure in the mountain, near a clump of trees; supplies

11. KAHAN—6 miles—121 miles.

Road very difficult for guns. From the last ground ascend the Nafisk Pass, 1 mile to the summit. The range is about 1,000 feet high, but much more precipitous than that of Sartaf, only accessible at one point, where a rough road has been formed by traverses at a spot rendered practicable by a slip of the rock. After several days' labor Lieutenant (Major) John Jacob was enabled to bring his guns down in the early part of 1840. Major L. Brown's guns had to be lowered by manual labor. Water abundant from pools in the bed of a river. Supplies abundant.

No. 232.

JACOBABAD TO KALAT—By the BOLAN PASS.

As far as Bibi Nani, 140 miles, 11 stages. *Vide* No. 643, Q. M. G.
Thence it is about 100 miles. *Vide* Part III, Central Asia.

No. 233.

JACOBABAD TO KALAT—By the MULA PASS.

240 miles, 20 stages. *Vide* No. 643, Q. M. G.

No. 234.

JACOBABAD TO KANDAHAR—By the BOLAN, QWETTA and KHOJA.

30 stages, 343 miles. *Vide* No. 643, Q. M. G.

No. 235.

JACOBABAD TO KASMOR—By the district road.

1. HASAN-KI-GARHI—20 miles.

The road is quite good the whole way. Supplies and water procurable; from this a good road to Sanri, 14 miles.

2. TANGWANI—14 miles—34 miles.

Road, supplies and water as above; from this a good road to Toj, 16 miles.

3. KANDKOT—12 miles—46 miles.

Road, supplies and water as above.

4. KUMRI—14 miles—60 miles.

Road, supplies and water as above.

5. KASMOR—17 miles—77 miles.

Road, supplies and water as above.

No. 236.

JACOBABAD to KASMOR—By the frontier road.

1. Dil Morad—9 miles.
   Road quite good; water and supplies procurable.
2. Goranari—18 miles—27 miles.
   Road as above. No supplies; water scarce.
3. Sanri—8 miles—35 miles.
   Road, supplies and water as above; from this a track to Sur across the 'pat,' 26 miles.
4. Toj—18 miles—53 miles.
   Road as above; water procurable; a few supplies from this; a good road to Sur, 16 miles.
5. Kasmor—24 miles—77 miles.
   Road as above; water and supplies abundant.

No. 237.

JACOBABAD to SAKAR—

4 stages, 50 miles. *Vide* Nos. 549, 642, Q. M. G.

No. 238.

JALAR KOT in SHAHDUZAI COUNTRY to the MAKHIANI KAKAR COUNTRY—

1. Sialu Bekh (Tarins)—2. Pur—3. Sireghar—4. Korak—5. Babian.
6. Harnai.
   A small hamlet of Makhiani Kakars, with a little cultivation.

No. 239.

KAHAN (MARIS) to CHOTIALI (TARINS)—

1. Kaora Lahar.
   Vide No. 126.
2. Kandilang.
   Along the banks and bed of the Kaora Lahar, there being but one ascent, that of Mana Trang.
3. Domka.
   Country as in last march, cross one hill, "Fazil Cher," a rather stiff ascent.
4. Kolu Valley.
   Country at first level, after 2 or 3 miles cross the Dhaola Vanga, a low break in the Jandran range.
5. Ziran.
   Vide No. 115.
6. Chotiali.
   A long wearying march up and down hill perpetually down the Utanga (Utwanga) hill, a spur from Birbug which is the west boundary of Kolu. Watering place *en-route* at Kolakan, where there is a spring.

No. 240.

KAKARS (BAR NAMAI) to CHOTIALI—

1. To Paindah Khani Shahr Luni Country—16 miles.
   A fair march, undulating; water from Annabar which rising in Shinghar drains *vid* the Mar to Kachi.
2. To Diler ka Shahr.
   Cross a stiffish hill, the Maghzai Band, half-way.
3. To Chotiali—

No. 241.

KAKAR COUNTRY TO DERA GHAZI KHAN—

FROM BARNAMAI IN BORI COUNTRY.

A village of 100 houses, fortified; water from Looralaie, a stream draining *viâ* Lunis and Maris to Kachi.

1. To ALIZAI—16 miles.

   Road fairly level, undulating; water from springs.

2. SARA.

   Cross a nullah, now dry, rising in Paivat and draining east.

3. To TADZAWI—18 miles.

   Cross a stiffish hill, pass the same water-course as in stage No. 2. Pass another low hill, a small stream which rising in the Kurkun hill falls into Kaha. No cultivation *enroute*.

4. To PAWAL—20 miles.

   Up hill a great part of the way, then along side and crest of the Pawat, a precipitous hill, on which snow falls occasionally; road impracticable for camels and horses, except when the latter are led.

5. TARKHORA—20 miles.

   Descend the Pawat westerly, as difficult as the ascent.

6. SAKHI SARWAR—Fairly easy march. Thence, *vide* No. 134.

No. 242.

KALABAGH TO KOHAT—By the LUN PASS, BANGALI SIR, CHASHMEH, KARNOGHA, HAKI NUKI, DAR TAPI and FATTEH-KHAN TANGI.

1. CHASHMA.—17¼ miles.

   Leave Kalabagh and pass along the river under the salt cliffs for one mile and descend the Lun Pass for 7½ miles to Tarkua Choki at the mouth of the Torkua Pass. Ascend the Torkua Pass for 5¼ miles to Bangali Sir; merchants often halt on the top of Bangali Sir, getting there water from the Wagli tank below the crest. From Bangali Sir descend the "Chashmeh" nullah for 3½ miles to the Chashmeh encamping ground, which is on stony fields. Supplies come from Shakardara. Water plentiful, oozing out of the stones of the nullah's bed.

2. DAR TAPI—17¾ miles—35 miles.

   From Chashmeh encamping ground continue down course of Chashmeh between low but steep for a mile, road from Makhad to Shakardara comes in on right bank. One and half miles from Chashmeh the nullah widens and leaves the cliffs. The road to Shakardara (distant 8½ miles) goes off to the westward through red earth hills at this point. Two or three miles further on the Chashmeh joins the Lughari. The bed of the Chashmeh during these miles is wide and open, and full of grass and small groves and some cultivation. The Shalgari, Lokhari Bera, and Zarkni nalas join on the right bank. The Zerkni, by which there is a road to Makhad, joins 1¼ miles above the junction of the Chashmeh with Lughari. At the junction a small spur called Mosal, divides the Lughari and Chashmeh. The junction is wide; the Lughari itself is 600 or 700 paces wide, and has in its bed grass plots, crops, and fine trees. Descend the Lughari for 3 miles; the hills on the right are low, stony and easy. On the left are the outer spurs of the Hukanis mountains; the path is here well marked and not very stony. Much water comes down after rain from Bangali Sir and the Bangi Khel hills below Tab Sir, but usually the Lughari is dry. 1½ miles below Chashmeh junction pass village of Rani; supplies very scarce. Pass the junction on the right of the Sultan Pathan nala which comes from Mosalleh, and 3 miles below Chashmeh junction, ascend the left bank from Lughari's bed to the Karnogha tract. It is 7¼ miles from Chashmeh encamping ground to where the path ascends left bank to Karnogha tract. Ascend in 17 minutes a longish narrow pass covered with boulders at the bottom, but smooth and earthy as you ascend, running between sandstone slabs on the left of the ascent and red crumbling earth hills on the right. The ascent is gradual and easy, the path being like a trough in centre of pass, which leads up to stony hill down and along which the path runs to a broken country below Kund Hukan with a general slope to the Toi, traversed by many ravines. The

road is hot and close and very winding and uneven, and annoying to camels with wide loads. Traders encamp under some trees about its centre; water scarce and precarious. A rough but easy ascent now leads up to a stony elevated plain lying between the broken tract just passed through and a higher but equally ravine tract above the left bank of Lughari. The descent from Karnogha into the bed of the Tiri Toi takes 15 minutes. The path goes down a stony spur which is easy and gradual, and then along a soft bed round a sort of hollow basin, and then down to the river's bed by a rough, irregular path covered with stone and debris of the earthy peaks through which it passes. The path is narrow and bad in places. The bed of the Tori is 4 miles from the bed of the Lughari, across Karnogha. The road now crosses the Toi here about 400 yards wide (water of course brackish) and enters the mouth of the Tarkha, and ascends it some distance to two marked red cliffs, when it turns up the left bank by the new pass of Haki Naki, which crosses a neck of the hills on the left bank of the Tarkha. The Tarkha comes through the old pass, a striking gorge now impassable owing to the destruction of the roadway. The path up the Haki Naki is a narrow sort of trough between sandstone cliffs on the left and red earth hillocks on the right; the ascent is easy and gradual for animals. At top reach a stony hill, cross a hollow over neck of hill, and descend to Tarkha again above the old Haki Naki Pass. The descent is short, but it is rough, rugged, narrow and nasty for laden camels. Ascend bed of Tarkha for about $2\frac{3}{4}$ miles. Stream very winding, water unfit to drink; hills low and unremarkable, and reach the foot of the ascent of the Pitao range beyond which is Dar Tappi, 5 miles from the right bank of Toi. The ascent of Dar Tappi Kandan over the Patao Range is about a mile long, rather stony, but very easy. In parts the path goes almost level along the hill sides; the descent to Dar Tappi is about $\frac{1}{2}$ a mile.

3. KOHAT—21 miles. Total 56 miles.

From Dar Tappi cross the Malgin valley, and pass the small range of Khoa Basir to Mashadand, $6\frac{1}{2}$ miles, and from Mashadand proceed $4\frac{3}{4}$ miles to Fateh Khan Tangi, crossing the Kohat Toi just below Kamalkhel. From Fateh Khan Tangi it is about 10 miles to Kohat.

No. 243.

KALABAGH TO KOHAT—By SHAKARDARA and the SHAHZADI, PATHAN KOTA PASS.

As far as SHAKARDARA. *Vide* No. 274.

From Shakardara to the junction of the Mithan and Tiri Toi by either the Taralli Pass (7 miles) or over the Bragdi Pass ($9\frac{1}{4}$ miles). Ascend $1\frac{1}{3}$ miles from the Tiri Toi to the tank where the Shakardara road joins the Shawiki-Malgin road, 4 miles east of Shawiki. Proceed northwards for $\frac{1}{2}$ a mile to Shahzadi, a small hamlet which lies outside some hillocks at the foot of the pass. It is $3\frac{1}{4}$ miles from Pathan-kosah on the north side of pass. Path ascends a spur of the hill by a winding and very stony road about three feet broad. The larger boulders have been removed to either side. The ascent is $1\frac{1}{2}$ miles, and the gradient is severe. The hill is covered with shrubs that give good grazing to camels. Camels do go by this pass. From crest pass for $\frac{1}{2}$ a mile down a narrow, rugged and very stony ravine running west and east, which leads into a small enclosed valley, from which a short stony, though easy, descent leads northerly to the mouth of the pass among low shrub-dotted hills. Pathan Kota is at the mouth and is simply a fakir's shrine; Suddal is about a mile north of the pass mouth and a little off to the right, as one emerges from it. The pass enters between the Pitao and Uthi ranges. This pass is bad for camels. They are apt to hurt their feet on the very rough southern descent, and its steepness requires light loads. Hill camels would cross easily, but others would have difficulty. Hence traders from Shakardara often prefer the detour to the west by Shawiki and the Niazi Khula Pass and the Karapa Tower. From Pathan Kota the straight road to Kohat is by Zirabandah, Pai and Jermah, crossing the Kohat Toi beyond Jermah. This road is not practicable for camels which, if they cross the Shahzadi Pass, go by Khidarkhel to Manduri, where they join the Kohat high road, and reach the station by Gada Khel and the main road. From Pathan Kota camels for Gumbat go by Kamar Khel and Shadi Khel, and thence by the road that passes the south mouth of the Fateh Khan Tangi from Shadi Khel.

No. 244.

KASMOR TO DERA BUGTI—By GANDUI.

As far as HYRAN, 28 miles, 2 stages. *Vide* No. 245.

3. GANDUI—15 miles—43 miles.
   The road is quite good over the Mat plain. Water, and forage abundant. Supplies procurable. From Gandui a road goes to Mand, 7 miles, and joins No. 229. From Sibri, 4 miles from Gandui a road goes to Sori Kumb, 4 miles.
4. SORI KUMB—7 miles—50 miles.
   The road is fair. Water and forage procurable.
5. DORIA MAND—10 miles—60 miles.
   The road is difficult over the Zin range. Water and forage procurable. . No supplies.
6. DERA BUGTI—7 miles—67 miles.
   The road is good.

No. 245.

KASMOR TO DERA BUGTI—By SUI and DUZD-I-KUSHTA.

1. SUI—20 miles.
   The road good, the last four miles heavy over sand hills. Water good. No supplies.
2. DUZD-I-KUSHTA—19 miles—39 miles.
   The road goes up the bed of the Sori, and is heavy in places. Pass good. Water and grazing at Hyran, 8 miles.
3. SUI KUMB—8 miles—48 miles.
   The road is difficult over a continuation of the Zui range.
4. DERA BUGTI—12 miles—60 miles.
   Vide No. 445.

No. 246.

KASMOR TO SHAM PLAIN—By the SORI PASS.

1. SIRIA—16 miles.
   Three miles after leaving Kasmor the made road is left, and thence the route it goes across is a hard plain covered with pelu and other jungle. At 5 miles an irrigation canal is crossed, small watercourses running from the hills are crossed at intervals. At 70 miles, a slight ascent to a stony hill, and then the roads descend into the ravine. Camp in bed of river, for any number of troops. Water from wells in bed, 3 to 5 feet deep, good. Forage scarce. The whole of this march is perfectly easy for artillery. Thence, *vide* No. 466.

No. 247.

KASMOR TO SHIKARPUR—

1. BADANU—13-2.
   Camp open, country covered with grass and bramble jungle. Road good; one ravine crossed.
2. HAIBAT KHAN—17-3—30-5.
   Camp to the north-west; country covered with dense jungle. Road good and cleared.
3. GAOSPUR—12-0—42-5.
   Camp to the north-east. Country and road as above. Two ravines crossed.
4. MIANI—12 miles—54 miles.
   Country and road as above; cross the Bagari Wah, bridged at 6½ miles, and the Gurkana at Miani. The stream is 200 yards wide here; one ravine crossed.
5. SHIKARPUR—18 miles—72 miles.
   Country and road as above. The 10 canals are cuts from the Indus for the purpose of irrigation; all are unbridged; 12 ravines and nullas crossed.

No. 248.

KHUSHIALGARH TO UPPER MIRANZAI—

As far as LACHI. *Vide* No. 475, 33 miles, 2 stages.

3. MOMIKHEL—12 miles—45 miles.
Follow the Kohat and Banu road for 9 miles, then turn to the west over an undulating country somewhat intersected by ravines but not difficult. Water from a tank which never dries and from springs in the ravine; no supplies. Thence *vide* No. 474.

No. 249.

KOHAT TO ABBOTTABAD—By KUSHIALGARH, FUTTEHJUNG and HURRIPORE.
Distance 139½ miles, 13 stages. *Vide* No. 7, Q. M. G.

No. 250.

KOHAT TO ATAK—By KHUSHIALGARH,' JANDANA, CHOI.
Distance 91 miles, 8 stages. *Vide* Nos. 7—64, Q. M. G.

No. 251.

KOHAT TO ATAK—By the LEFT BANK of the INDUS.
To KHUSHIALGARH. *Vide* No. 7, Q. M. G. 30 miles, 2 stages.

3. MARI—7 miles—37 miles.
Cross the Indus by the ferry. The road then runs over the plain on the opposite bank, and, with the exception of the first 2 or 3 miles, in which some deep ravines have to be crossed, is good. Water appears to be scarce in the neighbourhood of Mart about 4 miles from the bank of the river.

4. NARA—8 miles—45 miles.
A small village called Julwah is passed a mile from Mari. Nara is a large village surrounded by rich cultivations; there is a direct road to Kohat from this place, the river being crossed at Shadipur. Water from numerous wells.

5. BATAH—8 miles—53 miles.
Three miles from Nara the road enters the hills on the left bank of the Indus; from this point to Batah the road is very bad, a mere path over the rock, occasionally running down to the water's edge, and at other times running up the valleys to the eastward and crossing ridges of sandstone, marble and limestone in succession. On entering the limestone the paths become very precipitous; there are many places where horses have to be led. Batah is a very small village in one of the numerous ravines on this bank of the river; soil red marl. Water from tank and the river.

6. BAGH—12 miles—65 miles.
The road is good to Sujanda, thence leaves the hills and then runs along the bank of the river to that place to Bagh. Has been a much larger village, but was nearly destroyed by an extraordinary rise of the river. Since this a village called Bagh has been built on the opposite bank. The river here is about 400 yards wide, is crossed by ferry. Water from the river.

7. ATAK—15 miles—80 miles.
The road goes along near the bank of the river for 3 miles to the junction of the Haro, which it crosses, and then goes on passing Baroti and Jaba to Dakner, going through ravines with difficult descents, from this it enters the hills and is difficult for horsemen and impracticable for artillery. It enters Atak through the village of Malaitola.

No. 252.

KOHAT TO ATAK—By the RIGHT BANK of the INDUS.
As far as Gumbat. *Vide* No. 7, Q. M. G. 16 miles, 1 stage.

2. SABAR—12 miles—28 miles.
The road is good. Water procurable. No supplies.

3. LUKA TALAS—11 miles—39 miles.
The road is good, practicable for artillery, goes through the Angohkhula. Water procurable. No supplies. Forage abundant.

4. GARO—16 miles—53 miles.
The road goes through a wild country, crossing spurs of the Afridi range, the principal being the Nilab Ghasha, by an excellent made road. Supplies, water and forage abundant.

7. MUNDURI—12 miles—67 miles.
The road is good, practicable for carriages. Water abundant. Supplies scarce. Forage abundant.

8. ATAK—7 miles—74 miles.
The road is narrow, but practicable for carriages to Khairabad, whence the Indus is crossed. Supplies, water, forage, abundant.

No. 253.

KOHAT TO BANU—
Distance 84 miles, 6 stages. *Vide* No. 391, Q. M. G.

No. 254.

KOHAT TO BANU—By the KUNHUGAI.
As far as Daudshah Banda. *Vide* No. 391, Q. M. G. 2 stages, 32 miles.

3. MITA KHEL—14 miles—46 miles.
The road goes through the bed of ravines to within 2 miles of Nari and is practicable for all arms, then through the Kunhgai pass. *Vide* article Kunh-i-gai.

4. KARAK—12 miles—58 miles.
Vide No. 84.

5. LATAMAR—17 miles, 75 miles.
Vide No. 391, Q. M. G.

No. 255.

KOHAT TO DERA GHAZI KHAN—By BANU PEZU PASS, DERA ISMAIL KHAN and DISTRICT ROAD.
Distance 302 miles, 25 stages. *Vide* Nos. 391, 122, 198, Q. M. G.

No. 256.

KOHAT TO DERA ISMAIL KKHAN—By BANU and the DISTRICT ROAD.
Distance 173, 12 stages. *Vide* Nos. 391, 122, Q. M. G.

No. 257.

KOHAT TO FEROZPORE—By FATEHJUNG, RAWAL PINDI, GRAND TRUNK ROAD and MIAN MIR.
Distance 326 miles, 33 stages. *Vide* Nos. 7, 555, 251, 438, Q. M. G.

No. 258.

KOHAT TO GHAZNI—By the KURAM ROUTE.
Vide No. 44, Part II, Central Asia.

No. 259.

KOHAT TO HANGU—By IBRAHIMZAI.

1. BAR—7 miles.
After leaving Kohat the road follows for about half a mile the course of the Toi, but leaves it on nearing Abdulla Shah Ziarat, skirts the side of the hill on the right and enters the Bar valley through an opening in the range about 100 yards wide. The valley is enclosed by parallel ranges of low hills along its entire length to Ibrahim Zai, and average about two miles in width. The road to Bar is practicable for horsemen and guns, though occasionally there would

be some difficulty in the passage of the latter: from the bank of the Toi until it enters the valley, the ground over which the road passes is broken and rough; through the valley, the ground is level, but intersected by a small ravine of no great depth, which the road crosses three times in its course to Bar. Two paths lead into the valley from over the range of hills to the right, the first about one and a half and the second four miles from Kohat, the former is practicable for horsemen, the latter for footmen. About 5 miles from Kohat there is a tank, and another at Bar itself, about 300 yards from the village. From Bar there is a path to Kaghazi and also.

2. Ibrahimzai—11 miles—18 miles.

Onward from Bar the valley narrows considerably, and a large deep ravine with many lateral ramifications occupies its centre, the road passing close under the southern range. Three miles from Bar pass a few huts, whence there is a path to Ustarzai. Pass a bank 2 miles from Bar and at 4 miles arrive at Jaba, a medium-sized village with an abundant supply of water from springs and a fair amount of cultivation. Two miles further on, another tank. At about 3 miles from Jaba, the parallel ranges approach one another closely and throw out low spurs alternately from either side, so as to almost close the valley, the road passing over or winding between the spurs. This characteristic lasts for a mile, when the country opens out and slopes gradually down to Ibrahimzai, distant from Kohat 18 miles. At about 2 and 3½ miles from Bar, and again at 2 beyond Jaba, paths practicable for footmen cross the southern range to Kamardaud and villages in that valley; also at about 4 miles from Jaba a path crosses the northern range to Ustarzai and Rais. The Bar valley affords good grazing, but owing to scarcity of water there is but little cultivation, and that only in the vicinity of Bar and Jaba. The road from Bar is not practicable for guns or wheeled carriage, nor could a road be made through the narrow part of the valley abovementioned without considerable cost and labour. Opposite Ibrahimzai is the main Kohat and Hangu road. *Vide* No. 44, Part II, Central Asia.

No. 259.

KOHAT to HANGU—By Samalzai.

There are roads as follows: To Alizai by the Bosti Tang, and thence to Marai, whence to Kachai, Shahu Khel and Hangu. This is going all round Samalzai, the distance is about 35 miles.

From Alizai there is a direct road to Kachai, distance 28 miles.

From Sherkot a road runs up the Marai valley and joins the above at 2½ miles.

From Ustarzai Kuz, a road goes up the Kachai valley for a mile, and then crosses a ridge dividing from Marai, whence it runs along an open undulating jungly country, descends to the Marai stream joining the Alizai road.

From Ustarzai a road also goes direct to Kachai.

All these roads are practicable for laden animals, and might easily be made so for artillery.

No. 260.

KOHAT to HOTI MARDAN—By the Kohat Pass, Peshawar and Naoshahra.
Distance 79 miles, 6 stages. *Vide* Nos. 536, 251, 523, Q. M. G.

No 261.

KOHAT to HOTI MARDAN—By Kohat Pass, Jaluzai, Naoshahra.
Distance 69½ miles, 4 stages. *Vide* Nos. 524, 523, Q. M. G.

No. 262.

KOHAT to HOTI MARDAN.—By Kohat Pass and Peshawar.
Distance 70 miles, 5 stages. *Vide* Nos. 536, 531, Q. M. G.

No. 263.

KOHAT to JALALABAD—By Afridi Tira.

There are probably roads either by No. 289 or 449 to Barki and thence up the valley, or else cross the Ublan and go by the Tira Toi, and the Firozkhel country to Barki. From Barki a road goes to the head of the Maidan valley and then crosses the main range into the Shanwari country at Pesh Bolak.

No. 264.

KOHAT to JALALABAD—By the Khaibar.

Go by the Ublan, Utmankhel and Tira Toi to junction of Bara, then out by the Gandao pass, turn north, and cross the Gundgarh range to Churs whence to Ali Masid, thence to Jalalabad by No. 33, Part II, Central Asia.

No. 265.

KOHAT to JALALABAD—By the Kohat Pass and the Khai Car.

Distance 135 miles, 12 stages. *Vide* No. 536, Q. M. G., and No. 33, Part II, Central Asia.

No. 266.

KOHAT to JALALABAD—By Orakzai Tira.

No road is known, but it is possible there may be a track over the main range to the Shanwari country.

No. 267.

KOHAT to JHELAM—By Khushialgarh, Jhand, Fatchjany and Rawul Pindi.

Distance 171 miles, 15 stages. *Vide* Nos. 7, 555, 251, Q. M. G.

No. 268.

KOHAT to JHELAM—By Khushialgarh, Jhand, Pindi Gheb and Chakowal.

Distance 154 miles, 13 stages. *Vide* No. 346, Q. M. G.

No. 269.

KOHAT to JHELAM—By Khushialgarh, Jhand, Pindi Gheb and Talagang.

Distance 172 miles, 16 stages. *Vide* No. 347, Q. M. G.

No. 270.

KOHAT to JHANG—By Banu, Dera Ismail Khan, Bakar, Mankhera.

Distance 275½ miles, 21 stages. *Vide* Nos. 391, 122, 351, Q. M. G.

No. 271.

KOHAT to JHANG—By Banu, Isakhel, Manwali, Khushab, Shahpur.

Distance 286 miles, 25 stages. *Vide* Nos. 391, 612, 353, Q. M. G.

No. 272.

KOHAT to JHANG—By Kalabagh, Manwali, Khushab and Shahpur.

Distance 232 miles, 21 stages. *Vide* Nos. 615, 353, Q. M. G.

No. 273.

KOHAT to KABAL—By the Kuram.

Vide No. 44, Part II, Central Asia.

No. 274.

KOHAT to KALABAGH—By the KARAPA TOWER, NIAZI KHULA PASS, SHAWIKI, and SHAKARDARA.

1. KACHI, 17 miles. *Vide* No. 391, Q. M. G.
2. SHAWIKI—8 miles—25 miles.

From Kachi follow the Banu road to the Karapa Pass, 3 miles. Having passed this Karapa defile, strike off south-easterly into valley and village of Takht and 1½ miles from the high road reach the small pass of Niazi Khula through which a small stream passes from the Takht valley over a stony bed to reach the Lezan. The Niazi Khula Pass is small and the bounding hills low and easy. Cross the nala bed and ascend left bank and keep easterly along a small ravine. Where this ravine turns south to Lezan, enter valley of Shawiki and reach at the village, 3¾ miles from the Niazi Khula. Supplies and water plentiful.

3. SHAKARDARA—12½ miles—37½ miles.

Keep for 4 miles easterly along the Shawiki valley, through which the road is open and good, one stony ravine is crossed, 3¼ miles from Shawiki. At this spot (4 miles from Shawiki) the Shakardara road branches south-east to the lower end of the Tarali Pass where the Mithan joins the Tiri Toi. The descent to the bed of the Tiri Toi is rough and winds among crags affording great facilities for riflemen to cover the passage. It is 1½ miles from the branch to Shakardara in the Shawiki valley, to the bed of the Tiri Toi. A tank marks where the road branches. The lower entrance of the Tarali Pass is thus about 13¼ miles from Kachi, and Shakardara is 7 miles on by the Tarali route and 9¼ by the Bragdi route. Camel parties from Kohat, and guards and escorts of regiments with traps or Government treasure and baggage usually march to Shakardara by the Niazi Khula, and the best division of their march is as follows :—

The Tarali Pass is the usual route to Shakardara from where the Mithan and Tiri Toi meet, 7 miles from Shakardara. Ascend Mithan by Tarali Pass for 2¼ miles. Leave Mithan and turn to left (easterly) up bed of stream formed by junction of a Tarkha from Nandrakha with the Shainda nala, 3¼ miles. Leave the nala by an easy earthy ascent and pass along a stony plain among low hills to Shakardara, 1½ miles. There are three Tangis in the Tarali at ¾ of a mile, 1¼ miles and 2¼ miles respectively, above the Mithan and Toi junction. When floods come down the Mithan, they scoop out holes between these Tangis and form deep and dangerous pools, piling up the sand and stones on their lower edges. When this occurs, as it does very often, the pass is not practicable. The state of the pass can be ascertained either at Shakardara at the one end, or at Karirosam at the other end. From the turn up the nala above the third and last Tangi, the road to Shakardara is easy. Guns can enter the Shawiki valley by Ismail Khel, but have to cross three stony water-courses between Ismail Khel and Shawiki and one 3¼ miles east of it. These water-courses have rough ascents and descents and stony beds. The boulders would have to be removed, and the slopes made smoother before guns could get down and up. Into the bed of the Tiri Toi no road for guns at present exists, and it would take a great deal of work to make one.

Up the Mithan through the Tarali Pass, guns could go when the pass is open. The 1st Tangi is about 20 yards across and the 2nd and 3rd 12 yards each. For the last mile or so boulders in the pass increase in number and size, and below the 3rd or uppermost Tangi lie so thickly that before nugs could pass, a good deal of hard labor would be necessary for their removal. Having passed the Tangis, guns could get on to Shakardara. If the Tarali Pass is closed, guns cannot be taken to Shakardara by the Bragdi route as a mountain range has to be crossed. The Bragdi route is the alternative route to Shakardara from the bed of the Tiri Toi, where the Mithan or Tarali route is closed, and is 9¼ miles long. Ascend from Mithan bed just above junction by a stony ascent into a valley cultivated by the village of Nika Bragdi. Pass to its head and turn to left along a stony hill and over a small crest and descent to another valley in which lies the village of Vada Bragdi. This is 2¾ miles from the Mithan bed, and there is nothing to stop a camel. Pass on for 3 miles eastwards through the open grassy valley of Vada Bragdi and ascend Bragdi or Gurguru Pass by a winding hill road about ¾ of a mile long, covered with loose stones. On crest is a gorge whence a rough and stony descent of a little under a mile leads down a spur to the foot

of the range whence it is 2 miles to Shakardara. Artillery could not go by this route. Camels go by it, but the Bragdi Pass must be a trial to them, and the sharp loose rolling stones must bruise their feet unless they are regular hill camels. If loads fell from camels on the north side of the Bragdi Pass, the re-loading would be difficult and would cause immense delay. Nevertheless camels often come by this *Bragdi* route. This route to Shakardara is about $9\frac{1}{4}$ miles from the Mithan.

4. Tabi Sir—$7\frac{1}{2}$ miles—45 miles.

The road leaves Shakardara southerly and runs for about a mile across the fields to some low hillocks and enters a nala that goes to form the Lughari, $\frac{3}{4}$ of a mile on and about $2\frac{1}{4}$ miles from Shakardara cross the Tanda Rhema. From the Tanda Rhema the hills begin in earnest and the route is hilly for the remaining 5 miles to Tabi Sir. Cross a range, $\frac{3}{4}$ of a mile to the Wacha Rhema whence a road diverges westerly to a Bangi Khel village called Tola and thence to Chaontra. Cross a high range and pass down to a ravine called Sir Prekara marked by the cairn of a murdered man, and thence through small valley whence a long descent leads to the Azghari Gandi nala named from a pool of rain-water above it on its left bank. This is a mile from the Wacha Rhema. Cross a sandstone ridge to the Pastu nala, cross another low ridge and pass along a hot hollow between low earthy hills, leave it over another ridge and descend by a sandstone pass to the Nari nala, $1\frac{1}{2}$ miles from the Azghari Gandi. A steep ascent leads up another ridge from which a long descent leads into a series of earthy ravines from which the r oad ascends to Tabi Sar, $1\frac{3}{4}$ miles from the Nari nala. All the nalas crossed on this route go to make the Lughari. They are stony and usually dry. Some patches of cultivation and bher trees are in the Nari nala. The water of the nalas is good, and there are several places where rain-water collects in pools, notably the Azghari Gandi. The route is a hot and thirsty one. The ascents are many and often rough and steep. The path is well marked, whether it runs through earthy valleys, or over hills covered with loose stones or across sandstone ridges. The sandstone slabs bear many marks of traffic. Bushes grow about the hills and bher fruit can be got here and there. The hills are not very high but are often steep. They are covered with loose stones, or are of friable sandstone and often are mere heaps of earth and sandstone debris. This road with its ravines and corners and places forbidding was a known robber haunt in former days. It is practicable for camels and easily so for mules, donkeys and bullocks, though in parts the animals would travel slowly. A mile before the last ascent to Tabi Sir a road branches south-east to Bangali Sir joining the Kalabagh and Chashmeh road on the crest of the hill. Traders come up the Ghasoi Pass to Tabi Sir, or up the Torkua Pass to Bangali Sir and thence cut into this route if they are going to Tola or Chaontra.

5. Kalabagh—14 miles—59 miles.

It is $\frac{3}{4}$ of a mile across the plateau of Tabi Sir to the head of the "Durani" Kandao that leads suddenly down into the Ghasoi Pass. Large ravines slope down into the pass from the head of the descent on its flanks. The Durani Kandao is steep and slippery and the path winds sharply down over sandstone rocks. It is not practicable for laden camels, but is so for mules, donkeys and bullocks. The descent is short. Sometimes people bring unladen camels up this ascent, but it is not a camel route. Below the descent the Ghasoi Pass has a good slope, and is about 30 paces wide with a roadway of 8 paces between high, steep, rocky hills. In one spot near the head is a narrow passage, but the pass widens gradually as it descends. It retains its narrow winding character for about $2\frac{1}{2}$ miles to the Kala Kandao where it widens to 250 or 300 yards and has bits of land in the curves of the hills. For the first $2\frac{1}{2}$ miles the hills are high and precipitous and interlace as the pass winds, but below the Kala Kandao they are lower and less steep, but still have sharp jagged edges. From the head of the pass to the Kala Kandao ($2\frac{1}{2}$ miles) the hills could not be crowned from the pass, but by making detour round the ravines at the head of the Durani Kandao, troops could follow the line of the pass. On the east side fields extend along the edge of the hills overlooking the pass for about $\frac{1}{2}$ a mile and then troops would have to descend. On the west side they could apparently follow the upper edges to the Kala Kandao by which they could descend. From the Kala Kandao, it is $2\frac{1}{2}$ miles to the Torkua Chauki. The pass is wide and open, and the hills are not high. There is no regular stream in the pass, water crops up here and there. The

Kala Kandao is marked by a heap of stones. It is a stiff ascent on the west (right) bank of the Ghasoi Pass, but is more practicable than the Durani Kandao. It leads to Tola and near it is joined by the road that branches from the Wacha Rhema, as you come from Shakardara. It is 5 miles from the Durani Kandao to Torkua Chauki which is thus 13 miles from Shakardara. There is red salt at Torkua Chauki, and it has 4 chaukis held by a jemadar and 11 men in the salt service. The Ghasoi Pass is here joined by the Torkua Pass from Bangali Sir on the left and by the Kacheh (locally Katseh) on the right and the three passes become the Luni Pass which in 7½ miles reaches the Indus at Wanda opposite Mari and about a mile above the first part of Kalabagh, *viz.*, the Wood Ghat. Kalabagh is thus about 21½ miles from Shakardara by this route. The Luni Pass from Torkua is wide and open and the road soft and easy save where nalas join and bring down stones. The hills are not very high, but they are steep and rugged and sharp edged. There is cultivation and pasturage in the pass on which the flocks of Kacheh feed. The water is salt below Torkua and the men on duty have to get water from side ravines and nalas. Three miles below Torkua the Khartob nala joins on the right bank coming down below Turgaighar. It leads up to the Tandarkhel (Bangikhel) villages of Khartob, Takht and Rishanri, 4½ miles below Torkua, a foot and bullock path goes off to Naskorah up the left bank, and on the right bank a road goes to Kuch and Kalabagh. This is a rough and difficult road and is used only where the rise of the Indus floods the mouth of the Luni Pass and renders it impracticable, as it does every year in the flood season. Below the Khartob nala a good deal of water is crossed in the Luni Pass, and in heavy rain the floods from the Torkua, Ghasoi, Kacheh, and Khartob Passes render the roadway of the Luni difficult and dangerous.

No. 275.

KOHAT TO KALABAGH—By SHAKARDARA and BANGALI SIR.

As far as Shakardara. *Vide* No. 274, 3 stages, 37½ miles.

4. CHASHMEH—13 miles—50½ miles.

Leave Shakardara a little south-east across fields, and 1½ miles out cross Chita Kabar nala named from a white tomb. Road a village track through fields. Cross a second small nala. Fields begin to disappear, deep water-courses increase in number, path bends more to east, and a gradual descent begins to the nalas below the south end of the mountain of Sukawar Hukani.

Path passes along a high stony ridge between the Chita Kabar and the Rati Padi, another nala, and descends into the bed of the Rati Padi by a steepish winding road, partly over sand, partly over broken bits of loose sandstone, and partly under sandstone slabs. This descent is 4 feet broad. All animals come by it. It is the regular road to Mukbad and Kalabagh by this route, but it is not, as it is, fit for artillery, and it would be a work of labor to make a suitable road for guns, as the banks of the Rati Padi are steep. A few yards down the Rati Padi, the Chita Kabar joins on the left bank and then the Tanda Khema on the right bank, and then a stream on the left bank, called the Nasibi, that rises between Sukawar and Kund Hukanis. The union of these 4 nalas is about 35 paces wide and is called the Balachina and is 4¼ miles from Shakardara. If the Rati Padi ascent is ever impassable, footmen, bullocks and mules ascend another path up the cliff between it and the Chita Kabar, but camels ascend the bed of the Tanda Rhema for about a kos and then ascend to the upper valley. The road continues down the Balachina for 2 miles, till it is joined on the right bank by the Karkanu. The Balachina widens steadily to about 150 yards, and the junction with the Karkanu is wide a expanse of nearly 400 yards. The hills at the head of Balachina are steep, but unremarkable; opposite the Karkanu is the broad cliff south end ot Sukawar Hukani. Near the head of the Balachina is a very cool pool of good water under the right bank. It never dries and is always fresh and cold. Half a mile above the Karkanu junction, a road goes off from the left bank of the Balachina up a small ravine at an open spot. It is called "Ghara Lora" and is taken by merchants going at Nandrakha or to Kohat who do not wish to call at Shakardarnu; camels and all animals go by it. The Balachina and Karkanu form the Lughari. Having passed their junction, the road goes off from the nalas through some low red

earth hills south-east, and then across on open grassy space called "Koch" through which flows the Mazarina nala to join the Lughari and then again through low hills to the Chashmeh nala which is entered $2\frac{3}{4}$ miles from Karkanu junction and $8\frac{1}{2}$ from Shakardara. Before Koch in the red earth valley is a famous Ziarat sacred to Mehji Sahib that cures toothache. It is well known to all the Saghtis. They come and cook bread at it and leave the bread. They pile two stones one above the other and rub some earth of the Ziarat on their gums. The ground is covered with the stones placed one above the other. From the point of entry into the Chashmeh, the road ascends the stony bed about 30 paces wide to Bangali Sir southerly for 5 miles, to the Chashmeh encamping ground $1\frac{1}{2}$ miles up. The nala is very stony and the slope to the bowl-shaped crest is steady and gradual.

5. KALABAGH—14 miles—64 miles.

From Bangali Sir descend the Torkua nala to Torkua Chauki in the Luni Pass, $5\frac{1}{4}$ miles. From Torkua Chauki descend Luni Pass for $8\frac{1}{2}$ miles to Kalabagh as in No. 260. By this route Shakardara is $27\frac{1}{4}$ miles from Kalabagh, and owing to the trouble of halting at Chashmeh escort parties usually march straight to Kalabagh in one day. This route is about five (six) miles longer than the route by Tabi Sir and the Ghasoi Pass.

No. 276.

KOHAT TO KALABAGH AND ISAKHEL—By the CHICHALI PASS.

As far as Daud Shah Banda. *Vide* No. 391, Q. M. G., 2 stages, 32 miles.

3. DAMA—18 miles—50 miles.

Through the Kunh i-gai Pass. q. v. To Tabikhwa whence to Dama is 6 miles.

4. KALABAGH—27 miles—77 miles.

Vide article Chichali.

No. 277.

KOHAT TO KAMALPUR—By KHUSHIALGARH, JHAND and CHOI.

Distance 82 miles, 7 stages. *Vide* No. 386, Q. M. G.

No. 278.

KOHAT TO KANDAHAR—By THAL, KURAM, PALVAR PASS, GHAZNI and KALA-TI-GHILZAI.

Distance $493\frac{1}{2}$ miles, 47 stages. *Vide* Nos. 393, 141, Q. M. G.

No. 279.

KOHAT TO KURAM—By THAL.

Vide Route No. 44 of Part II, Central Asia, 12 stages, 114 miles.

No. 280.

KOHAT TO KURAM—By the ZAIMUSHT.

As far as Nariab, 6 stages, 47 miles. *Vide* No. 44, Part II, Central Asia.

7. CHINARAK.

From Nariab to Torawari the road is good, but goes over ravines and through jungle. From Torawari, it is very rough and stony and runs up the middle of the Zaimusht Dara. Chinarak the largest village belonging to the Zaimusht situated on the Sangroba nala, from whence a supply of water is procured.

8. MAKHAZAO—12 koss.

The road is good and over a plain; there are numerous villages on the road. This is also in the Zaimusht country; there are 2 villages of this name, the one a Kurma village, and the other Zaimusht.

9. SADA—10 koss.

Road indifferent; this is a considerable Turi village in Kuram. From Sada to Kuram Fort is 12 miles. *Vide* No. 44, Part II, Central Asia, total 10 stages.

No. 281.

KOHAT TO LAHOR—By KHUSHIALGARH, FATEHJANG, RAWAL PINDI and GRAND TRUNK ROAD.

Distance 274 miles, 27 stages. *Vide* Nos. 7, 555, 251, Q. M. G.

No. 282.

KOHAT TO LAKI—

As far as KARAK. *Vide* No. 391, Q. M. G., KUN-I-GAI, and No. 80.

KAMR—10 miles.

The road is good over open country, pass several ravines.

LANDIWAH—25 miles.

From Kamr there is a track practicable for all arms to Landiwah, but there is no recognised road. Water and supplies procurable.

LAKI—12 miles.

There is no regular road, but a track; at 7 miles cross the Kuram and at 11 miles the Gumtila.

No. 283.

KOHAT TO MAKHAD—By SHAKARDARA.

As far as Shakardara. *Vide* No. 274, 3 stages, 37 miles.

4. DAND—10½ miles—47½ miles.

Vide No. 275, as far as the Chasmeh nala, 9 miles. Whence the road ascends the right bank of nala about ½ a mile higher up than point of entry. Pass between Chashmeh encamping ground and Dand and 1½ miles from Chashmeh reach the water-shed of Chashmeh and Dand. The water on west flows to the Chashmeh and thence to the Lughari and so to the Tiri Toi (Soi). The water on east flows to "Kanjka," a nala that rises near Chashmeh and joins the Indus a short way above Makhad. It flows in a deep bed through easy hills with rounded heads.

5. MAKHAD—8 miles—55 miles.

Pass 3 hills called Dreghundi and enter Kanjka's bed, and keep down it for 2¾ miles, passing the junction of the Paka nala on the right bank. On leaving Kanjka's bed pass a bit of cultivated land called Karumsani and then cross Khekmani nala which joins Kanjka. From Khekmani cross for 2 miles a wide stony plain on right bank of Kanjka nala to the "Pattan Kasir," a low depression where roads meet from Chashmeh and from various parts of the district of Tupi, 8 miles from Chashmeh. From Patanka Sir, the Patan nala leads for 1½ miles to the Indus bank. The bed is exceedingly stony. It is a few paces wide at the top and widens gradually to 40 paces. The stones in the bed are round and loose, and several inches deep. The hills are low, round and easy. Its mouth is above Makhad and nearly opposite the shrine above the town, called Mian Mulia. The Indus flows with a strong steady current between low banks and is about 350 paces wide, I should say. The ferry is 9½ miles from Chashmeh, and by the encamping ground of Chashmeh; 19½ miles from Shakardara.

No. 284.

KOHAT TO MARI—By KHUSIALGARH, JHAND, FATEHJANG and RAWAL PINDI.

Distance 142 miles, 13 stages. *Vide* Nos. 7, 555, 558, Q. M. G.

No. 285.

KOHAT TO MIANWALI—By BANU and ISAKHEL.

Distance 149½ miles, 12 stages. *Vide* Nos. 391, 612, Q. M. G.

No. 286.

KOHAT TO MIANWALI—By KALABAGH.

Distance 96 miles, 8 stages. *Vide* No. 615, Q. M. G.

No. 287.

KOHAT TO MIANWALI—By MAKHAD.
Distance 124 miles, 10 stages. *Vide* No. 616, Q. M. G.

No. 288.

KOHAT TO MIRKHWELI.—
The road goes out of the west town gate and turns south to the Toi, which it crosses and then keeps under the hill to a Ziarat, and it then continue south for the Boraka valley, through which it goes for about 10 miles to a tank. From this tank the path winds up the north-west face of Mirkhweli. It is not practicable for horsemen in a few places, but generally is so. The distance is about 17 miles from Kohat. The proper line of approach would be along the Kamrdand spur, but now there is no road there.

No. 289.

KOHAT TO MULTAN—By BANU, DERA ISHMAIL KHAN, BAKHAR, LEIA and MOZAFARGARH.
Distance 326½ miles, 26 stages. *Vide* Nos. 391, 122, 492, 470, Q. M. G.

No. 290.

KOHAT TO NAOSHAHRA—By the KOHAT PASS, PESHAWAR and GRAND TRUNK ROAD.
Distance 64 miles, 5 stages. *Vide* Nos. 536, 261, Q. M. G.

No. 291.

KOHAT TO NAOSHAHRA—By the KOHAT PASS and JALUZAI.
Distance 54½ miles, 3 stages. *Vide* No. 524, Q. M. G.

No. 292.

KOHAT TO NAOSHAHRA—By PALOSI and the KANAKHEL PASS.
Distance 74½ miles, 6 stages. *Vide* No. 525, Q. M. G.

No. 293.

KOHAT TO PESHAWAR—By the CHERAT PASS.
As far as 3 miles from Garo, 50 miles, 5 stages, *vide* No. 252. At the north foot of the Palosi Pass, the road turns north-west and goes for 3 miles through ravines and jungle to Maroba, whence it ascends to Charat (*vide* article from Charat to Peshawar.) *Vide* No. 529, Q. M. G., 4 stages, 30 miles. Total 10 stages, 87 miles.

No. 294.

KOHAT TO NAOSHAHRA—By the MIRKALAN PASS.
As far as Garo—5 stages, 53 miles. *Vide* No. 252, thence *vide* No. 537, Q. M. G., 1 stage, 15 miles, and No. 524, 1 stage, 14½ miles. Total 7 stages, 82½ miles.

No. 295.

KOHAT TO PESHAWAR—By the KOHAT PASS.
Distance 37½ miles, 3 stages. *Vide* No. 536, Q. M. G.

No. 296.

KOHAT TO PESHAWAR—By JAWAKI PASS.
Distance 66 miles, 7 stages. *Vide* No. 538, Q. M. G.

No. 297.

KOHAT TO PESHAWAR—By the MIR KALAN PASS.
Distance 85 miles, 7 stages, as far as Garo, *vide* No. 252.—5 stages, 53 miles, thence *vide* No. 537, Q. M. G.

No. 298.

KOHAT TO PESHAWAR—By the RANAKHEL.
Vide Nos. 524 and 537, Q. M. G.

No. 299.

KOHAT TO PESHAWAR—SULTANZAI, LOWER TIRA.

1. LAR MARAI—15 miles.
   Road practicable for all arms.
2. ZERA—miles.
   Over the Lar Marai Kotal. A very difficult ascent but easy descent.
3. SULTANZAI—miles.
   The road goes along the Tira Toi here shut in by perpendicular cliffs, and is very difficult for 5 miles to Andkhe and then to Sultanzai. Thence *vide* No. 430.

No. 300.

KOHAT TO RAJANPUR—By BANU, DERA ISHMAIL KHAN, DERA GHAZI KHAN and the DISTRICT ROAD.
Distance 380 miles, 30 stages. *Vide* Nos. 391, 122, 198, 193, Q. M. G.

No. 301

KOHAT TO RAWAL PINDI—By KHUSHIALGARH, JHAND and FATEHJANG.
Distance 105 miles, 9 stages. *Vide* Nos. 7, 555, Q. M. G.

No. 302.

KOHAT TO ROKWAN—By SHAKARDARA.
As far as Shakardara. *Vide* No. 274.

4. CHASHMEH—10 miles—47 miles.
5. ROKWAN.
   Leave Chashmeh across the stony fields, and pass along a high bit of ground, and then descend to Paka in the Paka nala, 2 miles from Chashmeh. This high ground is a triple watershed of the Chashmeh, Kanjka, and Paka nala, water flowing from it to each. Pass out of Paka nala and through some low hills to the Khekmani nala, and ascending a ridge reach 3½ miles from Chashmeh Badu Sir, a high crest whence is obtained a fine view. It is a watershed, as on its west the water goes to the Khekmani, and on its east by various branching nalas to the Indus between Mukhad and Rokwan. Descend by the Badu nala from Badu Sir, cross a low ridge to the Jogiwala nala, and from it cross the Torwa nala and then reach Sahibkotab, a cemetery 1¾ miles from Rokwan. The road from it descends to a small nala that joins the Chatru nala, at the mouth of which stands Rokwan. This last part of the road descends to the Badu nala from Badu Sir, and then crosses obliquely to Sahibkota, the Jogiwala, and Torwa nala, and from Sahibkota descends by the Chatru to Rokwan. It is very stony, especially in the nalas, and it has many ascents and descents, but it is quite easy for camels.

No. 303.

KOHAT TO SHAHPUR—By BANU, ISAKHEL, MIANWALI and KHUSHAB.
Distance 212½ miles, 18 stages. *Vide* Nos. 391, 612, Q. M. G.

No. 304.

KOHAT TO SHAHPUR—By KALABAGH, MIANWALI, and KHUSHAB.
Distance 159 miles, 14 stages. *Vide* No. 615, Q. M. G.

No. 305.

KOHAT TO SHAHPUR—By MAKHAD, MIANWALI, and KHUSHAB.
Distance 187 miles, 16 stages. *Vide* No. 616, Q. M. G.

No. 306.

KOHAT TO TIRI—

As far as 2 miles from Daudshah ka Banda. *Vide* No. 391, Q. M. G., 30 miles. Thence the road turns west and crosses the Tiri Toi over an open country, practicable for all arms to Tiri; 2 stages, 35 miles.

No. 307.

LATAMAR TO JANI KHEL—By the FRONTIER ROAD.

1. GUMATI TOWER—15 miles.

The road goes over a stony country with numerous ravines, but is practicable for artillery; no supplies; water scarce; camping ground stony. At 7 miles pass Barganatu Pass.

2. KURAM POST—9 miles—24 miles.

The road is bad over stony country at foot of hills, at 7 miles from the Kuram to the Kuram Band Tower, then turn south to the post; no supplies; water plentiful; camping ground good.

3. TOCHI POST—7 miles—31 miles.

The road is good the whole way; no supplies; water plentiful; camping ground good; a post on a hillock here; pass Burj Baran, a post at 3 miles.

4. JANI KHEL—11 miles, 42 miles.

The road is good the whole way; no supplies; water procurable; camping ground good; a house here; 4 stages, 42 miles.

No. 308.

MACKESON TO RAWAL PINDI—By KUI and JANAKHOR.

1. JANAKHOR—12 miles.

The road goes east along the frontier road; at 6 miles it turns to the south, and at 7 enters the Bori ravine; at 8 miles pass Kui.

2. GARU—14 miles—26 miles.

At 2 miles from Janakhor cross a pass, then descend a ravine to Musadara, 5 miles, then on through Totakai, 7 miles, Maroba 13 miles to Garu over a raviny country. The route to Musadara is called the Khormatang, and is practicable for camels.

3. NILAB—12 miles—38 miles.

The road is good the whole way, but crosses many ravines, and goes through a jungly country to Kowa on the bank of the Indus. Thence a road to Pindi. *Vide* Nos. 534 and 557, Q. M. G.

No. 309.

MAKHAD TO KOHAT—By ZERKUI, KARNOGHA, HAKI NAKI, and DAR TAPI.

Cross Indus to the mouth of the Patan Algad, stream-bed about 350 paces wide. Ascend 1½ miles up the Patan Algad to Patan ka Sir as in No. 270. From Patan ka Sir descend to Kanjka nala, crossing a plain of lower level than Patan ka Sir, and reaching the nala by an easy, though stony, ascent. Kanjka nala about 200 yards wide. Ascend to stony undulating ground and proceed northwards along the slopes of the round-headed hills of Tapi, cross the little Kanjka, pass the hamlet

of Jang Khezu Mela, 2¾ miles from Patan Sir. Two miles on pass Chatru Mela, which has a tank; cross the Prong nala, and crossing a low hill in a north-westerly direction reach the Nara nala. These nalas are in this upper part of their course shallow. They all join the Indus. Ascend Nara nala for something over a mile, and reach the "four ways" below Nara ka Sir, 6½ miles from Patan ka Sir, *viz.*, from Shakardara, Zerkui, Chashmeh and Dand, and Makhad. Ascend the Zerkui (north-west) road, and in ½ a mile reach Nara ka Sir, a small watershed whose water divides to the Indus by the Nara nala and to the Chashmeh and Lughari by other nalas. From Nara ka Sir descend a stony nala with a considerable slope, called the Lokhari Bera, which joins the Chashmeh just above the mouth of the Zerkui nala. After a short descent strike up the right bank, and cross a low ridge into a sandy narrow nala and descend it to the Zerkui nala, which is entered below the first well, about 1¼ miles from the mouth of the Zerkui nala, and about a mile from Nara ka Sir, and descend Zerkui for 1¼ miles to its junction with the Chashmeh nala. Descend Chashmeh, and after 1¼ miles enter Lughari; descend Lughari, and 4¾ miles from the mouth of the Zerkui (where it joins the Chashmeh) leave Lughari to cross the tract of Karnogha (see article). Cross Karnogha to the Tiri Toi in 4 miles. Cross the Toi, enter Tarkha, ascend Haki Naki, pass over shoulder of hill, and descend again into Tarkha and follow its bed to foot of range above Dar Tapi, making a total of 5 miles. Cross the range and descend to Dar Tapi 1½ miles, and thus arrive in the Malgin valley. Dar Tapi to Kohat, by Mashakdaud Futeh Khan Tangi and vicinity of Dhodah, is 21¼ miles. The road from Patan Sir to the Zerkui well is a hot, stony road, and travellers suffer greatly in the hot weather in passing over these 6 miles. Traders with camels habitually take this route. It presents no difficulties to the animals, and the grazing is most excellent all the way to the Tiri Toi, and particularly good in the nalas and stony hills of Tapi. The total distance is 47 miles.

No. 310.

MANJI TO NILAIKACH—By the SHARANI PASS, and BACK. By the Gomal Route to the MURTAZA OUTPOST.

To Nilaikach there are two roads, one by the Gomal, and which is generally used by the Povindahs, as being the shortest, and one by the Sharani river, which is used by the Povindahs taking up flocks of sheep and goats.

The Sharani river is formed by the drainage of the Korjoh and Tserai valley; road along the valley very good, and requires no repair for the passage of troops, guns, &c.; the valley is from 3 to 400 yards broad from the mouth of the Sharani river; the road along the bed of the nala runs to the west through the first ranges of low hills for about a mile; it then runs due south for some 3 miles, when it again runs to the west for 1 mile, when the Tserai valley is reached.

Tserai is a valley running north and south, and draining into the Sharani and Gomal durahs, a broad valley with no water in it, except a few wells at Glo Gondai. From the head of the Sharani to the place where the road going to Nilaikach again turns to the west, is some 7 miles. Glo Gondai is the Povindahs' encamping ground, a barren spot with a few wells of water; distant from Murtaza Outpost 8 miles.

From the northern end of the Tserai valley, the road runs to the west round a low range of hills skirting the Nilaikach valley; leaving Mashkinoi, the Povindahs' second encamping ground (a barren spot with a small spring of water distant from first encamping ground 7 miles) on its left, descends into Nilaikach, a large valley, and the second encamping ground of Povindahs proceeding by Gwalari route; a good spring of water and 4 Kika trees mark the encampment.

From Nilaikach to Spinkaikach is some 5 miles; the road crosses the Gomal once; road good. Spinkaikach is the Povindahs' first encamping ground by the Gomal route; is situated on the left bank of the Gomal; good camping ground with water and grass.

From Spinkaikach to Murtaza the road crosses and re-crosses the Gomal twice, and distance is 5 miles. The Gomal Route is the shortest, but the Sharani one would be the easiest for the passage of troops to the Gwalari pass if the Gomal were flooded.

No. 311.

MARDAN TO ABAZAI.

1. UTMANZAI—16 miles.

Country level and open, with little cultivation; road very fair; pass Dargai at 7 miles.

2. ABAZAI—14 miles—30 miles.

Country fairly cultivated; road good; ravines only difficult after heavy rain; pass Tarangzai at $2\frac{1}{2}$ miles, and Tangi at $10\frac{1}{4}$ miles; cross 3 ravines.

No. 312.

MARDAN TO ABBOTTABAD—By TORBELA and HARIPUR.
Distance 82 miles, 8 stages. *Vide* No. 5, Q. M. G.

No. 313.

MARDAN TO ABBOTTABAD—By TORBELA and SHERWAN.
Distance 87 miles, 8 stages. *Vide* No. 6, Q. M. G.

No. 314.

MARDAN TO ATAK—By NAOSHAHRA and the GRAND TRUNK ROAD.
Distance 33 miles, 3 stages. *Vide* Nos. 523, 251, Q. M. G.

No. 315.

MARDAN TO BANU—By NAOSHAHRA, PESHAWAR, and the KOHAT PASS.
Distance 163 miles, 12 stages. *Vide* Nos. 523, 251, 536, 291, Q. M. G.

No. 316.

MARDAN TO BANU—By NAOSHAHRA, KANAKHEL PASS, MALGIN, and CHAONTRA.
Distance 164 miles, 12 stages. *Vide* Nos. 523, 525, Q. M. G., as far as Garo, thence to Jabar by No. 252.

KOHAT TOI—12 miles.

From Jabar the road goes to Parshai, 3 miles on the old Darang road to the salt mines, which it follows, crossing the Khushialgarh road at $2\frac{1}{2}$ miles and passing Nekhband at 5 miles, whence to the river is 7 miles; no supplies, water plentiful, and forage.

MALGIN—14 miles.

The road follows the Darang road the whole way. It is practicable for camels, but passes through a difficult country.

SHAKARDARA—14 miles.

Vide No. 222. Thence *vide* No. 83.

No. 317.

MARDAN TO BUNER—By the SHERDARA and the BUNER PASSES.
Vide No. 324, Q. M. G.

No. 318.

MARDAN TO BUNER—By BAIZAI—

1. KATLANG—11 miles.

Vide No. 331.

2. KUI—$8\frac{1}{2}$ miles—$19\frac{1}{2}$ miles.

The road is good the whole way. Thence *vide* Barmul and Bazdara.

3. MIANKHAN—$7\frac{1}{2}$ miles—$18\frac{1}{2}$ miles.

The road is good the whole way. Thence *vide* Tanga, articles for the Bazdara route from Swat Baizai go to

2. SHERKHANA—12 miles—23 miles.

Go to Tarakai by route No. 341; then by No. 320, Q. M. G., past Pali. Thence by the Bazdara pass.

No. 319.

MARDAN TO BUNER—From RAZAR and by CHAMLA.

To Parmuli. *Vide* No. 324, Q. M. G.

Thence by the Narinji Kotal (q. v.) village to Lalu; thence descend to Ambela by a difficult road, and then by No. 324, Q. M. G.

No. 320.

MARDAN TO BUNER—From SUDUM direct.

1. RUSTAM—18 miles.

Cross Kalpani river a little above the fort, and go straight across country to Babinai 6 miles; then cross Gadr ravine at 6½, pass Chanderi 7½, Bakhshali 9½; descend into Makam ravine and cross it; then on to Chargolai 15 miles; keep to the right of Naodeh and reach Rustam at 18 miles; cross several ravines, which require making before they would be practicable for artillery. From Rustam, Buner can be reached either by the Spirsai, Salisar, Baroch, Malandari, or Amankot roads (see those articles). For Ambela route, *vide* that article and No. 324, Q. M. G.

No. 321.

MARDAN TO CHAMLA.

Either go by routes Nos. 318, 319, or 320 direct, or through the Khudu Khel country. *Vide* No. 325. Thence a path leads over the Sarpatai ridge to Koga, distant 10 or 12 miles. It is reported tolerably good and practicable for laden mules, the worst part being on the Chinglai side of the hill.

No. 322.

MARDAN TO CHINGLAI—By the DARAN PASS.

Distance 41 miles, 3 stages. *Vide* No. 325, Q. M. G.

No. 323.

MARDAN TO DERA GHAZI KHAN—By NAOSHAHRA, PESHAWAR, KOHAT, BANU, and DERA ISHMAIL KHAN.

Distance 381 miles, 31 stages. *Vide* Nos. 523, 251, 536, 391, 122, 198, Q. M. G.

No. 324.

MARDAN TO DERA ISHMAIL KHAN—By NAOSHAHRA, PESHAWAR, KOHAT, and BANU.

Distance 252 miles, 18 stages. *Vide* Nos. 523, 251, 536, 391, 122, Q. M. G.

No. 325.

MARDAN TO THE KHUDU KHEL COUNTRY—

To NAWAKALA. *Vide* No. 324, Q. M. G.

Thence the roads going to the Khudu Khel country are Narinji or Baghoch, Amankot, Darhar, Tigarai, Moghdara, Jahangirdara, (q. v.)

No. 326.

MARDAN TO KOHAT—By NAOSHAHRA, PESHAWAR, and the KOHAT PASS.

Distance 79 miles, 6 stages. *Vide* Nos. 523, 251, 536, Q. M. G.

No. 327.

MARDAN to KOHAT—By NAOSHAHRA, JALIZAI, and the KOHAT PASS.
Distance 69½ miles, 4 stages. *Vide* Nos. 523, 524, Q. M. G.

No. 328.

MARDAN to KOHAT—By PESHAWAR and the KOHAT PASS.
Distance 70 miles, 5 stages. *Vide* Nos. 531, 536, Q. M. G.

No. 329.

MARDAN to MALKA—By the JADUN COUNTRY.

1. ISHMAILA—11 miles. *Vide* No. 324, Q. M. G.
2. SWABI—14 miles—25 miles.
   Road very good over a plain; cross 3 ravines, only difficult after rain. Camp to the east of Maneri, north of the road.
3. MAINI—9 miles.
   Road very good; pass Baja Bam Khejat 4½ miles; at 6½ miles leave Topi road. Cross 7 or 8 ravines, all easy, except after rain, and on the road, 7 miles from Baja, a path goes to Maini over the Ajmir ridge. Keep the Topi road for 2 miles; then turn to the north-east over an uncultivated stony waste with ravines for 3 miles; then cross a low pass practicable for laden animals, but not for guns, and would require making for the first; then over a raviny plain to Shanda 1½ miles, and on to Babinai 1½ miles through cultivation and ravines. From either Maini or Babinai roads go first by Bada 6 miles, Mangalshahi 5 miles, Chani 3 miles, Gobai 4 miles, Sorkatir 3 miles, Birgali 3 miles, Malka 7 miles. The ascent from Sorkatir to the top of the Mahaban is difficult for laden mules, but up to Cham the road is a gradual ascent.
4. By Talai 6 miles and Pola Khwar, Garchatra 6, Utla 5, Malka 8 miles. This road is easy, except, the ascent from Utla to the top of the Mahaban and descent to Malka, which are difficult, but practicable.

No. 330.

MARDAN to MALKA—By the PANJTAR VALLEY and MANGAL THANA.
Distance 60 miles, 4 stages. *Vide* No. 327, Q. M. G.

No. 331.

MARDAN to MALKA—By SAKHAWI, AMBELA, and the CHAMLA VALLEY.
Distance 56 miles, 5 stages. *Vide* No. 326, Q. M. G.

No. 332.

MARDAN to MARI—By NAOSHAHRA, the GRAND TRUNK ROAD, and RAWAL PINDI.
Distance 126½ miles, 12 stages. *Vide* Nos. 523, 251, 558, Q. M. G.

No. 333.

MARDAN to NAOSHAHRA—
Distance 15 miles, 1 stage. *Vide* No. 523, Q. M. G.

No. 334.

MARDAN to PESHAWAR—By NAOSHAHRA and the GRAND TRUNK ROAD.
Distance 41½ miles, 3 stages. *Vide* Nos. 523, 251, Q. M. G.

No. 335.

MARDAN to PESHAWAR—By NISATHA.
Distance 32½ miles, 2 stages. *Vide* No. 531, Q. M. G.

No. 336.

MARDAN TO RAJANPUR—By NAOSHAHRA, PESHAWAR, KOHAT, BANU, DERA ISHMAIL KHAN, and DERA GHAZI KHAN.
Distance 459 miles, 36 stages. *Vide* Nos. 523, 251, 536, 391, 122, 198, 193, Q. M. G.

No. 337.

MARDAN TO THE RANIZAI COUNTRY—
Vide No. 329, Q. M. G.

No. 338.

MARDAN TO RAWAL PINDI—By TORBELA, HARIPUR, and the GRAND TRUNK ROAD.
Distance 101 miles, 9 stages. *Vide* Nos. 5, 553, Q. M. G.

No. 339.

MARDAN TO SITANA—
Distance 53 miles, 5 stages. *Vide* No. 328, Q. M. G.

No. 340.

MARDAN TO SWAT—By the MALAKAND PASS.
Vide No. 329, Q. M. G.

No. 341.

MARDAN TO SWAT—By the MORA or SHAHKOT PASSES.

1. KATLANG—11 miles.
   The road crosses the Kalpani ½ mile above the fort, and then goes straight north for 7½ miles over a plain without water. It then descends into the Gadr ravine and follows it for ½ mile and then crosses a plain for 2 miles; again descends into the Gadr ravine and passes round Katlang camping ground on the north of it.
2. TARAKAI—7 miles.
   The road goes by Lakpani and then crosses the Kalpani ravine and continues along its right bank past Alu to the junction of the Sardhai ravine, when it descendsi and continuing up its bed for ½ mile ascends out of it opposite Kasima to Taraka, camp; camping ground good; water from ravine. Thence *vide* No. 330, Q. M. G.

No. 342.

MARDAN TO THE UTMANKHEL COUNTRY.

1. JALALA.—14 miles—*Vide* No. 329, Q. M. G.
2. GANDERI—13½ miles—27 miles.
   Cross the Bagiarai Khwar at starting, and make across country for Pirsada 3 miles, crossing some small ravines, and here cross a large ravine and another in the next mile; pass Bara Banda at 5½ miles, Shahalam at 9 miles, crossing many small ravines; then turn west and cross the Sindai Khwar at 13 miles; a camping ground to the west of the village; water from the ravine. This is only a track, and the ravines require making for artillery. From Ganderi the farther advance would depend on circumstances. *Vide* Utmankhel.

No. 343.

MARI TO HARIPUR—By UPPER ROAD.
As far as Dungagali, *vide* No. 499, Q. M. G.

3. DAMTAWAR—8 miles—28 miles.
   Supplies, water procurable; camping ground good.

4. HAVELIAN—10 miles—38 miles.
   Cross the Dorh below Damtawar, and continue along its left bank to Rajora and Havelian camping ground 1 mile beyond the latter on bank of Dorh at point where Abbottabad and Haripur road joins; supplies and water procurable.
5. HARIPUR—14 miles—52 miles.
   Thence *vide* No. 62, Q. M. G.

No. 345.

MEKHTAR TO ZHOB—

1. JAR.
   A short march, level; a few Kakar encampments here; water in the bed of a water-course.
2. MARGHA.
   Long march, but level along a valley; water in pools.
3. TANGI.
   Water from a stream.
4. TAODA.
   Mouth of the Tangi valley; good water from springs.
5. STERANI.
   A few Pathan jugehs; water good, from springs.
6. ZHOB.

No. 346.

NAOSHAHRA TO ABAZAI—
Distance 34½ miles, 3 stages. *Vide* No. 521, Q. M. G.

No. 347.

NAOSHAHRA TO ABBOTTABAD—By GRAND TRUNK ROAD, KALA-KI-SARAI, and HARIPUR.
Distance 99 miles, 10 stages. *Vide* Nos. 251, 2, Q. M. G.

No. 348.

NAOSHAHRA TO ATAK—By GRAND TRUNK ROAD.
Distance 18½ miles, 2 stages. *Vide* No. 251, Q. M. G.

No. 349.

NAOSHAHRA TO BANU—By PESHAWAR, KOHAT PASS, and KOHAT.
Distance 148 miles, 11 stages. *Vide* Nos. 251, 536, 391, Q. M. G.

No. 350.

NAOSHAHRA TO BANU—By JALUZAI, KOHAT PASS, KOHAT.
Distance 138½ miles, 9 stages. *Vide* Nos. 524, 391, Q. M. G.

No. 351.

NAOSHAHRA TO CHARAT—By JALUZAI.
Distance 25 miles, 3 stages. *Vide* No. 522, Q. M. G.

No. 352.

NAOSHAHRA TO DARBAND—By GRAND TRUNK ROAD, KALA-KI-SARAI, HARIPUR. TAPLA.
Distance 105 miles, 10 stages. *Vide* Nos. 251, 62, 4, Q. M. G.

No. 353.

NAOSHAHRA to DARBAND—By Hoti Mardan, Torbela, Tapla.
Distance 87 miles, 8 stages. *Vide* Nos. 523, 5, 4, Q. M. G.

No. 354.

NAOSHAHRA to FIROZPUR—By Grand Trunk Road, Mian Meer, and Ganda, Singwala.
Distance 298½ miles, 31 stages. *Vide* Nos. 251, 438, Q. M. G.

No. 355.

NAOSHAHRA to HOTI MARDAN—
Distance 15 miles, 1 stage. *Vide* No. 523, Q. M. G.

No. 356.

NAOSHAHRA to KAMALPUR—By Grand Trunk Road and Atak.
Distance 32½ miles, 3 stages. *Vide* Nos. 251, 66, Q. M. G.

No. 357.

NAOSHAHRA to KOHAT—By Grand Trunk Road, Peshawar, and Kohat Pass.
Distance 64 miles, 5 stages. *Vide* Nos. 251, 536, Q. M. G.

No. 358.

NAOSHAHRA to KOHAT—By the Charat Pass.
Vide No. 343 to Charat, thence No. 280 to Garo, thence No. 237 to Kohat.

No. 359.

NAOSHAHRA to KOHAT—By Jaluzai and the Kohat Pass.
Distance 54½ miles, 3 stages. *Vide* No. 524, Q. M. G.

No. 360.

NAOSHAHRA to KOHAT—By the Jawaki Pass.
To Jaluzai, *vide* No. 351.
2. Taruni—14 miles—28 miles.
The road on leaving immediately crosses the Shah Kot ravine and turns south-west across a stony plain for 4 miles to Spinkhak, passing two large and several small ravines. Thence crossing many more ravines and passing under low stony hills it reaches Shamshatu 7½ miles. Thence over a raviny plain, leaving the main road at 9 miles, and turning south passes Karm-ka-talao at 10 miles, and at 12½ miles enters hills by the Bori Pass; pass Bori at 13 miles, and on to Taruni 14. Thence No. 538, Q. M. G.

No. 361.

NAOSHAHRA to KOHAT—By the Kanakhel Pass.
Distance 72½ miles, 6 stages. *Vide* No. 525, Q. M. G.

No. 362.

NAOSHAHRA to KOHAT—By the Mirkalan Pass.
To Jaluzai No. 343. Thence *vide* No. 537, Q. M. G.

No. 363.

NAOSHAHRA TO LAHOR—By GRAND TRUNK ROAD.
Distance 243½ miles, 25 stages. *Vide* No. 251, Q. M. G.

No. 364.

NAOSHAHRA TO MARI—By GRAND TRUNK ROAD and RAWAL PINDI.
Distance 111½ miles, 11 stages. *Vide* Nos. 251, 558, Q. M. G.

No. 365.

NAOSHAHRA TO MULTAN—By GRAND TRUNK ROAD, LAHOR, AKBAR, and HARAPA.
Distance 450 miles, 44 stages. *Vide* Nos. 251, 447, Q. M. G.

No. 366.

NAOSHAHRA TO PESHAWAR—By GRAND TRUNK ROAD.
Distance 26½ miles, 2 stages. *Vide* No. 251, Q. M. G.

No. 367.

NAOSHAHRA TO PIHUR—

1. AKORA—8½ miles. *Vide* No. 251, Q. M. G.
2. TORDHER—9 miles—17½ miles.
   Follow the trunk road for 4½ miles, then turn to the north-east to the Jahangira ferry, cross Kabal river, pass Jahangira at 5 miles and go over a level country to Tordher.
3. ZEDA—10½ miles—28 miles.
   The road goes over a fine cultivated plain; pass Tanim 2 miles, and Kunda at 9 miles; from Zeda, there is a road to Swabi 4 miles.
4. PIHUR—10 miles—38 miles.
   The road continues over the plain; cross Badrai Khwar at 1 mile, pass Thandkui at 3 miles, Marghoz 3½ miles, Kalabat 4½ miles, Kotha 6½ miles, Topi 8½ miles, encamp 1½ miles beyond Topi.

No. 368.

NAOSHAHRA TO RAWAL PINDI—By the GRAND TRUNK ROAD.
Distance 74½ miles, 7 stages. *Vide* No. 251, Q. M. G.

No. 369.

NASRATI COUNTRY TO CHAONTRA—

The routes beginning from the west are—

1. MADAK—Through Suraj Khel and over Madak hill—comes out at Karak; difficult; laden mules and horsemen can do it.
2. SKARAI—Comes out at Mithakhel; very difficult; horsemen must often dismount; hard work for mules laden.
3. KHOSERA—Comes out by Lal Khan Ghundi of the Esak; horsemen and laden mules can do it.
4. GHAZI KHAN—Comes out by Sangini Sir; horseman must sometimes dismount; laden mules can go.
5. SALIARA—Comes out by Azad Ghundi (Manzai); a foot-path only.
6. CHICHALI—Up Loeghar ravine to Chanu Khel, descend to Chichali Pass, and out over Angashi crest to Dama; fit for laden camels.

No. 370.

PESHAWAR TO ABAZAI—By HASHTNAGAR.

1. KABAL RIVER—10½ miles.
   The road is good throughout; at 6 miles pass road to Mardan.

2. CHARSADA—6 miles.
   Cross Kabal River by ferry at starting; at 2½ miles cross the Adizai by foot except in wet weather; at 3½ miles cross Swat River at the Prang ferry; at 4½ miles pass through Prang, then on to Charsada; encamp beyond the Tehsil; the road is good throughout.

3. ABAZAI—16 miles—32½ miles.
   The road is good throughout; pass Rajar at ½ mile, Utmanzai 1½ miles, Turangzai 3½ miles, thence *vide* Route No. 311.

No. 371.

PESHAWAR TO ABAZAI—
Another route as far as the ADIZAI. *Vide* No. 370, 13 miles.

2. ABAZAI—12 miles—25 miles.
   Leave the Shabkadr road soon after crossing, and go by the villages of Hajizai, Kangra, Marozai, Kotozai, to Sadrgarhi on the Shabkadr road; a village track practicable for all animals, except camels, in the irrigating season.

No. 372.

PESHAWAR TO ABBOTTABAD—By the GRAND TRUNK ROAD, KALA-KI-SARAI, and HARIPUR.
Distance 126 miles, 12 stages. *Vide* Nos. 251, 2, Q. M. G.

No. 373.

PESHAWAR TO ATAK—By the GRAND TRUNK ROAD.
Distance 45 miles, 4 stages. *Vide* No. 251, Q. M. G.

No. 374.

PESHAWAR TO BAJAWAR (MIANKALA)—By the MOHMAND COUNTRY.
As far as Kudkili, *vide* No. 398.
   Thence the road descends to Pitao in the valley, and then up the Matai valley and over a pass into Bajawar, Nawagai, then to Miankala.
   This route is practicable for laden mules.

No. 375.

PESHAWAR TO BAJAWAR—By the MOHMAND COUNTRY, ANOTHER ROUTE.
   The road goes by Nos. 398 and 366, to Pitao, then descends along an open valley to the east to Danash Kul, whence a road goes to Nawagai. It is practicable for laden camels.

No. 376.

PESHAWAR TO BAJAWAR—By SWAT.
As far as Malakand, *vide* No. 427. Thence the marches are—
KHAR-UCH-SHAGI-MIANKALA.
   This is practicable for laden camels, and the above stages are calculated for these animals. *Vide* No. 368.

No. 377.

PESHAWAR TO BANU—By the KOHAT PASS and KOHAT.
Distance 121½ miles, 9 stages. *Vide* Nos. 536, 391, Q. M. G.

No. 378.

PESHAWAR TO BUNER—By BRITISH BAIZAI and BARMUL.
KUI—15 miles.
   To Tarakai 11 miles, *vide* No. 427. The road then goes over a plain to Kui. Thence *vide* Barmul and Bazdara. (*q. v.*)

No. 379.

PESHAWAR TO BUNER—By BRITISH BAIZAI and the TANGA PASS.

To Lunkhor, *vide* No. 427.

MIANKHAN—11 miles.

The road goes along the ravine for ½ mile, and then ascends out of it and turns east across country to Likpani, 3½ miles, crossing 4 or 5 ravines, which would have to be made for artillery. Thence the road goes straight across country for 7 miles to Miankhan, thence *vide* Tanga article.

No. 380.

PESHAWAR TO BUNER—By SWAT BAIZAI.

To Sherkhana, *vide* Nos. 427, 428.

Thence by the Bazdara Pass (*q. v.*)

No. 381.

PESHAWAR TO CHARAT—By JALUZAI.

Distance 30 miles, 4 stages. *Vide* No. 529, Q. M. G.

No. 382.

PESHAWAR TO DARBAND—By the GRAND TRUNK ROAD, KALA-KI-SARAI, HARIPUR, TAPLA.

Distance 132 miles, 12 stages. *Vide* Nos. 251. 62, 4, Q. M. G.

No. 383.

PESHAWAR TO DARBAND—By NAOSHAHRA, HOTI MARDAN, TORBELA, and TAPLA.

Distance 113½ miles, 10 stages. *Vide* Nos. 251, 5, 23, 5, Q. M. G.

No. 384.

PESHAWAR TO DERA GHAZI KHAN—By the KOHAT PASS, KOHAT, BANU, DERA ISHMAIL KHAN, and the DISTRICT ROAD.

Distance 339½ miles, 28 stages. *Vide* Nos. 536, 391, 122, 198, Q. M. G.

No. 385.

PESHAWAR TO DERA ISMAIL KHAN—By the KOHAT PASS, KOHAT, BANU, and the DISTRICT ROAD.

Distance 210½ miles, 15 stages. *Vide* Nos. 536, 391, 122, Q. M. G.

No. 386.

PESHAWAR TO DIR—By SWAT.

To Aladand by either of the routes Nos. 427, 428.

UCH—9 miles.

The road goes straight for the Swat River, which is crossed on rafts.

SHAMSHIKHAN—15 miles.

Cross an easy pass into Talash, then continue down its valley to Shamshikhan on the bank of the Panjkora.

MIANKALA—12 miles.

Cross the Pankjora to Kotkai, then through a valley to Miankala.

KANBAT—12 miles.

The road goes up the Sandul valley.

JANBATAI—12 miles.

Ascend to the Janbatai Pass and then descend to the village. Both are very stiff, but there are springs of water on the way. The north side of the pass is a dense pine forest.

SURBUT—12 miles.

The road goes down the Birahvoz valley; half-way cross at Bandai, the frontier of Dir.

DIR—12 miles.

Cross the Dir River at junction with Panjkora, and continue up its left bank to Dir.

No. 387.

PESHAWAR TO DIR—By SWAT and the MANJAI GHAKHAI.

To Aladand by any of the routes Nos. 427, 428.

GHALEGAI.

Cross the river and proceed to Ghalegai in Abakhel territory.

KANGUGAR—In NAIKBIKHEL.

TAL DARDIAL.

Cross Manjai Ghakhai. In Naikhi Khel.

GIAGANRAI.—In MALIZAI.

Tormang. In Malizai.

DIR.

A long march.

No. 388.

PESHAWAR—To the DOABA FORTS and back.

1. MICHNI—14·7.

Country level, open, and fairly cultivated; road tolerably good; nalas difficult after heavy rain; pass Darbangi at $3\frac{3}{4}$, Mathra at $8\frac{1}{2}$, and cross the river at $13\frac{1}{2}$ miles; 2 nalas crossed.

2. SHABKADR—7·6—22·5.

Country fairly cultivated; road good; pass Miankhel, a police post, at $3\frac{3}{4}$ miles.

3. ABAZAI—7·2—29·7.

For remarks see route No. 532, Q. M. G. Back to Shabkadr, same as above.

4. DANDZAI—8 miles—30 miles.

The road as above; at 4 miles ford the Adizar in dry weather, ferry during rains; at $7\frac{1}{2}$ cross Kabal by bridge-of-boats, or ferry, according to season.

PESHAWAR—9 miles—39 miles.

The road as above; at $2\frac{1}{2}$ pass Dandzai police station; at $3\frac{1}{2}$ a ravine by bridge. The whole distance, counting the return from Abazai to Shabkadr, is 47 miles.

No. 389.

PESHAWAR TO FIROZPUR—By the GRAND TRUNK ROAD, MIAN MIR, and GANDA SINGWALA.

Distance 322 miles, 33 stages. *Vide* Nos. 251, 438, Q. M. G.

No. 390.

PESHAWAR TO GHAZNI—By the KHAIBAR PASS, JALALABAD, and KABAL.

Distance 275 miles, 26 stages. *Vide* Nos. 528, 141, Q. M. G.

No. 391.

PESHAWAR TO HERAT—By JALALABAD, KABAL, KANDAHAR, and GIRISKH (the NORTHERN ROUTE).

Distance $877\frac{1}{2}$ miles, 75 stages. *Vide* Nos. 528, 141, 142, Q. M. G.

No. 392.

PESHAWAR TO HOTI MARDAN—By the GRAND TRUNK ROAD and NAOSHAHRA.

Distance $41\frac{1}{2}$ miles, 3 stages. *Vide* Nos. 251, 523, Q. M. G.

No. 393.

PESHAWAR TO HOTI MARDAN—By NISATHA.
Distance $32\frac{1}{2}$ miles, 2 stages. *Vide* No. 531, Q. M. G.

No. 394.

PESHAWAR TO HOTI MARDAN—By SHABKADR and ABAZAI.
Distance 55 miles, 5 stages. *Vide* No. 532, Q. M. G.

No. 395.

PESHAWAR TO JALALABAD—By the ABKHANA ROUTE.

The Abkhana or Water-route leaves British territory at the base of the low hills on the right bank of the Kabal River opposite Michni. Fords the river at the Chuna Gudar opposite Shahmusahel. Thence it makes a steep rounding rocky ascent of about 2 miles to a few huts known as Pakhan, a mile from which over level ground near the crest of the range is Haidar Khan, where there is room for a comfortable encampment, good water and grass procurable, but no supplies. After leaving Haidar Khan about 2 or 3 miles, a rough descent is made to the Kabal River, which is again forded at a point known as the Gata Gudar. A rough ascent is then made to Loi Shalman, where Tartara route is joined.

No. 396.

PESHAWAR TO HOTI MARDAN—By MICHNI, SHABKADR, and ABAZAI.
Distance 60 miles, 5 stages. *Vide* No. 533, Q. M. G.

No. 397.

PESHAWAR TO JALALABAD—By the AFRIDI COUNTRY.

A road goes by Maidan to Pesh Bolak, and also one called the Dadgala Route from Bazar. Nothing is known of either.

No. 398.

PESHAWAR TO JALALABAD—By the KARAPA ROUTE.

To SHABKADR. *Vide* No. 388, 2 stages, 17 miles.

Thence the stages are—3, Azimkila 15 miles; 4, Kudkila 12 miles; 5, Monzarichina 15 miles; 6, Gosta 15 miles. Thence cross the Kabal River by ferry to Basaul, and continue by route No. 528, Q. M. G., to Jalalabad.

Leaving Shabkadr this enters the hills at a small village called Durwesh, continues first along a dry, stony water-course, then along the sides of low hills, through the village of Regmena in Pandiali. Descends again to the water-course, crosses and rises and falls alternately over dry, low, stony, hillocks for some 3 or 4 miles beyond. Then rises to the Karapa and descends about $\frac{1}{2}$ a mile to the Gandao village of Azimkila, where water and forage are procurable. Supplies may be obtained from Gandao. The next march passes through the Gandao valley close by several villages, and often over rice-fields; the rising to and passing over the Tora Tiga Gali descends about 2 miles to a few huts known as Kudkila in Hatimzai. Here water and grass are procurable. From this the road descends to the bottom, and continues along the course of the stream of the Khwazai country. Passes through several villages, and rises to Manzarichina under the Kotal. Water and grass are procurable, and supplies should be obtainable from the large Baizai and Khwaizai villages *en route*. Leaving this village the road ascends about a mile and a half to the Kotal on the Kabal border, and descending thence continues along the slope of the hills above the bed of a large stream which enters the Kabal River near Gosta opposite Basaul, *vide* route No. 528, Q. M. G. This is the longest, but easiest and safest Kafilah route to Jalalabad.

At Manzarichina a pathway strikes off to the left, and passing over a low range of hills descends to Pulosi on the Kabal River, and continues along the left bank of the river to Lalpura. This road is rough and rocky, and about 8 miles longer. A path sometimes used by Kafilahs leaves Muthra police station, enters the hills under the Chingai peak, and passing to the north of it crosses a high gali and then descends into the Pundiali valley. Up to this point, it is rough and difficult. It now passes over undulating cultivated ground, crosses a low gali under the Torkamr peak, descends to Danish Kul, crosses the stream into Utmanzai, and thence becoming more difficult crosses the Kabal Sapar range and enters Bajawas.

No. 399.

PESHAWAR TO JALALABAD—By the KHAIBAR.
Vide Route No. 528, Q. M. G., and article Khaibar.

No. 400.

PESHAWAR TO JALALABAD—By the TARTARA ROUTE.

The Tartara route leaves British territory near the police station and village of Kafar Deri, proceeds along a dry, stony, narrow water-course, between low rocky hills, as far as the small village of Zamukabara, about 4 miles, thence a winding steep, but rather short ascent is made to Laurimena on a spur of Tartara. After which comes a succession of winding, stony, rough ascents and descents over low dry rocky successive spurs of Tartara to Shahidmena, a few huts where water and forage are procurable, but no supplies; from thence a few more similar ascents and descents bring us to a few huts known as Kam Shalman. Here two roads branch off, one winding first up to the left to a gali in a high spur of Tartara and thence down to the bottom of the Loaigai valley, where it joins the Khaibar route not far from Lalabeg Garhi. The other descends to the right to the Kabal River, and thence re-ascends by a very difficult path to Loi (Great) Shalman, where water and forage are procurable, but few, if any, supplies. This route is only used when the melting of the snow in the higher ranges makes the Kabal River unfordable. After leaving Shalman, the road ascends to the Kotul forming the Kabal border, and thence a steep rough descent is made to Kam (Lesser) Daka on the Kabal River; opposite to it on the left bank of the river is the large village of Lalpura, the residence of the Monmand Chief. From Kam Daka to Loi Daka, the road continues along the right bank of the Kabal River, and joins the Khaibar route.

From Daka, *vide* Route No. 328, Q. M. G.

No. 401.

PESHAWAR TO JHELAM—By the GRAND TRUNK ROAD.
Distance 167 miles, 15 stages. *Vide* No. 251, Q. M. G.

No. 402.

PESHAWAR TO KABAL—By the KHAIBAR PASS and JALALABAD.
Distance 190½ miles, 19 stages. *Vide* No. 528, Q. M. G.

No. 403.

PESHAWAR TO KAMILPUR—By the GRAND TRUNK ROAD and ATAK.
Distance 59 miles, 5 stages. *Vide* Nos. 251, 66, Q. M. G.

No. 404.

PESHAWAR TO KAMILPUR—By the KANAKHEL PASS and NILAB.
Distance 68 miles, 7 stages. *Vide* No. 534, Q. M. G.

No. 405.

PESHAWAR to KANDAHAR—By the Khaibar Pass, Jalalabad, Kabal, Ghazni, and Kalat-i-Ghilzai.
Distance $508\frac{1}{2}$ miles, 48 stages. *Vide* Nos. 528, 141, Q. M. G.

No. 406.

PESHAWAR to KASHKAR—By the Khaibar Pass, Jalalabad.
Distance 260 miles, 20 stages. *Vide* No. 535, Q. M. G.

No. 407.

PESHAWAR to KOHAT—By the Kohat Pass.
Distance $37\frac{1}{2}$ miles, 3 stages. *Vide* No. 536, Q. M. G.

No. 408.

PESHAWAR to KOHAT—By Jaluzai, the Mierkalan Pass.
Distance 85 miles, 7 stages. *Vide* No. 537, Q. M. G.

No. 409.

PESHAWAR to KOHAT—By the Jawaki Pass.
Distance 66 miles, 7 stages. *Vide* No. 538, Q. M. G.

No. 410.

PESHAWAR to KOHAT—By the Kanakhel.

1. Urmur—
The road leaves the old Atak road, about 4 miles from Peshawar, and from thence crosses the valley in a south-easterly direction. Water appears to be scarce, and little cultivation is seen; water is obtained from a tank.

2. Jaluzai—
The road is very good; water is obtained from springs; supplies procurable.

3. Kanakhel—
From Jaluzai the road skirts the base of the hills, passing some small Khatak hamlets under the hills, and entering the range at 6 miles distance from hence, it follows the course of a nala, the bed of which being filled with the debris of slate rocks makes a good road; water from springs.

4. Garo—
The summit of the range of hills is reached about 6 miles from Kanakhel; the descent on the southern side is very steep and difficult. On reaching the plain beneath the road passes through some rocks of cemented boulders, and then enters the Khwara jungle, a dense mass of low trees.

Thence, *Vide* No. 252.

No. 411.

PESHAWAR to KOHAT—By the Charat Pass.
To Charat, *vide* No. 381.

Garu—8 miles.

The road descends by a very steep, narrow, and difficult pass, much obstructed by huge boulders and scrub for $1\frac{1}{2}$ miles to the bed of the ravines, whence the road is quite good, but the rough ravines and thorny jungle pass Maroba at 5 miles. This pass is just practicable for mules, not for camels. Luka Talas can be made in one long march. Thence *vide* No. 252.

No. 412.

PESHAWAR to LAHOR—By the Grand Trunk Road.
Distance 270 miles, 27 stages. *Vide* No. 251, Q. M. G.

No. 413.

PESHAWAR TO LALPURA—By SHABKADR and the KARAPA PASS.
Distance 78½ miles, 7 stages. *Vide* No. 539, Q. M. G.

No. 414.

PESHAWAR TO LALPURA—By SHABKADR and PANDIALI.
Distance 79½ miles, 8 stages. *Vide* No. 540, Q. M. G.

No. 415.

PESHAWAR TO MAIDAN AFRIDI—

1. ALAM GUDAR—10 miles.
   The road is quite good the whole way; water abundant; no supplies; encamping ground good.
2. BARA RIVER—14 miles.
   The road crosses the plain of Gandao, ascending gradually to the Gandao Pass at 7 miles, then it descends to and continues along the Bara River, passing Bashi and other villages. Thence the road continues up the Bara River. It is practicable for laden camels.

No. 416.

PESHAWAR TO MARI—By the GRAND TRUNK ROAD and RAWAL PINDI.
Distance 138 miles, 13 stages. *Vide* Nos. 251, 558, Q. M. G.

No. 417.

PESHAWAR TO MULTAN—By KOHAT, BANU, DERA ISHMAIL KHAN, LEIA, MOZAFARGARH.
Distance 364 miles, 29 stages. *Vide* Nos. 536, 391, 122, 492, 470, Q. M. G.

No. 418.

PESHAWAR TO MULTAN—By the GRAND TRUNK ROAD, JHELAM, SHAHPUR, JHANG, and SARAI SIDHU.
Distance 429 miles, 40 stages. *Vide* Nos. 251, 348, 353, 474, Q. M. G.

No. 419.

PESHAWAR TO NAOSHAHRA—By the GRAND TRUNK ROAD.
Distance 26½ miles, 2 stages. *Vide* No. 251, Q. M. G.

No. 420.

PESHAWAR TO THE PANDIALI MOHMANDS—

There are several ways of getting at Pandiali, either from Shabkadr to Regmena by the Burhan Khel valley over a pass to the Isakhel valley, or (2) from Mata to Burhan Khel by the Ali Kandi Route, or (3) to Isakhel by a path which leaves the Ali Kandi and goes direct over the hill to Daz, or (4) along the bank of the Swat River to the Isakhel valley direct. The two first are practicable for laden animals, the last only with difficulty. No. 3 only for footmen.

No. 421.

PESHAWAR TO RAWAL PINDI—By the GRAND TRUNK ROAD.
Distance 101 miles, 9 stages. *Vide* No. 251, Q. M. G.

No. 422.

PESHAWAR to RAWAL PINDI– By NILAB.

As far as Kanakhel. *Vide* No. 410. Thence to.

KAHI—10 miles.

Country hilly, wild, and barren; road practicable for laden camels; for 2 miles tolerably good, running along the bed of a nala; it then crosses the Kurmakhel Kotul and descends for

KOWA—11 miles.

Over a raviny country, cross the Indus. Two miles for another nala, along which it runs for some distance, then through the Khwara to Kakee.

NILAB—10 miles—54-4.

Country undulating and jungly; cultivation increases as the river is approached; road tolerably good.

DHER—2-4—57-0.

Cross the Indus at Jabi, a short distance above Dher.

KAMILPUR—11-0—68-0.

Country undulating and raviny, with cultivation; road fair, but cut up by water-courses as it crosses the whole drainage.

HATI—9 miles.

Country slightly hilly, with fair cultivation; road tolerable; pass Mirza at 1 mile, and join the Trunk Road at 8¾ miles; supplies and water procurable.

HASAN ABDAL—14¼ miles.

Along the Grand Trunk Road metalled.

JANIKA SANG—14¾ miles.

Along the Grand Trunk Road.

RAWAL PINDI—13½ miles.

Along the Grand Trunk Road.

No. 423.

PESHAWAR TO RAWAL PINDI—By SHADIPUR.

As far as Luka Talas, *vide* No. 537, Q. M. G., thence to Shadipur is 3 miles by a good road. From Shadipur there is a road to Nara on the Rawal Pindi district.

No. 424.

PESHAWAR TO SIALKOT—By the GRAND TRUNK ROAD and VAZIRABAD.

Distance 237 miles, 23 stages. *Vide* Nos. 251, 584, Q. M. G.

No. 425.

PESHAWAR TO SRINAGAR—By the GRAND TRUNK ROAD, RAWAL PINDI, MARI, and BARAMULA.

Distance 268 miles, 25 stages. *Vide* Nos. 251, 558, 501, Q. M. G.

No. 426.

PESHAWAR TO SRINAGAR—By the GRAND TRUNK ROAD, ABBOTTABAD, MOZAFARABAD, and BARAMULA.

Distance 275 miles, 23 stages. *Vide* Nos. 251, 2, 9, Q. M. G.

No. 427.

PESHAWAR TO SWAT—By the MALAKAND PASS.

1. NAGHUMAN RIVER—8 miles.

Road made and good, passing immediately under the Fort of Peshawar; and at 3-1 crossing the Buhni, a small stream always fordable. A mile or so further on cross another small stream by a fine packa bridge of three arches built by the Sikhs, and at 5-5 near to the village of Khazana ford the Shah Alam branch of the Kabal River with generally 2 or 3 feet of water in it; at 8-6 cross the Naghuman or principal branch of the Kabal River by a bridge-of-boats.

TURANGZAI—12 miles—30 miles.

Road merely a country one, crossing innumerable water-cuts very bad for guns. Country richly cultivated and covered with villages. At 1-4 ford the Adozai branch of the Kabal river. At 8-3, after passing the villages of Dubb, Sewari, Bok Jana, Hariana Guggur, and Soakur, ford the Swat river opposite the village of Tarnao (this ford is practicable during eight months of the year). At Turangzai forage and provisions abundant; water from a branch of the Swat river.

JALALA—14½ miles—34½ miles.

A large village situated on the left bank of the Chalpani nala, from whence its inhabitants are supplied with water. The road from Turangzai is a beautiful one, traversing the uncultivated plain of Hashtnagar. At 2 miles from Turangzai the road crosses a deep ravine which has been made practicable for guns, and again immediately before arriving at Jalala, the road for about ½ a mile winds down the banks of the deep mountain torrent on which Jalala is situated. From Jalala the Ranizai country is reached.

4. DARGAI—14 miles.—47 miles.

The road is good throughout, practicable for laden animals. Country for 4 miles undulating, but after passing Shergorh (the last British village) it becomes hilly, broken, and raviny; road very fair, crossing a difficult ravine with banks from 30 to 50 feet high; immediately before reaching Shahkot, this ravine would require a great deal of labor to make it passable for guns; 6 nalas crossed. Country hilly, broken, and raviny; road tolerable, 4 nalas crossed.

MALAKAND KOTAL—9 miles—58 miles.

From Dargai to the foot of the Kotal is 4½ miles, the first 2½ of which are open, crossing one deep and a few small ravines; as the angle formed by the Dargai spur and the main range is neared, the road becomes commanded by the lower spurs on both sides, specially by two, one of which extends almost across the little valley; after passing these two spurs the road runs into a little basin at the apex of the valley, and passing a tank of water, turns short round to the left to ascend the Kotal. The ascents of the two Kotals also resemble each other, except that Malakand is considerably longer, and the road is only wide enough for the passage of a pair of bullocks at a time; horsemen pass over it, as do camels, but traders generally make the loads very light before commencing the ascent. On the crest of the Kotal two huge masses of rock encroach considerably on the roadway; beyond them is an open space, which affords encamping ground for 3 or 400 bullocks, and close by is a small spring of water. The hills right and left, though rugged and steep, are everywhere accessible to good Light Infantry, and there is a pathway which, leaving the road about a mile from the bottom of the Kotal, leads right up the face of the hill to the huts at the spring. The main road is here and there commanded from spurs on both sides, but all these can be crowned without difficulty.

5. KHAR—6 miles—64 miles.

The descent from the Kotal is neither so long nor so difficult as the ascent; the road runs right down the face of the hill two-thirds of the way, and after a zig-zag or two again takes a straight course; it is not commanded on either side, and in many places six bullocks can go abreast. The village of Khar is about 3 miles from the foot of Kotal. This is by far the best road into Swat, and the one chiefly used by traders from Peshawar and the Kohat salt mines; it is also the only road fit for the passage of a body of troops with any baggage. Thence to Aladand is about 6 miles up the river by a good road.

No. 428.

PESHAWAR TO SWAT—By the MORA PASS.

To Jalala 34½ miles. *Vide* No. 427.

4. TARAKAI—16 miles—50½ miles.

To Lunkhwar 6 miles, the country is quite open, crossing one comparatively easy ravine. Thence there are two nasty ravines to be crossed, not practicable for artillery without making. Thence to Alu the country is open, only crossing one small ravine; the road then descends to the Kalpani ravine at the junction of the Sardh ravine, and continues up it for 600 yards, and ascends out of it opposite Kasima and then runs north-east to Tarakai.

5. MORA BANDA—14 miles—64 miles.
The road goes to Pali 7 miles along the bed of a ravine, and then crosses out of it to Sherkhana, when it again crosses and skirts the hills on the left for two miles, after which it crosses two smaller ravines and arrives at this stage. The encamping ground here is very confined.
6. MORA KOTAL—10 miles—74 miles.
The Mora Kotal is considerably steeper than the Malakand, and the road over it into Swat is longer by 4 miles; it rises by a zig-zag path right to the top of the hill, which is higher than the Malakand, and not so good, though used by the Sowars of the Pali Khans and Yusafzai traders. The face of the hill to the right and left is encumbered with fragments of rocks, and difficult for footmen, but there is a pathway which leads from the foot of the Kotal over the range, a little to the left of the regular road, and which is dignified with the name of the Charat Pass; it is, however, only practicable for footmen.
7. THANA—9 miles—83 miles.
At about a third of the way down from the Kotal there is a Chunar tree, a little beyond which the road passes the hamlet of Nal Banda, and then winds for 3 miles along the lower features of the Mora hills, entering the valley of Swat at Thana. The Swat River flows about ½ a mile beyond Thana. This and the Mullakund are the only two regular passes into Yusafzai.

No. 429.

PESHAWAR TO SWAT—By the SHAHKOT PASS.
To Tarakai the road is the same as that to the Mora Pass. From this the road goes to Pali over the plain, and then to the Shahkot Pass, *Vide* Shahkot article.

No. 430.

PESHAWAR TO TIRA—
BARA FORT—7 miles.
Thence to commencement of Gandao, 9 miles. Across Gandao to Bara river, 5 miles. Along Bara river to Miro Dara, 5 miles. Ascent of Miro Dara to Uch Pal crest, 8 miles. Thence to Sultanzai, 5 miles. Total 39 miles. From Sultanzai the Bazote valley is 8 miles, and to Upper Tira about 10 miles. There is another longer and more difficult road between the above places which goes by the Tira Toi.

No. 431.

PESHAWAR TO TIRAORAKZAI—By AKHOR.
As far as Akhor 8 miles from Matani. *Vide* No. 536.
BAZOTI—From Akhor, a pass 6 miles in length, and reported difficult, leads to the Utmankhel Orakzai country; thence to Bazoti is easy.
From Bazoti the road goes up the valley, passing Andkhel, Sultanzaiete.

No. 432.

PESHAWAR TO TOTAI—
To TANGI, *vide* Routes No. 370 and 311. Thence the road goes over a rough plain to Ganderi in 5 miles, whence *vide* articles Sindai, Darwazgai, Totai.

No. 433.

PESHAWAR TO THE UTMANKHEL COUNTRY—
To TANGI by ROUTES No. 370, 311. Thence, according to circumstances, all the roads known are detailed in the article Utmankhel. If the eastern sections are to be attacked, Ganderi would be the place for the depôt; if the western, Abazai or Mata, if it was determined to go through the Mohmand country.

No. 434.

RAJANPUR TO ABBOTTABAD—By the DISTRICT ROADS, DERA GHAZI KHAN, DERA ISHMAIL KHAN, BANU and KOHAT.

Distance 519½ miles, 43 stages. *Vide* Nos. 193, 198, 122, 391, 7, Q. M. G.

No. 435.

RAJANPUR TO BANU—By the DISTRICT ROADS, DERA GHAZI KHAN, and DERA ISHMAIL KHAN.

Distance 296 miles, 24 stages. *Vide* Nos. 193, 198, 122, Q. M. G.

No. 436.

RAJANPUR TO BANU—By the FRONTIER ROAD. Distance 311 miles, 27 stages. *Vide* No. 127, Q. M. G.

No. 437

RAJANPUR TO BARKHAN—By the GORANDANI ROAD.

As far as Harand. *Vide* No. 156, 3 stages, 33 miles.

4. GORONDANI—20 miles—53 miles.

Proceeding over the Pachad lands, and in a north-westerly direction from Harand, enter on the Kosrah ravine, follow its course to the foot of Gorondani; water from the stream of this name, a large pool; good fodder and wood. Camp at Jour ka Toba, near Nila Lakri.

5. CHITRI or GOHAR KA CHAH—12 miles—65 miles.

Shortly after leaving camp ascend Gorondani hill by the Gorondani water-course, which is very difficult, being, in addition to its stiff ascent, strewn with large rocks. It is practicable for laden bullocks, on which corn is sent down to the Derajat from the Khetran country, but very hard for horses. Crossing Gorondani (on the top of which snow falls in winter, but does not lie any time), descend ½ a mile or so to a small sort of basin known as Chitri; water, grass, the former from a spring.

6. CHACHE KA KOT—15 miles—8C miles.

A steady descent (similar to the east slope of Gorondani) all the way, but about 2 miles to Chache ka Kot, which is situated in Khetran country. Small amount of supplies procurable; water from running stream (Rakni); grass not very abundant. From Chache ka Kot there is a good easy road up the valley of the Rakni to Rothar.

7. HANKI—17 miles—97 miles.

An undulating march, crossing one somewhat difficult ridge. Camp at mouth of Hanki Pass.

8. BARKHAN (LAGARI)—17 miles—114 miles.

Through the Hanki pass; somewhat stiff, leaving Mazara hill, a very stiff mountain to the north-east. The pass is practicable for laden camels. The 5th and 6th marches render this difficult for camels; the rest of the march is practicable for any laden animals.

No. 438.

RAJANPUR TO BARKHAN—By DRAGAL and MAT.

As far as Harand. *Vide* No. 156, 3 stages, 33 miles.

4. SHIRA FOOT of DRAGAL.
5. KHATKI.
6. MAT.

From Mat there is a good easy road up the valley of the Rakni to Chache ka Kot, 16 miles.

7. KACHAR—12 miles.

A fair march, crossing the Suka Roh about half-way, which is not a stiff ascent. Camp in a plain of meadow land; water in pools.

8. BARKHAN—11 miles.

Over Kachar plain, cross the Dhaolah Roh, which is not very hard, and down by the Shirki water-course; running water and springs in places. The above are two fair camel marches of from 12 to 14 miles each.

No. 439.

RAJANPUR TO BARKHAN—By HARAND MARI.

As far as Harand. *Vide* No. 156, 3 stages, 33 miles.

4. MARI—22 miles—55 miles.

Striking off from the fort south-westerly over the plain enter the Kaha, a perennial stream; water from a few inches to 3 feet deep good, though slightly brackish; bed sandy; follow its bed for a few miles within the hills which command it; at times very steep, but generally accessible to infantry and mountain guns. Leaving the Kaha, the road winds in and out through the hills, which are here of limestone formation, devoid of trees or shrubs. The route might without much trouble be made practicable for artillery. Leaving the Kaha, the route goes southerly, entering upon the Mirlar and following the Kalgari branch of that pass; the Kalgari is a broad nala, its bottom strewn with boulders, and commanded by hills, some of which rise to a good height on either side; water is procurable at Garmaf, a point about 15 miles from Harand, 12 miles from Drigri. From this the ascent to Mari commences by a circuitous path, which climbs the hill in a north-easterly direction. The hill is steep and rocky, practicable for camels, if not heavily laden. Water-supply from a spring at the western extremity of the hill. A small rest-house, about 1 mile from the spring, and at the south-west of the plateau.

5. SHAM PIAIN—18 miles—73 miles.

Descend the hill westerly, slope gradual, road stony, but easy for laden animals. Cross the Ziarat plain, from which the road follows the Mari underfeatures southerly, traversing the Daraz, a basin or valley somewhat similar to, but twice the size of, the Ziarat. Hence the road turns off westerly over a low rocky ridge, and from that slopes very gradually down to the Sham; it crosses one or two very small water-courses draining into the Charchar (Kalchas), the most important of which is the Phalkani, a stream containing a supply of excellent running water. Camp on left bank of the Kalchas. Water, fodder, and firewood abundant.

6. MORUNJ—16 miles—89 miles.

A somewhat stiff descent, practicable only for footmen and horsemen, extremely difficult for cattle. 7, 8, and 9 as in route No. 441, *viz.*, 3 stages, 46 miles. This cuts off the circuit of the Sham and Philawar plain, but is said never to be used by horsemen.

No. 440.

RAJANPUR TO BARKHAN—By MATH.

As far as MORANJ. *Vide* No. 439, 6 stages, 89 miles.

7. MATH—15 miles—104 miles.

The road is practicable for camels the whole way, but is difficult in parts. It climbs one stiff ascent, the Draz, about half-way over a spur from the Gorandani ridge.

8 and 9. To BARKHAN—23 miles—127 miles. *Vide* No.

No. 441.

RAJANPUR TO BARKHAN—By the CHACHAR PASS and SHAM PLAIN.

As far as Drigri. *Vide* No. 156, 2 stages, 23 miles.

3. TOBA—18 miles—41 miles.

Cross the plain westerly, enter the bed of the Chachar (which runs between low hills) at 6 miles west of Drigri. The Chachar is sandy and free of stones for some miles, but is stony for the last 2 miles or so. Grass from the hills on either bank, and firewood abundant; camping ground extensive; water fair and plentiful.

4. BASH-KA-BHET—18 miles—59 miles.
A somewhat difficult march. The Chachar winds through hills somewhat high, more on the left bank, being the highest. Its bed is strewn with a number of rocks and boulders. Grass and fodder obtainable at Bash-ka-bhet ; good running water. This march is impracticable, in its present state, for field artillery, but could easily be made so.

5. KALCHAR—20 miles—79 miles.
Follow bed of Chachar which, as it gradually nears the Sham Plain, opens out, and becomes far less stony and winding after about 7 miles. The country on either side the Chachar (whose banks, however, are some 8 or 10 feet high) is open and a grassy plain. Kalchar is a fine encamping ground, all that could be desired by way of water, fodder, grass, available.

6. MORUNJ—18 miles—97 miles.
Route northerly; for about 2 miles over grassy sloping underfeature of Mari range, and crossing a low watershed between Mari and Kup, enter the Philawar. Traverse it some 8 miles, course west ; pass the Philawur stream, a stream of good water, and from thence turning off northerly, passing the Siah Koh on the left, cross over a low ridge on to the Morunj valley. A very easy march ; might easily be made fit for wheeled conveyance. Camp on the banks of Kaha. Water, forage, fire-wood in abundance.

7. VATAKRI—21 miles—118 miles.
A tedious march and difficult for beasts of burden, unless lightly laden. At first proceed west over the Morunj parallel to the Kaha, which, however, after a few miles takes a bend. Cross the Kaha, leaving it on the right, and thence turn off northerly for a mile or so between two low ranges of hills; thence westerly over the Nandi Vangak Pass, an ascent of a mile or so, somewhat steep. Descend by an easier path on to the Nisao plain, which traverse at first westerly for a mile or so, then turn off north for 5 miles or so to the foot of a high range of hills, the Gara, which is passed by a difficult kothul; road very difficult for beasts of burden, unless lightly laden, descent similar ; cross the Kaha ; and ascend by a somewhat similar but easier path, the Vatakri range, and from it descend by an easier path to the Vatakri valley; encamp on the banks of the Kaha. Water, fodder, fire-wood in abundance ; a small quantity of supplies available from Barkhan (13 miles off).

8. NAHAR-KA-KOT, or LAGARI BARKHAN—13 miles—131 miles.
Over a plain (the Vatakri and Barkhan), which are separated by a low and easy ridge; water plentiful ; fodder and wood plentiful; supplies to a fair amount from Nahar-ka-Kot.

9 BARKHAN—12 miles—143 miles.
The road lies entirely over a level plain either to the east or west of the Pir Roh ridge, the former being the shorter of the two. The Pir Roh commands the road the whole way, and is precipitous on its north-east slopes, but accessible in other directions. The country passed is meadow land. At about 6 miles some plots of cultivation are passed, and there is cultivation within a short distance round the Pir Roh.

No. 442.

RAJANPUR TO DERA BUGTI—By the CHACHAR.

As far as Bash-ka-bhet. *Vide* No. 441, 4 stages, 59 miles.

5. LANGARI—17 miles—76 miles.
Vide No. 453.

6. KECHI-KA-KOT—15 miles—91 miles.
Vide No. 453.

7. DERA BUGTI—24 miles—115 miles.

No. 443.

RAJANPUR TO DERA BUGTI—

1. PAGET KA THUL—10 miles.
Across the plain ; no water procurable.

2. KHARAG.
A long march, but practicable for camels, though difficult; enter the hills *viâ* the Moghal Pass, which is very easy. Kharag is a watering place in Hindani.

3. NATHIL.
   A long march through some narrow defiles; practicable for laden camels; plenty of water, which is good and clear.
4. BARBAR—Fair march, difficult at first, but after some miles the country opens out.
5. LOTI—Easy march.
6. DERA—

No. 444.

RAJANPUR TO DERA BUGTI—By the SORI PASS.

As far as Loti. *Vide* No. 466, 8 stages, 98 miles.

8. DERA BUGTI—18 miles—116 miles.

The road thence goes across the plain for 5 miles to the Hingankad. This is not more than $\frac{3}{4}$ mile in length, and the ascent is easy, but the road is in many parts very narrow, and the soil rocky; at least 100 men would be required to make it in one day practicable for guns. Beyond the pass the road lies over a level plain narrowed at first by the low spur of the range that separates Marao from Siaf on the right and the Hingan hills on the left, but it gradually opens out as it reaches Dera.

No. 445.

RAJANPUR TO DERA BUGTI—By the SORI AND DASHT GHORAN.

As far as Mandu 8 Kund. *Vide* No. 466, 7 stages, 86 miles.

8. KAJURI KI KUNEB—7 miles—93 miles.

The road is the same as in No. 467, stage 8 to the west of the Jatru Pass, and after leaving it, Kajuri is 2 miles distant. There is an inexhaustible supply of good water here.

9. SUI KUMB—18 miles—111 miles.

The road leaves the Kajuri ravine at once, and crosses a pass over the same ridge as the Rohel ka vad by a very difficult path, and descending into broken ground on the west, reaches the Dasht Ghoran, which it crosses to Sui Kumb. This is a low basin, almost entirely surrounded by rising ground; water good and plentiful.

10. DERA BUGTI—12 miles—102 miles.

The ground is very broken all the way from Sui Kumb to the Dunani Pass over the main range. This is very difficult, and lies up and down a dry water-course much blocked up by huge masses of rock. This crossed, the road goes across the Siaf plain for 4 miles.

This route is very much more difficult than No. 444, and is thought to be barely practicable for artillery.

No. 446.

RAJANPUR TO DERA GHAZI KHAN—By the DISTRICT ROAD.

Distance 78 miles, 5 stages. *Vide* No. 193, Q. M. G.

No. 447.

RAJANPUR TO DERA GHAZI KHAN—By HAJEEPUR and the DISTRICT ROAD.

Distance 79 miles, 5 stages. *Vide* No. 194, Q. M. G.

No. 448.

RAJANPUR TO DERA GHAZI KHAN—By the FRONTIER ROAD.

Distance 98 miles, 8 stages. *Vide* No. 195, Q. M. G.

No. 449.

RAJANPUR TO DERA ISHMAIL KHAN—By DISTRICT ROAD and DERA GHAZI KHAN.

Distance 206 miles, 18 stages. *Vide* Nos. 193, 198, Q. M. G.

No. 450.

RAJANPUR TO DERA ISHMAIL KHAN—By the FRONTIER ROADS and CHAODWAN
Distance 240½ miles, 20 stages. *Vide* Nos. 127, 199, Q. M. G.

No. 451.

RAJANPUR TO FIROZPUR—By KHANGARH, MOZAFARGARH, MULTAN, HARAPA, and AKBAR.
Distance 324 miles, 29 stages. *Vide* Nos. 493, 470, 240, Q. M. G.

No. 452.

RAJANPUR TO HOTI MARDAN—By DERA GHAZI KHAN, DERA ISHMAIL KHAN, BANU, KOHAT, PESHAWAR, and NAOSHAHRA.
Distance 459 miles, 36 stages. *Vide* Nos. 193, 198, 122, 391, 536, 251, 523, Q. M. G.

No. 453.

RAJANPUR TO KAHAN—By the CHACHAR PASS.
As far as BASHKABHET—*Vide* No. 441, 4 stages, 59 miles.

5. LANGARI—17 miles—76 miles.
Over the Shum plain. Good grass *en route.* Country easy, somewhat undulating on both sides. At Langari, food, wood, and water.
6. KECHI-KA-KOT—15 miles—91 miles.
Cross the Trimon range *en route.* Somewhat stiff, but practicable for camels. Good water, fodder, and firewood at Kechi-ka-kot, on banks of the Partar or Lop stream.
7. KALA KOH—18 miles—119 miles.
A long march, level for some distance till reaching the Doi hill, a stiff ascent, (practicable for beasts of burden), descend its west slope and cross the *Doi Thal,* a level plain, covered with grass. The west extremity of this is the boundary between Bugtis and Maris. Kala Koh is the name of a camping ground, and well in a small nulla.
8. KAHAN—14 miles—133 miles.
Vide No. 455.

No. 454.

RAJANPUR TO KAHAN—By the SHAM PLAIN. As far as KALCHAS.
Vide No. 441, 5 stages, 60 miles.

6. CHAT PLAIN—15 miles—70 miles.
An easy march over a plain; camp on the Chat ravine, draining from Kup to Philawur. Good water, forage, and wood.
7. JANAT ALI—15 miles—94 miles.
Cross the Janat Ali pass; camp on the Philawur nalla. Water fair; wood very scarce; fodder scarce. Supplies as to flour, &c., possibly procurable in small quantities, and as to live stock probably obtainable from the village of Nehal-ka-Basti, which is not far off.
6. KAHAN—20 miles—114 miles.
A hilly march, over the Dojamak, which is crossed by a somewhat difficult pass. The route throughout is easy except this pass, and it is practicable for laden camels.

No. 455.

RAJANPUR TO KAHAN—By the SORI DRISHAK PASS.

1 MAHAMADPUR—7 miles.
Road good, no supplies, water brackish.
2. SABZILKOT—13 miles—20 miles.
The road is quite good, but heavy, no supplies, good water procurable if notice is given.

3. GARKAN—19 miles—39 miles.

The road goes over the plain to the mouth of the Sori Drishak pass, which it then enters and continues up its bed the whole way. After rain this route sometimes becomes impassable for two or three days at a time. There is plenty of brackish water by this pass. Near Garkan, a branch of the Sori leads off towards the north point of the Sham plain, and another towards Giandari, but neither is practicable for guns. Water here is brackish, but abundant. Firewood and forage abundant.

4. GHORKHAR—10 miles—49 miles.

The road still goes up the pass. No water met with. Water brackish, but abundant. Wood and grass plentiful.

5. KALCHAS—11 miles—60 miles.

The road goes up the Ghorkhar ravine for about a mile, when it turns up a small watercourse and comes out on to the Sham plain which it then crosses to Kalchas in 9 miles. Water is good and abundant. Forage and firewood abundant. This route is impracticable for guns, being much cut up by large boulders; it is also a bad route for men and animals on account of their being no drinkable water for 37 miles on it.

6. PATR—17 miles—77 miles.

The road lies along the Kalchas under the Kup to Chat, it then goes along the Maki ravine for 5 miles to the foot of the Burgin ridge; the passage of which is easy, and then it descends into the Lop plain, winding among small hills. Water is sweet and abundant. Forage and firewood abundant.

7. KALA KUH—15 miles—92 miles.

The road runs under Kechi-ka-kot along the Patar ravine for 7 miles, to the Doi-ka-vad, a pass which is steep and would be difficult to force. Having crossed this, the road descends over a small valley, and then enters a small watercourse which leads to Kala Koh. The Maris took one of the guns captured from Clibborn by this pass to Dera Bugti and back again. Water here is good and abundant, as also is forage and firewood. This route turns the Sartaf pass to the west over the same range.

8. KAHAN—9 miles—101 miles.

The road goes along the Kahan river the whole way.

No. 456.

RAJANPUR TO KAHAN—By the JABARI PASS.

As far as Banduwala, No. 466, 3 stages, 39 miles.

4. THERCHAS—17 miles—56 miles.

A fair march, no hills; road over sand which makes it a somewhat tedious march. Proceeding some 4 miles over the plains enter the Jabari ravine; a nulla rising in the Giandari hill and emptying its waters near nala. It is generally dry, but after rain carries down a vast volume of water. Its banks are in places somewhat steep, bottom sandy, width varying from 50 to 150 yards; banks, as a rule, commanded by low sand hills. Follow for a few miles the bed of this nala, then strike off westerly over a sandy plain, and enter the Jatru branch of the Sori which follow for ½ mile to the watering place (Tirchas) where there is a small well. The Jatru is here a broad nulla, some 200 yards in width, banks easy; but commanded on its right by rather high hills.

5. LOTI—21 miles—67 miles.

Pass the Kabudrani watering place in the Sori, a well and pool containing fair water, and about 4 miles north of this the Mandukund watering place, a part of the nulla where the 3 branches of the Sori meet.

Khajoori flowing from near Taṣu. Sori flowing from near Mir Dostkazard, west boundary of the Sham plain. Thola flowing from Chili-ka-Lak. From this the route follows the Kajuri branch of the Sori, which leads to the Loti plain, turning off from it northerly about 5 miles from Mandukund, and crossing a long sweeping, under-feature of the Rohel-ka-vad, from which the encamping ground is about 4 miles; water from a well in the bed of Kajoori. Water good but not over plentiful, and firewood abundant.

6. MARAO PLAIN.

Route lies over the Loti plain, level, then enter the Gadi pass, the pass is rather narrow, but practicable for beasts of burden, and laden camels; it crosses a not

over stiff ridge; no water. Near Gadi is a little cultivation belonging to Shambani Bugtis.

7. PARTAR—15 miles.

Cross the Marao plain, and over the Barboj descent to the Partar plain; pass Kechi-ka-kot and encamp on the banks of the nala of this name. Thence, *Vide* No. 453.

No. 457.

RAJANPUR TO KAHAN—By the SORI (MAZARI) PASS.

As far as Mandukund. *Vide* No. 466, 5 stages, 65 miles, thence by No. 445 to Dera Bugti, thence by No. 127 to Kahan by the Nafusk, or by No. 126 to Putar, and thence to Kahan.

Or a road goes from Loti to Dera Bugti from Loti by the Tibri and Gadhi passes to the Marao plain, thence to Lop and Kahan.

Or at 5 miles from Loti, there is a road by the Hingan Vad to Dera Bugti.

Or from Machru, a road goes by the Rai pass into the Marao plain, and then by the Barboj pass to the Lop plain, and thence to Kahan.

Or from Siah tank, a road goes by the Saved Thal and Ramankotal passes into the Lop Plain.

Or from Triman, a road goes over the Jalaru ridge to Patar.

No. 458.

RAJANPUR TO KASMOR—By the DISTRICT ROAD.

1. MURGAI—15 miles.

Road fair, in places heavy from sand about the third and fourth mile. At 2 miles from Rajanpur cross the Kutab canal, 2 branches, bridged, single arch. The country on either side of the road a jungle (grass and jal), with patches of cultivation here and there; at 4 miles on left east of road is a large village (Nasir Kotza) at a distance of 300 yards; from this a direct road branches off to Mithankot. At 6 miles from Rajanpur cross the Paha and Hamid canal, running north-east to south-west 8 yards wide, bridged (masonry bridges.) Cross the Kadra canal similar to the Paha and Hamid, masonry bridge here, the road crosses the direct road connecting Mithankot and Asni, now in a state of disrepair. Murgai is situated ½ mile east of the road, supplies procurable after short notice. Dak bungalow close to the road, and ½ mile west of the city.

2. BADLI—16½ miles—31½ miles.

The road runs south-west, and for the greater part of the way parallel to, and a few yards from the Kadra nala. The country on either side of the road, grass and jal jungle, with decent-sized patches of cultivation here and there; close to Umarkot pass two small branches of the Kadra by wooden bridges. At 11 miles, pass the village of Umarkot which is situated ½ mile east of the road; it is a fair-sized village, with a mud fort (now abandoned and in a bad state of repair) built by the Sikhs, a few yards from it east; supplies procurable after due notice. The country after passing the Arkot and towards Badli is more cultivated. Badli is a fair-sized village east of the road, and a few yards from it; hence road branches off south-westerly to Shahwali, 34 miles, taking a circuit to avoid the inundations to which the direct road is subject, from the river Indus, in July, August and September.

3. ROJHAN—9 miles—40½ miles. Half-way, pass the village of Miranpur, 400 yards west of the road.

4. SHAHWALI—20 miles—60½ miles. The road over a hard plain the whole way.

5. KASMOR—11 miles—71½ miles. The road good the whole way, except during the rains.

This road is often impassable from the Indus inundations. Rojhan is one of the largest towns in this district; supplies always procurable; dâk bungalow; post office.

No. 459.

RAJANPUR TO KOHAT—By the DISTRICT ROADS, DERA GHAZI KHAN, DERA ISHMAIL KHAN, and BANU.

Distance 380 miles, 30 stages. *Vide* Nos. 193, 198, 122, 391, Q. M. G.

No. 460.

RAJANPUR TO MIAN MIR—By KHANGARH, MOZAFARGARH, MULTAN, HARAPA, and AKBAR.
Distance 323 miles, 30 stages. *Vide* Nos. 493, 470, 447, Q. M. G.

No. 461.

RAJANPUR TO MOZAFARGARH—By the NURPUR FERRY and KHANGARH.
Distance 100 miles, 9 stages. *Vide* No. 493, Q. M. G.

No. 462.

RAJANPUR TO MULTAN—By NURPUR FERRY, KHANGARH and MOZAFARGARH.
Distance 114 miles, 11 stages. *Vide* Nos. 493, 470, Q. M. G.

No. 463.

RAJANPUR TO SAKAR—By the DISTRICT ROAD, KASMOR, SHIKARPUR.
Distance 175 miles, 16 stages. *Vide* Nos. 458 and 233, Q. M. G.

No. 464.

RAJANPUR TO THE SHAM PLAIN—BY DILBAR.

As far as Lal Goshi, 2 stages, 22½ miles, *Vide* No. 466.

3. DILBAR—11 miles—33½ miles.
   Road over a level plain; good water procurable from well in the post, canal gauge, but no supplies.
4. NATHIL—25 miles—58 miles.
   See NATHIL and ZANGI. Practicable for heavily laden animals throughout.
5. KARPASI—18 miles—75 miles.
   Water in abundance; route somewhat difficult in places, but practicable for camels well laden.
6. GARKAN—15 miles—91 miles.
   Road somewhat stiff, hilly in places, practicable for beasts of burden, follow the Thola (draining into Sori) part of the way in which there is water. Water at Garkan from a pool, brackish.
7. SHAM (KALCHAR)—12 miles—103 miles.
   A fairly easy march crossing the Garkan hill. The west slope of which leads down to the Sham, whence the road to the camping ground on the Kalchar is easy. Water, wood, fodder, in abundance.
   The above is practicable and sometime used; but the common route would be *viâ* Tozani and Upper Sori, which would be easier and shorter. The Nathil route is better as to water.

No. 465.

RAJANPUR TO SHAM—By the PITOK PASS.

As far as SABZILKOT. *Vide* No. 455, 2 stages, 20 miles.

3. KUNARKUMB—9 miles—29 miles.
   The road goes over the plain for 3 miles and then enters the Pitok ravine which it follows; good water, forage, and firewood, procurable.
4. BATI—16 miles—45 miles.
   Over hilly country to a pool in the Pitok. Water bad, firewood and fodder scarce.
5. LOTLAR (SHAM)—18 miles—63 miles.
   Enter the watercourse draining from Zamu Zard to Bashka Bet (in the Chachur) and follow this route to the meeting of the Kallkos and Lottur, a fairly easy march. Water and firewood plentiful.

No. 466.

RAJANPUR TO THE SHAM PLAIN—By the Sori Mazari Pass.

1. Asni—7 miles.

Country on either side of the road and jungle; patches of cultivation here and there to the east. Asni is a small village; supplies procurable in small quantity; fodder bad and scarce. Water not good. The village is 300 yards east of the road, and old cantonment of Asni (now in ruins) on the west.

2. Lalgoshi—15½ miles—22½ miles.

For the first 5 or 6 miles the country on either side of the road is jal jungle; no cultivation; pass several small branches of the Sori, which is joined by the Chuk and which in the rains inundate the country, making the road impassable for a time; the last 7 miles the country is singularly bleak and uncultivated; no supplies at Lalgoshi, must be procured from Umrkot. Good water from a well in an old and abandoned Baloch Post.

3. Banduwala.—16½ miles—39 miles.

The road lies south-west and crosses several branches of the Sprinji nala, which in the summer months brings down occasionally torrents of water, rendering this road impassable for a day or so, the country on both sides doted about with large jal trees. The last few miles more open and sandy. At about 3 miles from Banduwala pass two or three branches of the Zangi similar to other mountain nalas in this neighbourhood. At Banduwala, a well of fair water in the fort; no supplies available, except the one month's supply stored in the fort.

4. Shekhwala—7 miles—46 miles.

A good road the whole way. Water brackish from well; no supplies procurable.

5. Siria—15 miles—61 miles.

The road goes over the plain to the south-west to Pathan Juga and then enters the Sori pass. There is another road direct over the sand hills.

6. Kabudrani—18 miles—79 miles.

The route follows the course of the Sori for 9 miles; it runs along its bed, when a low hill is crossed into a small sandy plain, after which the road enters another small ravine leading again into the main ravine. For the last third of the way, water is found in the bed, but it is too brackish for use. The camping ground in the bed of the ravine is very confined, but a large body of troops might be encamped. From Banduwala there is a direct road to Kabudrani, *viz.*, 19 miles—58 miles. The road goes 2½ miles to the Jabari ravine over an uneven plain of heavy sand. It then continues up the ravine for 3 miles over deep sand. At 3½ miles, it leaves the ravine and crosses a sandy plain of moderate firmness for 4 miles when it crosses the Tagu ridge. It then enters by an easy descent the ravine coming from Jatru, which it follows for about 3½ miles. The ravine is broad, and the banks high and precipitous; pass the wells of Tehr, 2 miles after entering this ravine. The road then turns up smaller ravine called Balash which it follows for 3 miles, and then leaving it crosses a stony plain for 5 miles to the Sori ravine at Kabudrani.

Mundu Kund—7 miles—86 miles.

The route is still along the bed which is occasionally left to cut off windings; it is practicable for artillery. The camping ground is very good and large enough for any number of troops. Water abundant from wells in the bed of the river; forage abundant. From Mundu Kund there is said to be an easy road to Sui, 17 miles, over tolerably level country.

8. Loti—12 miles—98 miles.

The route here leaves the Sori and follows the Kajuri to the Jatru range which it enters at 5 miles. This pass is open, but the hills on either side are still very high and precipitous, and if held by an enemy in force would give trouble. After leaving the pass (about 2 miles to the west, is Kajuri-ki-Kumb, where there is always water and grass), the route winds over broken ground for 2 miles to the Rohel-ka-Vad, a low ridge. The ascent is somewhat steep, but the descent in the north is more gradual. The road then turns west and goes for 4 miles across the Loti plains, and it then crosses the Loti ravine. The whole of this march is practicable for artillery, though drag ropes might have to be used in the Rohel-ka-Vad. The camping ground is excellent for any number of troops. Water most abundant in bed of ravine, and forage most plentiful.

9. MACHRU—10 miles—108 miles.

The route runs in a north direction for 5 miles across the Loti plain. At 4 miles the road to Dera Bugti by Sui Kumb, which is 8 miles off, is passed. At 5 miles, pass road to Gujru (15 miles) to the north-east, and also a road to Dera Bugti by the Hingan pass. The Tasu valley is now entered and followed for 3 miles. The hills on either side are very precipitous; the valley is about ½ mile broad, though in some places it is narrower and is intersected by the Tasu ravine; at Tasu there is not sufficient water or grass for a small force. The road is rough and broken owing to large boulders, and being continually intersected by the dry beds of mountain torrents. The route now enters the Tasu or Gadhi defile; the pass is very narrow, and about 2 miles long; the hills are some thousand feet high, and very precipitous intersected by ravines with steep scarped sides. Cavalry can only move in single file along the pass. It would be practicable for wheeled artillery after a few hours clearance by working parties. About half-way up the pass a very narrow gorge (the Kuna) leads into the Marao plain. The camping here is very good; supply of water dependent on rain; forage most abundant. At about 4 miles from Loti, a road goes in a south-west direction through the Tibri pass (which is difficult with sharp turnings), and ascends a high table-land, along which it continues for 4 miles. It then enters the Gadhi pass a (very narrow and difficult one, and one which could not be crowned owing to the precipitous nature of the hills at the mouth), and enters the Marao plain. The road then crosses the plain about half-way, and then turns north and ascends gradually over the Rai pass to Machru. Distance 15 miles.

10. SIAH TANK—12 miles—120 miles.

The route now follows the Sori valley for 3 miles, the ground being rough, stony, and broken, then turns sharp to the north-west through a cut in the hills leading on to a small plain, which is followed for about 2 miles along the course of the Mazani ravine. The hills on both sides are steep, high, and precipitous, especially those on the left, on the other side of which is Marao. At the head of the valley is the Mazani-ka-Vad pass, which is a very short, but steep ascent, not difficult for field guns with drag ropes. After surmounting this ascent, the road follows a pretty open pass for about ½ mile to he head of the Vash Kushi ravine, which it follows for about another ½ mile across a small plain, when it enters the Vash Kushi defile. This, though not more than ¼ mile in length, is very formidable. Thence the road comes on to the Kalari valley, which it crosses and enters the Siah tank defile, and thence emerges on to the plain of this name. The camping ground here is bad, being covered with dwarf palm trees. Water is always obtainable from a perennial stream, and forage is abundant. From Machru, there is another road which goes round by the Marao and Lop plains to Siah Tank. This was traversed by Major Kennedy in 1867, who gives the following account of it:—"We went again into the Marao plain through the Rai pass, and traversing three parts of its length, left it by the Barbos pass, and then for 7 miles to the Lop plain, crossing nearly its entire length, we left it over the rough, but practicable, Raman Kotal, and thus into another pass, called Saved Thak (Sufed) to Siah Tank."

11. CHAT—15½ miles—135½ miles.

The road crosses the Siah Tank basin for about a mile in a northerly direction, when the northern Siah Tank defile is entered. This is of the same nature as the southern; on leaving it the road runs for 3 miles across the Siah Tank plain, and then descends steeply to the bed of the Sori ravine, which it follows in a north-west direction for 3½ miles to a point where two ravines join the Sori. It then follows the Bambal ravine, winding along its bed for 4 or 5 miles in northerly direction to its head in the Mir Dost-ka-Zard ridge. The road is very winding and narrow, in places running between masses of low hills. In places much labor would be required to make it practicable for wheeled artillery. After winding for about a mile through the north slopes of this range, the Chat plain is crossed in 4 miles to the camping ground.

12. BOHR—16 miles—150½ miles.

After rounding the west end of the Kup hill, the Phailawar plain is entered, across which the road runs in a north-east direction to Bohr. The Phailawar ravine is crossed four times as well as several minor water-courses. These would, in some places, require sloping to make them practicable for wheeled artillery. The camp-

ing ground is very good; forage is abundant, and water is always procurable by digging in the bed of the ravine. And the country is a perfect sea of the most luxuriant grass.

12. KALCHAS—18 miles—152½ miles.

The road runs east between the Mir Dost-ka-Zard and Kup ridges. Forage is most abundant here, and water is always procurable by digging in the bed of the ravine. From Chat there is a road to Kahan. From Chat there is another road round the Kup ridge by Phailawar and Bhor to Kalchas, as follows:—12 miles—162½ miles. The road runs south-west across the Bohr plain when it enters low hills, the offshoots of the eastern peak of the Kup ridge; after passing through these for about 1½ mile, the western slopes of the Kup are ascended by the Maki pass, a table-land which is then crossed for 1 mile to the head of the Laki ravine, along the bed of which the road then runs for between 4 and 5 miles, when it is quitted and the road then goes for 3 miles over stony slopes to Kalchas.

No. 467.

RAJANPUR TO THE SHAM PLAIN—By the ZANGI.

As far as Banduwali. *Vide* No. 466, 3 stages, 39 miles.

4. ZANGI—12 miles—51 miles.

The road is very heavy to the sandy bed of the Zangi ravine, but the country is open; water is procurable in abundance by digging in the sandy bed of the ravine; grass scarce. The camping ground is good.

5. NATHIL—10 miles—61 miles.

The road is good along the bed of the ravine. The camping ground is very good; forage scarce; water in abundance, procurable by digging in the bed of the ravine.

6. CHILUKUMB—10 miles—71 miles.

The road follows the course of the Nathil ravine for 2 miles, it then winds amongst low hills and ravines to the Karpasi plain, across which it runs for 5 miles. The camping ground here is very good; forage is abundant, and water is obtainable from perennial springs.

7. SHAHDANI—18 miles—79 miles.

The road goes along or near the bed of the Jangani ravine, passing the Surhab ravine for six miles till the watershed between the Sori (Mazari) and Sori Drishak is reached. This is crossed by a very steep, narrow, zig-gag path to the Tolag ravine, down which the road then goes to the Tolag Kauad, a steep, narrow descent of loose earth, into this ravine which it follows for ¼ mile to the point where the Tholag, Balbali and Hadawar ravines join. It then follows the Balbali for ¼ mile to the junction of the Gokard, when the road goes along this for ½ mile to the Siahkash ravine, the course of which is then followed for 3 miles, when there is an exceedingly difficult ascent by a zig-zag and over loose soil, when the path winds along the underfeatures of the Balbali range to Shahdani. This march runs for a great part just under the west face of the Dub ridge, which is unpassable along its whole length, and commands the entire road. This taken together with the extreme ruggedness of the whole march, and its impracticablity in its present state for artillery, render it one which should be avoided, except for very special reasons. There is no camping ground whatever here, and the only water procurable is from pools dependent on rain.

8. KALCHAR—11 miles—90 miles.

The road goes due south for a mile, and then turns sharp down to the Gokard ravine, and goes north along its course for 6 miles, it then crosses the Sham plain to Kalchas, crossing the Dajla ravine in the way. There is forage here on the banks of the ravine, and water is procurable by digging in the bed of the ravine.

No. 468.

SHEKHWALI TO HARAND—By the FRONTIER ROAD.

1. BANDUWALI—7 miles.

The road skirts a low range of sand hills and passes partly through arable land, and partly over sand, the general direction is north by east. The road is every-

where practicable for all arms, as is the surrounding country which, however, is heavy, it crosses no rivers, but a few mountain streams, which bring down a large volume of water after heavy rain in the hills, render the road almost unpassable at times; this does not however cut off communications with Banduwali, as the low range of hillocks on the west of the road always help to keep the communications clear. There are no supplies obtainable at Banduwali; water from 2 wells slightly brackish.

2. Tozan—16 miles—23 miles.

The road throughout lies through a sandy, and almost level desert. 4 miles from Banduwali pass two branches of the Zangi Nala. The branches are each about 200 yards wide, generally dry, but after heavy rain they are often unpassable for several hours, their banks are gradually sloping; no water on the road, nor cultivation, and hardly any trees, except a small belt near the Zangi. Six miles from Banduwali, and a mile or so from left (west) of the road, is a low range of sandy hills, shutting out the view westerly; the low spurs of the Giaundari range, which is conspicuous north by west, the length of the march. At 8 miles from Banduwali, and on the road, is the small Baloch Post of Dilbar. Three miles from Dilbar, cross the Ghorawani, a small insignificant nala (unbridged), and hardly perceptible of itself as a water-course, but that its banks up to within a few yards of the road are above the level of the surrounding country. The whole of this march is over a barren desert and a difficult one on account of the deep sand; forage is procurable in seasons when rain falls, which, sometimes is only once in 2 or 3 years; Tozani is a frontier post; no supplies procurable; water from a well in the fort, brackish.

3. Sabzilkot—15½ miles—38 miles.

A march, somewhat similar to the last, over sandy country. The first half very stiff, the latter half, all but the last 2 miles, rather firmer soil.

The route crosses the following water-courses:—At about 3 miles the Tozani, very low banks, 100 yards broad, and dotted about with trees. At about 5½ miles the Bhoa, hardly distinguishable as a nala. At about 6¼ miles the Ispringi, some 40 yards wide, and banks about 8 feet high. At about 8 miles the Moghul, very low banks, and 20 yards broad. At about 11 miles the Sori, 2 branches—breadth of the two about 150 yards. At about 11½ miles the Sohni, very low banks, hardly perceptible. At 12½ miles, Chuk, banks sloping and dotted with trees. At 16 miles, Tangwami, almost imperceptible. Sabzilkot is a small Beloch Post; no water (except from a brackish well in the Post); fodder plentiful.

4. Rum-ka-Thul—13 miles—51 miles.

Road lies north-east over country similar to the last, but is somewhat less heavy; cross the following beds of mountain streams:—At 2½ miles, Pitok, banks 11 feet; at 6 miles Chedgi; at 9 miles, Baghari, banks 12 feet. The Pitok carries down a large volume of water after rain in the hills, but rarely delays communications more than an hour. No supplies available, except in small quantities from Fatehpur after due notice; good fodder; water from a well in the Post, somewhat brackish.

5. Drigri—8 miles—59 miles.

The road lies through heavy sand for 4 or 5 miles, after which the soil becomes firmer. The road is level, and crossed by some insignificant branches of the Fazru nala. Water fair, from the village; supplies to a small extent available.

6. Harand—11 miles—70 miles.

At a few hundred yards from Drigri Post, cross bed of Chachar nala (in two branches, which, after rain, unite), width from bank to bank about 500 yards, banks sloping and easy, bed sandy. After rain in the hills, it impedes traffic for some hours. At 7 miles, pass village of Lundi, in rather a commanding position, adjoining, and east of the road, houses of mud, not walled. At 8¼ miles, pass Kaha (dry bed of a hill stream), width about 450 yards, banks 6 feet, sloping, bed sandy. When swollen, it impedes traffic, flooding the country, and bringing down bushes and small trees. Hunting on either side of road, arable and open, wooded with jungle trees near Harand, and to the west. Harand is an outpost and fort; a fair village north-east of fort; supplies in moderate quantities; water plentiful from a stream; thana and District Post Office in the fort; dawk bungalow.

No. 469.

SWAT TO PANJKORA—The passes commencing from the north appear to be—

1. Leading from the LALKU GLEN, by BARKAND, to OSHAIRAI.
2. From the SILBJNAI GLEN to BARKAND, and then as above.
3. From the same, by SHAWAR over the SABAI PASS, to the NIHAG DARA.
4. From SHAWAR, over a pass to the south of this, to MANTAR.
5. From BIAKAND, over the SELAI PASS, to the KAROH DARA.
6. From TAL DARDIAL, over the SARPARA PASS, to KAROH DARA.
7. GALOCH, by TUTANOBANDA and MANJAI over the MANJAI GHAKHAI, to DARKHA KHEL and TORMANG.
8. From UCHUNA, over the BATARAI PASS, to DARKHA KHEL and TORMANG.
9. From UCHUNA, by the LARAM PASS, to RABAT.
10. UCHUNA, by the KATGALAI PASS, to TALASH.
11. BRANGWALI, over the JIGH PASS, to TALASH.
12. From DUSHA KHEL, round by the PANJKORA, to TALASH.

All that is known of these passes, will be found under the proper titles.

No. 470.

SWAT TO THE NORTH-EAST YUSAFZAI VALLEYS—

1. To GHOR BAND, KANRA OR KORMANG—From the village of Khwazo Khel east, to the Karorai Pass, to Ghorband north or south-east by Langar, Janu and Batu over the main range to Kotkai, whence roads go to Kanra, Kormang or Ranial.
2. To PURAN—By the above to Kotkai, thence south and over the Yakh Tanga Pass, to Sunela.
3. To CHAKESAR—Either by No. 1 to Ramal, and thence over the Nainsuk hill, or by No. 2, and then down the Puran valley and over the Martan hill, to the north.
4. To AKOZAI—To Kotkai the Puran glen by Nos. 1 and 2, then over the Chega hill to Akozai, or by Kalel Pass into Panjpai, and then by the Nawaighakhai Pass.

No. 471.

TANK TO BANU—By the DOMAN PAIL ROADS.

The road as far as Mulazai is the same as that in No. 473; thence it is 6 miles to Umr Khel, a Batani village. Many ravines are crossed. From this it is described by Lieut. Norman. *Vide* Article Larzan. From Daraka, the road goes to Jani Khel and then into Banu. *Vide* No. 103.

No. 472.

TANK TO VIHOWA.—By the NEW FRONTIER ROAD.

1. MULAZAI—7 miles.
   The road is good enough, but is much cut up by ravines. Water procurable. No, supplies. Camping ground bad.
2. KOT NASARAN.—8 miles—15 miles.
   Road very much cut up by ravines. No supplies; water scarce. Camping ground bad.
3. TANK—8 miles—23 miles.
   As far as Shah Alam the road is raviny.
4. ZAM POST—7 miles—30 miles.
   The road is quite good, but is obstructed by water cuts and ravine. No supplies; water procurable. Camping ground good; a house for officers in the post.
5. GIRNI—12 miles—42 miles.
   The road for 1 mile goes over stones, then enters the Zam pass and goes for 4½ miles up its bed which is sometimes stony, sometimes sandy; it then ascends to the Kirghi plateau and is over stones to this post. From Kirghi it is also over large stones. Water procurable; no supplies. Camping ground very stony and bad; a house for officers here.
6. MANJHI—16 miles—58 miles.
   For the first 8 miles the road is bad, over stones, to Martaza (frontier post); it is then good, but is a good deal cut up by irrigation. No supplies; water procurable. Camping ground good; a house here.

7. LUNI—15 miles—73 miles.
   The road is good but stony, especially in crossing the Rati Kami ridge. No supplies; water procurable; a house here; camping ground good.
8. ZARKANI—10 miles—83 miles.
   The road is good. No supplies; water brackish. Camping ground good; frontier post.
9. DRABAND—8 miles—91 miles.
   The road is good but through a raviny and jungly country. Thence to Vihowa, *vide* No. 28, 51½ miles: Total 142½.

No. 473.

TIRI TO GANDIAOR—

1. DARSHAI—14 miles.
   The road is good all the way, and could easily be made practicable for guns. No supplies; water scarce; camping ground with difficulty procurable.
2. GANDIAOR—14 miles.
   The road is good passing Kharboza for about 11 miles. It then becomes stony and crosses a low watershed, whence the descent into Meranjai is difficult, but ridable. The road could easily be made practicable for guns.

No. 474.

TIRI TO HANGU OR KAI—By MOMI KHEL and TOGH—

1. CHASHMAI—10 miles.
   The road goes north-east over an open country to Momi Khel in 6 miles. Thence it is quite good passing Shakr Khel at 3 miles to Chashmai; no supplies; water from spring and bed of ravine.
2. TOGH.
   The road is rough and broken to Nurchini, crossing the ravine frequently, which runs through the valley, and in many places cannot be said to exist at all. The country along this valley is but little cultivated. The width of the valley averages about a mile and a half; both the hills on either side, and the level ground between, are covered with thick jungle of acacia, wild olive, and dwarf palm. From Nurchini to Togh the road is bad, passing over low spurs thrown out by the surrounding hills. There are springs at Nurchini, Umar Khan Kili, and at the other villages in this valley, and water is also plentiful in the nala, there being many deep pools. From Momi Khel a road crosses the hills to Darmallik, another from between Momi Khel and Chashmai to Tiri, and also to Ghorzundi, and again a second road to Ghorzundi from between Chashmai and Umar Khan Kili. Togh is a large Bungush village; water from a nala,. There is a good road to Hungu, distant 8 miles, and to Kai the road is also fair, distance 7 miles. Before reaching Kai at about 2 miles from that village, a road branches off to the left, leading to Surizai. Cross roads, practicable for footmen, exist in all directions among these hills; in short, every village is connected with its neighbours in the adjacent valleys by such means of communication.

No. 475.

TIRI TO KHUSHIALGARH—By LACHI and KOTERI.

As far as Lachi the road is the same as that to Kohat.

KOTERI—15 miles.

KHUSHIALGARH—18 miles.

As far as Nakhband, 12 miles, the road lies through a stony desert tract, barely practicable for horsemen or camels. The first three miles are fair, then for 8 miles is very bad, passing between Gurgurlot Sar and a lowew parallel range overhanging the Toi, alternately ascending and descending loat spurs and ravines. Then the country opens, and at 14 miles come to the Kohis and Khushialgarh road, on the large stony plateau above its left bank. This march is perfectly practicable for wheeled artillery, but there are often quicksand, in the bed near the posts. Forage is good, but scarce.

No. 476.

TIRI TO THAL—By DALAND—

1. GURGURI—18 miles.

The road follows the Tiri, and is good till passing Sharki about 3 miles; it gets in amongst a strong raviny country, where it would have to be made in places for guns. Emerging from this, it ascends very gradually to Gurzuri; water and supplies could be procured at this village. There is fine open ground encampment all round.

2. THAL—17 miles—35 miles.

The road first ascends slightly to the crest of the water-shed, then crosses a ravine to Miaji Khel, passes the Ziarat to the right, and then to Daland over an open plain, which continues till it gets to the Shakali ravine, when the road becomes very bad and stony, and continues so till within 1 mile of Thal; water and supplies procurable; difficult to find a good position for a camping ground.

No. 477.

VIHOWA—TO THE ESOT, MUSA KHEL AND KAKAR COUNTRY—By the VIHOWA PASS.

1. SAKHAN—6 kos.
KHETRAN COUNTRY. Good water and grass.
2. CHATRWATAH—8 kos.
KHETRAN COUNTRY. Good water and grass.
3. BADNAH—6 kos.
ISOT COUNTRY. Bitter water; no grass.
4. KAWAHAN—6 kos.
ISOT COUNTRY. Good water.
5. LUI ZANGAH—7 kos.
ISOT COUNTRY. Foot of ascent of high range.
6. LOKHAB—10 kos.
MUSA KHEL COUNTRY. Over the range.
7. PUSHTI BEG—4 kos.
MUSA KHEL. Bad bit of road.
8. TATAH—4 kos.
LARGE MART, HINDUS. Good water and grass.
9 KIOGAI—5 kos.
MUSA KHEL COUNTRY. Good water and grass.
10. NAGOST—6 kos.
KAKAR COUNTRY. A big village.
11. MINAH—7 kos.
KAKAR COUNTRY. A big village.
Total 71 kos, or 142 miles.

The above is the route taken by Hindu traders when going to Kakaristan; laden cattle can go, but the road would require making from Kawahan to Pushti Beg for the passage of guns; the ascent over the higest range is described as more difficult than the Gwaleyni Pass. This route is not used by the Powindah merchants.

No. 478.

VIHOWA TO THE MUSA KHELS.—

1. CHETARWATA—12 KOSS.

Follow the bed of Vihowa stream to the point where it is met by the Burkahi (or Karaspari). No very difficult parts in the road; it is very stony and would be impracticable for field artillery. Camping ground rather confined. There is better ground at Zam Kachi (Thetran cultivation), whence a road goes to Drug, to Bharti, and along the foot of the high hills both north and south.

2. BIDRA—8 koss (SOTS).

Follow the Bidra water-course draining to Vihowa (Bur Kahi); water in numerous places, but slightly brackish. Camping ground fair; grass and wood ordinarily avilable, but not plentiful.

3. NISHPI—8 koss (SOTS).

A very long and difficult march. It is usually broken at a place half-way known as Kiwan. Between Bidra and Kiwan is a long steep ascent; beyond it the road is fairly easy; there is also a halting place at Naghir; Kuhi, neither of which seem to find much favor. At Nishpi, a few Sot jugehs, water draining to Vihowa.

4. LOH-I-KHWAH—10 koss (MUSA KHELS).

Cross the Nara, a low part of the Kala Roh, rather stiff for camels, which can only carry from 3 to 4 miles and over this hill. Camping ground fair; water from a well or tank.

[Hence a road branches off to Zabar, or Zawar, which is 3 to 4 koss south or south-west and then *viâ* Nath and Gialar to Mekhtar; it lies through the lands of the Maghzuzai Kakars, who are the most dreaded of all the tribes of this neighbourhood, and who never permit a Kabila to pass this way].

5. PUSHT-I-BEKH (or SUT) MUSA KHELS.

Undulating march over the hills forming north-east boundary of Sahra valley; no water *en-route*. Water at Bkh-i-Push (or Pusht-i-Bekh) from a spring and tank; grass and wood in plenty, and possibly a few supplies.

[Hence there are 2 roads] –

1 by Paze.
2 by Tanke.

By far the easiest is the former, the latter being long and circuitous, and only taken under certain circumstances depending on the state of the different tribes].

6. TAKRA, KHOI DAD, KIRIA, HASAN KHEL (MUSA KHEL) 8 koss. Level march; no water *en-route*. At encamping ground water from springs.
7. PAZA HILL—7 koss (MUSA KHELS). The first 6 koss easy; the last koss is arather difficult ascent, but practicable for Kabilas. Water from a small tank and from springs draining to Vihowa.
8. KEVAZAI LAND (KAKAN)—9 koss. Sometimes known as Nar Gosh, a few (Utmanzai) Kiwzia, Judges, a very impoverished and harmless clan. Water from springs, draining to Vihowa.
9. MINA—17 koss. A very long march, but it is generally done in 1 day, there being no good camping ground half-way. Water, grass, wood, plentiful, and supplies, to a fair amount.
6. THANKE-KA-SUT—(MUSA KHELS)—8 koss. This road takes a circuit to the north of the one last mentioned. Cross a rather difficult hill and camp at foot of its slope, near (about 2 koss from) Lawang Basti water from spring draining to Vihowa.
7. TAKHAI—SULIMANZAI (Kewazai) Kakars—13 koss. A long and difficult march; the Thanha hill has to be crossed, after which the remainder of the march undulating a faw jugehs at Takhai.
8. GOS—12 koss. Road level it lies through a valley draining to the Lora (Luni, or Quinal); water from a running stream, good and plentiful; fodder abundant.
9. MINA—12 koss. Somewhat undulating, but easy. Grass, water, and wood plentiful; provisions obtainable.
3. NISHPAE—10 koss. The road is good by the Khowak bed, and is quite practicable for laden animals, camels, &c.
4. LOHI TANGA—5 koss. Thence the road ascends by a rather difficult path, but still practicable for camels about 1 koss below this place; in a khud, is a spring of water.
5. LOHI KHWAH—8 koss. Thence an ascent practicable for hill camels of 4 koss over the Nara hill, and a descent of the same to Lohi Khwah. This is a small bit of level, with water belonging to the Musa Khel.
6. PUSHTAE—6 koss. An easy descent to this place in the Sahra Musa Khel. This seems to be an upland to the south of the Vehowa river and above it.
7. KOT MAHAMADAN. For 6 koss the road goes over a plain about 8 koss by 20, belonging to the Musa Khel, and then ascend by a bad path, the Para pass, for 3 koss; it then descends for 1 koss, then goes over a plain, belonging to the Kakars, covered with stone forts.
8. MENA—16 koss west. The road crosses some low hills, but no large ones. This is the residence of the Pakhazae Abdula Zae-kakars, where there are 3 or 4 villages of some 400 to 500 houses close together. The Malik is Balinda.

1872.

...AHPORE.		MOOLTAN.		
...	Value.	Maunds.	Value.	Maunds.

Shawls, Chogas, and Chuddurs					

APPENDIX III.

APPENDIX

The following statistics of villages in the Dera Division of the Dera Ismail
of their being entered

Number.	Names.	Position from Dera (in miles).	Population.		Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
			Souls.	Adult males.						
1	Babbar ...	18	2,492	767	525	...	1	12	Fatteh ...	3
2	Paroa ...	19	1,386	433	272	...	5	13	Gaman Khan ...	10
3	Khana ...	18	566	185	134	...	1	4	Jalal Khan ...	5
4	Rashid ...	18	234	83	51	...	1	4	Mir Alam Khan ...	...
5	Rangpur ...	18	578	183	136	...	2	4	Nur Khan ...	3
6	Roda ...	16	741	236	148	...	1	2	Ghulam Fatma ...	...
7	Ghans Shah ...	15	396	131	81	...	1	3	Muhammad Hyat Khan...	6
8	Malekhi ...	18	405	120	75	...	1	4	Gullan ...	3
9	Makkar ...	20	359	111	73	...	1	2	Khanan Khan ...	3
10	Bahadri ...	23	482	148	110	...	...	...	Haibat Khan ...	4
11	Paniala ...	27	5,502	1,649	1,164	...	16	32	Shahabuddin ...	15
12	Gilloti ...	27	399	148	78	...	1	1	Sur Kamand Khan ...	...
13	Budhan ...	17	738	173	162	...	1	1	Jindah ...	...
14	Bigwani ...	20	1,823	487	357	...	2	4	Muhammad Husain ...	4
15	Paharpur ...	18	3,114	1,134	882	...	28	175	Dunnu Ram ...	18
16	Khanpur ...	12	257	66	52	...	1	1	Sahib Khan ...	3
17	Khanu Khail ...	22	277	86	73	...	2	8	Zamma Jai ...	11
18	Dhap ...	12	257	87	53	...	1	2	Bahu ...	2
19	Dhalla ...	20	509	216	73	...	2	7	Naurang Khan ...	2
20	Dahote ...	12	295	90	62	...	1	5	Ghulam Muhammad ...	7

III.

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
191	385	55	25	...	...	Grains of all sorts and cotton.	Luni hill stream and wells.	Supplies of every description.	Hindu, Jat and Baloch.	...
332	155	...	45	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
260	175	...	15	...	...	Ditto ...	Ditto and Gud hill stream.	Ditto ...	Ditto ...	...
286	122	...	10	...	...	Ditto ...	Gud hill stream.	Ditto ...	Ditto ...	...
350	149	...	6	...	...	Ditto ...	Ditto and Luni and wells.	Ditto ...	Ditto ...	...
107	150	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
99	54	21	3	...	...	Grains of all sorts.	Luni hill stream.	Ditto ...	Ditto ...	...
227	153	9	14	...	...	Ditto ...	Ditto, Gud and Kaura hill stream and wells.	Ditto ...	Ditto ...	...
136	...	...	6	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
196	238	56	116	...	...	Ditto ...	Takwara hill stream.	Ditto ...	Pathan ...	...
2,463	2,130	...	228	...	...	Ditto and dates.	Largi hill stream and local springs and wells.	Ditto ...	Pathan and Hindu.	...
277	92	...	32	...	...	Grains of all sorts.	Takwara hill stream.	Ditto in small quantities.	Ditto ...	...
181	...	...	4	...	...	Ditto ...	A nullah from the Indus and wells.	Ditto ...	Jat ...	...
405	175	...	7	...	...	Ditto, tobacco, poppy and bang.	Ditto ...	Ditto in moderate quantities.	Jat, Moochi, and Hindu.	...
1,660	568	26	103	...	...	Ditto and opium.	Ditto ...	Supplies of every description.	Said, Jat, and Hindu.	...
325	105	1	3	...	...	Grains of all sorts and tobacco.	Ditto ...	Ditto in small quantities.	Baloch and Jat.	...
537	85	...	5	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindu.	...
199	32	...	2	...	...	Grains of all sorts.	A nullah from the Indus.	Ditto ...	Ditto ...	...
436	45	...	...	...	...	Ditto and tobacco.	Ditto and wells.	Ditto ...	Baloch, Jat, and Hindu.	...
406	132	...	12	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindu.	...

The following statistics of villages in the Dera Division of the Dera Ismail of their being entered

Number.	Names.	Position from Dera (in miles).	Population. Souls.	Population. Adult males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
21	Rodi Khail ...	15	428	170	83	...	1	1	Makhna ...	3
22	Shah Daū ...	15	431	149	80	...	1	5	Ghulam Husain ...	12
23	Fatteh Jai ...	25	574	169	109	...	4	16	Ahmad Jai ...	8
24	Kathgarh ...	19	1,385	449	313	...	6	17	Ghulam Hassan Shah ...	27
25	Kalagorh ...	14	703	203	136	...	1	8	Haidar ...	21
26	Lang Khair Shah	19	648	196	132	...	1	2	Khair Shah ...	2
27	Lar ...	19	559	141	122	...	2	2	Ghulam Muhammad ...	2
28	Najaf Ali Shah ...	15	324	70	68	...	1	3	Najaf Ali Shah ...	4
29	Mithapur ...	19	292	88	64	...	1	2	Mahmud Shah ...	4
30	Naurang Lak ...	12	433	134	91	...	2	2	Sohara Lak ...	10
31	Budh ...	18	1,094	310	270	...	2	7	Ummar ...	15
32	Band Korai ...	12	1,004	319	209	...	2	2	Karram Khan ...	3
33	Pota ...	13	338	105	70	...	2	4	Mansur Khan ...	7
34	Chahikan ...	9	966	367	219	...	2	12	Fatteh Muhammad ...	5
35	Hisam ...	7	509	148	116	...	2	3	Batta ...	5
36	Drahri ...	11	359	109	80	...	1	2	Fatteh Khan ...	11
37	Rahman ...	12	838	275	92	...	1	2	Sahib Khan ...	5

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
385	411	1	15	...	...	Grains of all sorts.	Rain-water and Takwara hill stream.	Supplies of every description in small quantities.	Jat ...	...
468	130	1	7	...	...	Ditto, tobacco and poppy.	A nullah from the Indus and wells.	Ditto ...	Jat and Hindu.	...
666	35	...	17	...	...	Grains of all sorts.	Ditto ...	Ditto ...	Ditto ...	...
2,036	735	4	36	...	...	Ditto, tobacco, poppy and dates.	Ditto and rain-water.	Ditto in moderate quantities.	Said, Baloch, Jat and Hindu.	...
516	105	...	14	...	...	Grains of all sorts, and tobacco.	Ditto ...	Supplies of every description in small quantities.	Baloch, Jat, and Hindu.	...
309	239	1	...	...	...	Grains of all sorts.	A nullah from the Indus and wells.	Ditto ...	Said and Jat.	...
239	...	...	2	...	...	Ditto ...	Ditto ...	Ditto ...	Baloch, Jat, and Hindu.	...
106	11	...	...	...	...	Ditto ...	Ditto ...	Ditto ...	Shaikh, Jat and Hindu.	...
227	11	...	6	...	...	Ditto, tobacco, bang, poppy and dates.	Ditto ...	Ditto ...	Ditto ...	1st, Mithapur large. 2nd, ditto small.
459	450	4	20	...	...	Grains of all sorts.	A nullah from the Indus.	Ditto ...	Jat and Hindu.	...
1,132	413	26	25	...	...	Grains of all sorts and cotton.	Rain-water and Takwara hill stream.	Ditto ...	Jat, Hindu and Kitana.	...
803	325	36	9	...	...	Ditto ...	Takwara stream and wells.	Ditto ...	Baloch, Jat, and Hindu.	...
231	124	...	...	...	...	Ditto ...	Luni and Gumal hill streams and rain-water.	Ditto ...	Ditto ...	...
654	775	54	37	...	...	Ditto ...	Ditto and wells.	Ditto ...	Shaikh, Jat, and Hindu.	...
589	220	3	13	...	...	Ditto ...	Gumal, Takwara and Luni streams, rain-water and wells.	Ditto ...	Jat and Hindu,	...
388	349	9	1	...	...	Ditto ...	Gumal and Luni hill streams and rain-water.	Ditto ...	Baloch and Jat.	...
348	477	7	7	...	...	Ditto ...	Takwara, Luni and Gumal streams.	Ditto ...	Baloch, Jat and Hindu.	...

The following statistics of villages in the Dera Division of the Dera Ismail
of their being entered

Number.	Names.	Position from Dera (in miles).	Population. Souls.	Adult males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
38	Sikandar ...	15	594	166	129	...	3	2	Ghannu Khan ...	9
39	Shorkot ...	5	251	76	55	...	2	2	Golam Husain ...	6
40	Kech ...	10	545	127	92	...	3	3	Surab ...	4
41	Gumal ...	7	669	191	138	...	2	3	Sahibdad Khan ...	11
42	Mor ...	10	233	79	58	...	1	1	Razi ...	4
43	Namdari ...	13	336	105	82	...	3	1	Ummar Khan ...	...
44	Dhakki ...	25	387	92	123	...	2	2	Zamma Khan ...	4
45	Saido Wali ...	25	306	92	127	...	2	2	Mihar Khan ...	2
46	Bigwani ...	16	503	165	128	...	3	4	Bahadur ...	16
47	Hyat Bhuchra ...	16	372	112	68	...	2	3	Haji ...	13
48	Hassanni ...	15	272	97	60	...	2	2	Fatteh Khan ...	...
49	Zandani ...	16	635	240	146	...	1	4	Aghur ...	11
50	Sheru (Old) ...	15	492	157	87	...	2	3	Fatteh Muhammad ...	16
51	Sheru (New) ...	15	682	255	144	...	2	5	Gullan ...	23
52	Fakira ...	15	294	113	63	...	2	2	Moghla ...	4
53	Khiyara ...	15	238	85	58	...	1	2	Hyat ...	7
54	Lok ...	11	215	69	58	...	1	3	Ghulam Muhammad ...	5
55	Mithi ...	12	520	209	131	...	3	8	Hamad ...	8
56	Mapal ...	12	317	113	59	...	1	2	Ghulam Muhammad ...	6
57	Naurang ...	12	358	103	88	...	2	4	Ali ...	9

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
451	242	36	14	...	...	Grains of all sorts and cotton.	Luni and Gumal streams, and rain-water.	Supplies of every description in small quantities.	Jat and Hindu.	...
130	84	...	4	...	...	Ditto ...	Takwara and Gumal streams, rain-water and wells.	Ditto ...	Ditto ...	...
335	306	2	3	...	...	Ditto ...	Takwara stream, rain-water and wells.	Ditto ...	Ditto ...	...
346	216	...	12	...	...	Ditto ...	Gumal, Luni and Takwara hill streams.	Ditto ...	Baloch, Jat and Hindu.	...
129	166	...	3	...	...	Ditto ...	Ditto ...	Ditto ...	Jat ...	...
72	105	...	2	...	...	Ditto ...	Takwara and Gumal hill streams.	Ditto ...	Pathan, Jat, and Hindu.	1st, Isa Khan. 2nd, Kadri.
388	420	...	4	...	...	Grains of all sorts, tobacco and dates.	A nullah from the Indus and hill streams, also wells.	Ditto ...	Baloch, Jat, and Hindu.	...
97	145	...	3	...	...	Ditto ...	Hill streams and wells.	Ditto ...	Ditto ...	...
550	186	...	11	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
344	487	8	17	...	1	Grains of all sorts and cotton.	Gumal stream	Ditto ...	Jat ...	...
292	191	...	7	...	...	Ditto ...	Luni stream ..	Ditto ...	Pathan and Jat.	...
394	294	2	22	...	...	Ditto ...	Ditto ..	Ditto ...	Baloch, Jat, and Hindu.	1st, Balochan Wali. 2nd, Jal Wali.
460	31	...	23	...	...	Ditto ...	Ditto ...	Ditto ...	Shaikh, Jat and Hindu.	...
313	168	17	30	...	...	Ditto ...	Luni hill stream	Ditto ...	Ditto ...	...
193	347	23	8	...	...	Ditto ...	Ditto ...	Ditto ...	Jat ...	1st, Dadu Wali and 2 others.
215	49	27	4	...	...	Ditto ...	Gud and Toya hill streams.	Ditto ...	Ditto ...	...
228	401	...	16	...	...	Ditto ...	Luni stream ...	Ditto ...	Ditto ...	...
306	251	3	16	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Baloch	...
253	62	...	9	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindu	...
368	233	5	12	...	...	Ditto ...	Ditto ...	Ditto ...	Baloch, Hindu, and Jat.	...

The following statistics of villages in the Dera Division of the Dera Ismail
of their being entered

Number.	Names.	Position from Dera (in miles.)	Population. Souls.	Population. Adult males.	Number of houses.	Number of Ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
58	Budhani ...	5	291	40	80	...	3	4	Naurang Khan ...	9
59	Thoa ...	2	313	93	62	...	...	...	Ahmad ...	1
60	Hyat ...	6	272	78	61	...	2	2	Khan Muhammad ...	2
61	Duvala ...	1	487	149	106	...	2	1	Musa ...	2
62	Derah Ismail Khan Khas.	...	24,906	9,790	4,527	...	107	1,350	Nawab Muhammad Sarfaraz Khan of Derah, Nawab Foujdar Khan, C. S. I., and others.	1,950
63	Korai ...	3	412	123	84	...	2	3	Khan Muhammad ...	6
64	Khuthi ...	8	641	199	151	...	3	6	Isa ...	6
65	Mandhra ...	6	1,269	358	389	...	3	13	Mihr Khan and Nasir Khan.	6
66	Muryali ...	1	448	139	128	...	1	1	Bakhtali ...	3
67	Musa ...	7	227	68	55	...	1	1	Bahadar ...	2
68	Mulla Isa ...	3	406	136	78	...	3	2	Kazi Nur Muhammad ...	1
69	Bilot ...	33	604	190	170	...	3	13	Makhdum Haidar Chiragh Shah.	10
70	Umar Khail ...	42	1,173	359	275	...	2	7	Shah Jahan Khan ...	15
71	Kiri Khisor ...	37	2,235	700	582	...	8	15	Amir Khan ...	22
72	Kotla Lodhyan ...	24	643	178	154	...	2	6	Khan Muhammad Khan	20
73	Malli Khail ...	46	368	102	93	...	1	5	Gul Khan ...	4

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
467	270	7	9	...	...	Grains of all sorts and tobacco.	River water and also wells.	Supplies of every description in small quantities.	Baloch, Hindu and Jat.	...
347	315	...	4	...	...	Ditto and fruits	Ditto ...	Ditto ...	Jat ...	...
259	311	8	4	...	...	Grains of all sorts.	Luni stream and rain-water.	Ditto ...	Baloch, Jat, and Hindu.	...
333	180	...	2	...	...	Grains of all sorts and tobacco.	Luni hill stream and wells.	Ditto ...	Jat and Hindu.	...
2,380	2,510	304	650	176	45	Grains and fruit of all sorts, cotton, sugar-cane, chillies, "hina," &c.	Wells ...	Ditto in large quantities.	European, Eurasian, NativeChristian, Pathan, Said, Baloch, Korasi, Shaikh, Kotana, Jat, Hindu, Parsee & Sikh.	...
444	192	8	10	...	...	Grains of all sorts.	Luni stream and rain-water.	Ditto in small quantities.	Baloch, Jat, and Hindu.	...
493	250	25	20	...	...	Ditto ...	Ditto and wells.	Ditto ...	Hindu and Jat.	...
693	250	25	20	...	...	Ditto and tobacco.	River and wells.	Ditto ...	Baloch, Jat, and Hindu.	...
457	25	50	8	...	...	Grains of all sorts.	Luni stream, river and wells.	Ditto ...	Jat and Hindu.	...
265	65	...	4	...	...	Ditto ...	A nullah from River Indus, and wells.	Ditto ...	Ditto ...	...
278	215	2	3	...	...	Ditto and tobacco.	Ditto ...	Ditto ...	Ditto ...	...
385	188	...	12	...	...	Ditto and dates.	Hill streams, river and wells.	Ditto ...	Said, Jat and Hindu.	1st Haidar Charagh Shah Wali, and 3 others.
869	485	...	10	...	...	Ditto ...	Ditto ...	Ditto ...	Pathan, Jat, and Hindu.	...
1,293	1,120	...	45	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
1,007	314	3	15	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
407	715	...	4	...	...	Grains of all sorts, and tobacco.	Hill stream and river.	Ditto ...	Pathan ...	...

APPENDIX III.

The following statistics of villages in the Dera Division of the Dera Ismail
of their being entered

Number.	Names.	Position from Dera (in miles).	Population. Souls.	Population. Adult males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
74	Bhadi Myali ...	20	924	232	176	...	3	3	Shaikh Haidar ...	3
75	Palwan ...	36	419	125	84	...	1	3	Ghulam Haidar ...	8
76	Chiri Bhor ...	34	359	174	61	...	1	1	Naurang Khan ...	...
77	Khuda Bakhsh ...	24	138	20	235	...	1	1	Fatteh Muhammad ...	2
78	Rammak ...	37	894	253	191	...	3	7	Khan Muhammad Khan	4
79	Kahiri ...	30	908	269	216	...	1	13	Ali Muhammad ...	5
80	Mara ...	24	413	121	96	...	2	4	Ahmad ...	3
81	Miran ...	33	784	253	166	...	3	7	Kaura Khan ...	5
82	Lunda ...	11	762	49	156	...	5	4	Ummar Khan ...	12
83	Bachri ...	11	827	275	74	...	2	4	Bakhtawar ...	9
84	Jatta ...	11	909	270	158	...	1	3	Ghulama ...	2
85	Draband (small) ...	10	473	166	116	...	2	6	Khan Muhammad ...	4
86	Rora ...	10	499	165	99	...	2	4	Bukhtawar ...	6
87	Garra Ashik Khan	15	731	233	150	...	1	6	Khan Muhammad ...	7
88	Fatteh ...	7	382	97	80	...	3	5	Maksud Ali ...	3
89	Kat Jhok Tahir	7	247	80	60	...	1	1	Kamal Khan ...	2
90	Kachchi Payinda Khan ...	4	382	118	80	...	1	1	Hyat Khan ...	3
91	Kat Malana ...	7	356	118	66	...	3	5	Ahmad ...	2

APPENDIX III.

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
199	487	...	...	...	...	Grains of all sorts.	Wells ...	Supplies of every description in small quantities.	Shaikh, Jat, Hindu.	...
332	20	...	...	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindu.	...
285	535	...	5	...	...	Ditto and cotton.	Rain-water ...	Ditto ...	Baloch and Jat.	...
162	320	...	2	...	...	Ditto ...	River and wells	Ditto ...	Jat. ...	...
158	285	9	25	...	...	Ditto ...	Ramak hill stream.	Ditto ...	Baloch, Jat, and Hindu.	...
95	250	8	35	...	...	Ditto ...	River and Ramak stream and wells.	Ditto ...	Jat and Hindu.	...
344	175	57	11	...	...	Ditto ...	Luni, Gud, Kaura hill streams, and wells.	Ditto ...	Baloch, Jat, and Hindu.	...
395	228	155	32	...	...	Ditto ...	Ramak and Luni hill streams.	Ditto ...	Ditto ...	...
482	376	2	4	...	...	Ditto ...	Gud hill stream and wells.	Ditto ...	Ditto ...	...
204	150	3	10	...	...	Ditto ...	Luni hill stream.	Ditto ...	Jat ...	...
158	103	4	...	...	...	Grains of all sorts.	Ditto and wells.	Ditto ...	Baloch, Jat, and Hindu.	1st, Gurmani 2nd, Gishkori and 2 others.
254	487	6	9	...	...	Ditto ...	Ditto ...	Ditto ...	Baloch and Jat.	1 Ghulam Mahammad Wali and 8 others.
478	414	...	15	...	...	Ditto ...	Ditto ...	Ditto ...	Baloch, Jat, and Hindu.	...
335	63	5	9	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
391	325	...	5	...	...	Ditto ...	Ditto ...	Ditto ...	Ditto ...	...
372	45	...	...	...	...	Ditto ...	River. ...	Ditto ...	Baloch and Jat.	...
339	33	...	...	...	...	Ditto ...	Ditto ...	Ditto ...	Jat and Hindu.	1st, Hyat Wali, 2nd, Bakhsh Wali.
302	215	...	5	...	...	Ditto ..	River and wells	Ditto ...	Ditto ...	...

The following statistics of villages in the Dera Division of the Dera Ismail
of their being entered

Number.	Names.	Position from Dera (in miles).	Population. Souls.	Adult males.	Number of houses.	Number of ploughs.	Mosques.	Shops.	Names of headmen.	Horses & ponies.
92	Nai Wela ...	15	1,346	401	284	...	4	6	Hussain Khan ...	8
93	Sadra ...	19	498	161	105	...	2	2	Bakhtawar ...	4
94	Yauk ...	19	777	264	167	...	2	6	Chiragh ...	4
95	Tirgar ...	24	205	57	97	...	1	1	Yaran and Azad ...	1
96	Machora ...	17	290	98	60	...	1	...	Nur Khan ...	...
97	Miani ...	20	249	80	69	...	1	1	Fatteh Khan ...	2

NOTE.—The hill stream in this Pargana

APPENDIX III.

Khan District, supplied by Captain Macauley, were received too late to admit in their proper place.

Stock.						Produce.	Water-supply.	Supplies procurable.	Race of inhabitants.	Sections of village.
Oxen and buffaloes.	Sheep and goats.	Camels.	Donkeys.	Mules.	Others.					
504	311	122	35	...	...	Grains of all sorts.	Luni stream and well.	Supplies of every description in small quantities.	Baloch, Jat, and Hindu.	1 Ghulama Wali and 4 others.
130	217	...	4	...	...	Ditto ...	Takwara hill stream.	Ditto ...	Baloch and Jat.	...
254	199	...	8	...	...	Ditto ...	Rain-water ...	Ditto ...	Ditto and Hindu.	...
102	17	...	2	...	...	Ditto ...	River and wells	Ditto ...	Ditto ...	...
120	70	...	1	...	...	Ditto ...	Gadola hill stream.	Ditto ...	Jat ...	...
138	230	4	2	...	...	Ditto ...	Ditto	Ditto ...	Jat and Baloch.	...

only flows during a portion of the year.

APPENDIX IV.

Statement of the frontier tribes bordering on the Kohat District, called for in Secretary to Government Punjab's letter dated 20th July 1872.

I. AFREEDIS 4,500 MATCHLOCKS (OF CLANS ADMINISTERED FROM KOHAT).

A. ADAM KHEL ABOUT 4,000 MATCHLOCKS.

1. *Gullai (or Pass).*

No. of sections, &c.—Four, but with Akhor (really Hassan Khel but located in the Afreedi pass); 5 sections, 1,300 matchlocks; Sunni sect; Gar faction; especially venerate Saiad Phul Badshah and the Kaka Khel Khattaks.

Dependence on British territory.—They are dependent for salt entirely, and for wheat and jowar to a certain extent on British territory. They do not seek it as day labourers, but do in great numbers as traders.

Exports.—Wood, grass, charcoal, to Kohat and Peshawar.

Imports.—From Kohat, salt, cloth, wheat, and jowar from Peshawar, cloth, wheat, and jowar.

Allowances.—Rs. 5,400 per annum, to protect the road through the Afreedi pass.

Land in British territory.—They hold a very large amount in mortgage in the villages of Shahpore, Nasrat Khel, Surgul, Khramatoo, Manduri (Kohat district) and Mashu Khel and Adazai, in Peshawar.

Settlements in British territory.—They have 3 hamlets, permanent settlements, in Government territory, inhabited by men of Bosti Khel, Torchapper and Sherukki.

Seizures in reprisal.—Very easy at any time.

Intestine faction.—Akhor has a grievous one (at present quiescent) as also has Bonti Khel. Zarghur Khel has a feud with the Kalla Khel (Ashu Khel). These last two are raging at the present moment, though in the former a truce has been imposed till February 1873.

Teerah summer settlements.—They have none.

2. *Jowaki.*

No. of sections, &c.—Two major (and 4 important minor) sections, 1,040 matchlocks; Sunni sect. Disciples of Saiads Kasim Shah and Mahbub Shah of Kohat and the Mians of Ziarat Shekalladad, Kohat district.

Dependence on British territory.—For salt (entirely), for wheat and jowar to a certain extent. Do not frequent it as day labourers, but do largely as salt carriers and traders.

Exports.—To Kohat, fire-wood, charcoal and grass.

Imports.—From Kohat, salt, cloth, wheat and jowar. From Peshawar, cloth.

Allowances.—Rs. 2,000 per annum, to protect the crest of the Afreedi Kotul against attack.

Land in British territory.—Purchased land in Dhoda, value Rs. 500, and lands in Gandiali, Shahpore, Togh, Khramatoo in mortgage.

Settlements in ditto.—Six permanent hamlets, in Gandiali, Shahpore, Togh, Khramatoo, Bahadur-kot, Dhoda.

Seizures in reprisal.—Very easy at any time.

Intestine factions.—In the Kasim Khel section headed by Maliks Bābri and Mushki on either side. Peace made January 1873.

Teerah summer settlements.—None except a small section, the Bazid Khel, who remain there permanently.

3. *Hassan Khel.*

No. of sections, &c.—Two (of whom one, the Akhorwal, have been noticed with the Pass Afreedis), without Akhor about 1,000 matchlocks; Sunni sect; Gar faction. Disciples of the Kaka Khel, Khattaks and Shekh Babar in the Peshawar district.

Dependence on British territory.—For salt, wheat, jowar. Do not come down as day labourers, but do to a certain extent as salt traders.

Exports.—Nil.

Imports.—From Kohat, salt. From Peshawar, wheat, jowar, and cloth.

Allowances.—*Rs.* 400 per annum.

Land in British territory.—Some in Peshawar district.

Settlements in ditto.—Nil.

Seizure in reprisal.—Practicable at Peshawar at any time.

Intestine factions—Tatkai *vs.* Barkai; Zakko Khel *vs.* Niam Khel. At present both are quiescent.

Teerah summer settlements.—Nil.

4. *Ashu Khel.*

No. of sections, &c.—Four sections; 700 matchlocks; Sunni sect; Gar faction. Disciples of the Kaka Khel Khattaks, and Shekh Babar of Peshawar.

Dependence on British territory.—For salt, wheat, jowar. Do not come in as day labourers, but as traders in salt and other commodities.

Exports.—Firewood, grass, charcoal (to Peshawar).

Imports.—From Kohat, salt. From Peshawar, cloth, wheat, jowar.

Allowances.—Nil.

Land in British territory.—None in Kohat district. Perhaps some in Peshawar.

Settlements in ditto.—Nil.

Seizure in reprisal.—Easy at any time. An inoffensive tribe.

Intestine factions.—Kalla Khel *vs.* Niam Zaid Gul (quiescent); Kalla Khel *vs.* Zarghun Khel of the Pass Afreedis regarding boundary (raging); Mohalat Khel *vs.* Rukhan Khel (quiescent).

Teerah settlements.—In Maidani (Afreedi Teerah).

B. Aka Khel, 500 matchlocks.

1. *Bussi Khel.*

No. of sections, &c.—Two sections; 500 matchlocks; Sunni sect; Gar faction. Disciples of the Kaka Khel Khattaks.

Dependence on British territory.—For salt entirely, wheat, jowar, and cloth. Do not seek service as day labourers.

Exports.—Firewood, charcoal, grass-matting (to Peshawar).

Imports.—Salt (from Kohat, but principally from Peshawar traders).

Allowances.—Rs. 1,000 per annum for safety of Afreedi pass road.

Land in British territory.—None in Kohat district.

Settlements in ditto.—None.

Seizure in reprisal.—Very easy in the winter in the Peshawar district.

Intestine factions.—Few and unimportant. The Deputy Commissioner of Peshawar, on this and other points, is in a better position than the Deputy Commissioner of Kohat to furnish information. They have a feud with the Sipah Afreedis regarding the Khaiber Pass allowance.

Teerah summer settlement.—On a tributary of the river Bara, in a narrow valley of the Afreedi Teerah, between the main Aranga range and the Sanda Pal spur thereof.

II. ORAKZAI, 28,250 MATCHLOCKS (ROUGHLY COMPUTED BY THE PEOPLE THEMSELVES AT 30,000 MATCHLOCKS).

A. DOWLATZAI, 4,200 MATCHLOCKS. (1) PAITAO, BETTER KNOWN AS DOWLATZAI, 1,300 MATCHLOCKS.

1. *Feroze Khel.*

No. of sections, &c.—Nine sections, 600 matchlocks; Sunni sect. This clan still reverences as its Pir Khel, although they do not follow the tenets of their original ancestors, the descendants of Bazid *alias* Pir Roshan *alias* (as styled by his enemies) Pir Tarek, who in 1550 A. D. appeared in Ningrahar, and preached a deism and metempsychosis. His followers were called Roshanias or the enlightened, but did not flourish in any strength beyond 1600 A. D.

Dependence on British territory.—For salt (entirely), wheat (to a slight extent). Do not seek service as day labourers.

Exports.—Planks.

Imports.—Salt.

Allowances.—Rs. 712 per annum, to defend the Kotub crest against attack.

Land in British territory.—Nil.

Settlements in ditto.—No permanent ones.

Seizure in reprisal.—Practicable to a certain extent in winter.

Intestine faction.—One now astir in the Musal section.

Teerah summer settlement.—On a northern tributary of the Mastura Toi, immediately under the Aranga range and in a *cul de sac*, approachable through the Bezati settlement.

2. *Uthman Khel.*

No. of sections, &c.—Six sections, 500 matchlocks; Sunni sect; Gar faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—For salt only. Do not come down as day labourers.

Exports.—Firewood and grass in small quantities.

Imports.—Salt.

Allowances.—Rs. 326 per annum, to defend the crest of the Kotul against attack.

Land in British territory.—Nil.

Settlements in ditto.—Nil.

Seizure in reprisal.—Difficult, owing to paucity of members of the clan who frequent British territory.

Intestine factions.—Kaddoo Khel *vs.* Rajmir Khel (blood feud quiescent). Rajmir Khel have an intestine feud (quiescent).

Teerah summer settlement.—On north bank of Mastura Toi, between Bozotis (on west) and Abdul Aziz Khel (on east), approachable through Sipah and Abdul Aziz Khel (Orakzai).

3.—*Bazoti.*

No. of sections, &c.—Six major, three minor, and unimportant sections; 200 matchlocks; Sunni sect; Gar faction. Disciples of the Khwaja Khel of Ningrahar and of Saiad Kasim Shah of Kohat.

Dependence on British territory.—For salt entirely, wheat and jowar to a certain extent. Do not come down for day labour.

Exports.—Firewood, grass and charcoal.

Imports.—Salt, wheat, and jowar.

Allowances.—Rs. 326 per annum, for same duty as Uthman Khel and Feroze Khel.

Land and settlements in British territory.—Nil. Three small sections live in the British village of Mahomedzai, at the mouth of pass leading to Bazoti territory.

Seizure in reprisal.—Practicable to a limited extent.

Intestine feuds.—Nil.

Teerah summer settlement.—In the valley of a northern affluent of the Mastura Toi between the Uthman Khel (on east) and Feroze Khel (on west), approachable through Sipah Abdul Aziz Khel and Uthman Khel.

General remarks.—The three clans of the Daulatzai Paitso are very united, owing to their being dependent on each other's good services in turn to effect their journey up to Teerah in the summer and down in the winter. The relative position of their summer and winter settlements will best explain my meaning.

Summer (in order of distance from their winter settlements)—

1. Feroze Khel, 2. Bozati, 3. Uthman Khel.

Winter (in order of distance from their summer settlements)—

1. Bozati, 2. Uthman Khel, 3. Feroze Khel.

Their road to their winter settlements is not up the river Mastura Toi, but across the Mulla Ghur range.

II. SWERI, (BUT BETTER KNOWN AS MAHOMAD KHEL) 2,900 MATCHLOCKS.

1. *Sipah.*

No. of Sections, &c.—Four sections, 300 matchlocks; Shiah sect; Gar faction. Disciples of the Shia Saiad of Teerah (at present by name Main Mahomad Hassan). But he has only nominal influence over the the Sipah who live on the Lower Mastura Toi.

Dependence on British territory.—For salt, cloth, jowar, goor. Do not come as day labourers.

Exports.—Firewood, rafters and grass.

Imports.—Salt, cotton, goor, and cloth.

Allowances.—Rs. 326 per annum, for same service as Bazotis, &c.

Land in British territory.—Nil.

Settlements in British territory.—One or two families of the Mitta Khan Khel in Alizai, a British village.

Seizure in reprisal.—Easy, but escape for the men desired to be seized is also easy, if they got notice of intention, as their settlement on the Lower Toi are quite close to Kohat.

Intestine factions.—The Mitta Khan Khel, headed by Maliks Askar and Zabita Khan, *vs.* the Mubarik Khel; Maliks Askar and Zabita Khan are *also* at feud with each other. There is a feud in the Sultan Khel, the parties being

headed by Maliks Ghulam Hossein and Ahmed Sher respectively. It is raging now, and at present the former is the stronger party. There is also a feud between the Ainposh (or permanent residents in Teerah), Sipah, and the rest of the clan regarding the division of the Government allowances between them.

Teerah summer settlement.—In Ainposh, a place under the north side of the Sangpok range, and south of the Mastura Toi. The Mubarik Khel stay there permanently. The easiest approach to them is across the Murai Kotul, and thence up the bed of the Mastura Toi river through the Abdul Aziz Khel settlement.

2.—*Mani Khel.*

Number of sections.—Eight sections, 800 matchlocks; Shia sect; Gar faction. Disciples of the Shia Saiad of Teera.

Dependence on Brstish territory.—For salt, cotton, goor, cloth, and jowar.

Exports.—Apples, honey, ghee, walnuts, pomegranates, grapes.

Imports.—Salt, cotton, goor, cloth.

Allowances.—Nil.

Land in British territory.—Nil, but their winter settlements (caves) and lands are contiguous to the Samilzai valley, and easily approachable for troops.

Seizure in reprisal.—Very easy in winter.

Intestine feuds.—Sherza Khel *vs.* Sarang (raging).

Teerah summer settlement.—At north base of the Sangpok Sir. Very difficult of approach *vià* the Lundukai Pass (6,000 feet above sea).

3.—*Bar Mahomad Khel.*

Number of sections, &c.—Three sections, 1,500 matchlocks; Shia sect; Samil faction. Disciples of the Shia Saiad of Teerah.

Dependence on British territory.—For salt entirely; come down as harvest labourers to British territory.

Exports.—Same as Mani Khel.

Imports.—Same as Mani Khel.

Allowances.—Nil.

Land in British territory.—Nil.

Settlements in British territory.—Banda Sahib Khel, near Hungoo.

Seizure in reprisal.—Very easy in winter.

Intestine feuds.—Shekh Ali Khel and Nizam Khel *vs.* the Ali Khel Banditti of Ghauzdarra, known as the Saiad Takki Mawasa.

Teerah summer settlement.—On the northern slopes of the Sangpok range below the Landukai Sir.

Remarks.—Dost Mahomad Khan of the Mir Haji Khan Khel section founded, in A. D. 1700, the present dynasty of Bhopal. The members of this clan still flock in large numbers to Bhopal for service.

4.—*Abdul Aziz Khel.*

Number of sections, &c.—Two sections, 300 matchlocks; Shia sect; Gar faction. Disciples of the Saia of Teerah.

Dependence on British territory—Exports and Imports.—As Mani Khel.

Land in British territory.—Nil.

Settlements in ditto.—Pastoral winter Bandas at Borukka and Alizai in Kohat district.

Seizure in reprisal.—Easy.

Intestine feuds.—Asghar Khel *vs.* Kaddam Khel (an old blood feud, but quiescent).

Teerah summer settlement.—South of Mastura Toi between Stoori Khel and Mani Khel, approachable by same route as Mani Khel.

Remarks.—The Khan Khel of the whole Orakzai tribe. In their settlement the Saiad of Teerah has his Garri or fort.

B.—ISMAILZAI, ABOUT 1,750 MATCHLOCKS.

1.—*Kabia Khel.*

No. of Sections, &c.—Six sections, including the   Khel, who were formerly a distinct clan of the Ismailzai, but were driven to seek settlement with the Kabia Khel by the Ali Khel Orakzais; 600 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—For pasture in the winter; very much so also for salt, goor, jowar, cloth. Do not come down as day labourers.

Exports.—Honey, ghee, peaches, cucumbers, wheat, jowar, rice.

Imports.—Salt, cotton, goor, and cloth.

Allowances.—Nil.

Land in British territory.—Nil.

Settlements in British territory.—In Kotgai and Balianun.

Seizure in reprisal.—Easy.

Intestine feuds.—The Farakh Shah Khel *vs.* Payao Khel. But the most important feud is that between the Mullas of the Farakh Shah Khel and Afzal Khel, headed by Mulla Maskin *vs.* the Mullas of the Payao Khel and Ayas Khel. All four sections have mosques in the head village of Wazghor, and support their own Mullas in this feud, which is raging with great bitterness at the present moment.

Teerah summer settlement.—Nil.

2. *Mammuzai Darradar.*

No. of Sections, &c.—Five sections, 300 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah.

Dependence on British territory, exports, imports, allowance, land in British territory.—Same as Kabia Khel.

Settlements in British territory.—Nil.

Seizure in reprisal.—Difficult, but this clan is inoffensive as a rule, and cut off from much intercourse with British territory.

Intestine feuds.—None of importance.

Teerah summer settlement.—Nil.

3. *Akhel.*

No. of Sections, &c.—Four sections, 500 matchlocks; Sunni sect; Samil faction.

Dependence on British territory.—To a very slight extent, except for salt. Do not come as day labourers.

Exports, imports, allowance, land in British territory.—Same as Kabia Khel.

Settlements in British territory.—In Balianun of Miranzai.

Seizure in reprisal.—Easy.

Intestine feuds.—Dallak Khel *vs.* Shawulli Khel (blood feud.)

Teerah summer settlement.—Nil.

4. *Sadda Khel.*

No. of Sections, &c.—An unimportant clan, numbering 80 men.

5. *Esa Khel.*

No. of Sections, &c.—An unimportant clan, numbering 100 fighting men.

6. *Khadizai.*

No. of Sections, &c.—An unimportant clan, numbering from 100 to 200 fighting men.

C.—ALIZAI, 300 MATCHLOCKS.

1. *Stoori Khel.*

No. of Sections, &c.—Five sections, 300 matchlocks; half Shia, half Sunni sect; Gar faction. Disciples of Saiad Kasim Shah. It requires no further notice, as its dealings are principally with Peshawar.

D.—LASHKARZAI, 14,500 MATCHLOCKS (BUT THESE FIGURES IN MY OPINION ARE VERY DOUBTFUL, AND PROBABLLY MUCH EXAGGERATED.)

1. *Mammoozai.*

No. of Sections, &c.—Five sections, 3,500 matchlocks; Sunni sect; Gar faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—For salt, goor, and cloth. Do not come down as day labourers.

Exports.—Wheat, jowar, rice.

Imports.—Salt, cotton, goor.

Allowances.—Nil.

Land in British territory.—Nil.

Settlements in British territory.—Banda Bahadari near Hangu.

Seizure in reprisal.—Very easy in winter.

Intestine feuds.—Adoo Khel *vs.* Adrahim Khel (blood feud.)

Teerah summer settlement.—Nil.

2. *Massuzai.*

No. of Sections, &c.—Two sections; 6,000 matchlocks; Sunni sect; partly Gar and partly Samil in factional politics.

Dependence on British territory.—For cotton, salt, goor. Do not come down as day labourers.

Exports.—Nil.

Imports.—Salt, cotton, goor.

Allowances, land in British territory, settlements in ditto.—Nil.

Seizure in reprisal.—Difficult, and only in winter season.

Intestine feuds.—None of importance.

Teerah settlement.—None.

Remarks.—They are in the most remote corner of the Orakzai hills, and have more dealings with the Khurram Ilaka under the Amir of Kabul, than with this district. They adjoin the Afreedi Teerah, and are near neighbours of the Kambar Khel clan.

3. *Ali Sherzai.*

No. of Sections, &c.—Divided into Sweri (or northern) and Paitao (or southern), 3,000 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—For cotton, salt, goor. Do not come down as day labourers.

Exports.—Wheat.

Imports.—Cotton, salt, goor.

Allowances, land in British territory, settlements in British territory.—Nil.

Seizure in reprisal.—Difficult.

Intestine feuds.—Misri Khel *vs.* Mirahmed Khel regarding an irrigation bund.

Teerah settlement.—None.

E. "HAMSAYA" CLANS, ABOUT 7,500 MATCHLOCKS.

These are 4 in number. They are not descended from the common ancestor of the Orakzais, but are foreigners, who having settled in the Orakzai limits and obtained independence, now insist on being treated as equal bodies.

1. *Mishto (by origin Yusafzai Wals.)*

No. of Sections, &c.—Three sections, 2,500 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—Cotton, salt, goor, cloth, and for pasture in the winter. Come down as day labourers in the winter and as traders.

Exports.—Wheat and rice.

Imports.—Cotton, salt, and goor.

Allowances.—Nil.

Land in British territory.—They claim some in Shahu Khel village. Claim under investigation.

Settlements in British territory.—In Baggatroo, Banda Khursha, Khastakho. They are pretty generally scattered as settlers in the Bangash Toppa.

Seizure in reprisal.—Very easy in winter.

Intestine feuds.—None of importance.

Teerah summer settlements.—At almost the extreme western corner of the Orakzai Teerah, they approach them by a north-west route, from their winter settlement on the Kohat border.

2. *Mulla Khel (the descendants of a Mulla of Shiraz in Persia).*

No. of Sections, &c.—Four sections, 700 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah.

Dependence on British territory.—To a very great extent for the necessaries of life, and live in a most accessible corner. They come down as day labourers.

Exports.—Nil.

Imports.—Salt, cotton, goor, and cloth.

Allowances.—Nil.

Land in British territory.—Nil.

Settlements in British territory.—Bandas in Bur Abbass Khel, and 3 three in Hangu.

Seizure in reprisal.—Very easy at any time.

Intestine feuds.—Kutub Khel *vs.* Aziz Khel (quiescent).

Teerah summer settlement.—At the most western corner of the Orakzai valley of Teerah. The Kutub Khel remain permanently in Teerah.

3. *Ali Khel (by origin of Yusufzai.)*

No. of Sections, &c.—Six sections, 2,500 matchlocks; Sunni and Shia mixed; Gar faction. The Sunnis are disciples of Saiad Kasim Shah of Kohat, and the Shiahs of the Saiad of Teerah.

Dependence on British territory.—For salt, cotton, goor. They come down as labourers in the winter and also to sell their exports.

Exports.—Wheat, jowar, rice, apples.

Imports.—Salt, cotton, goor.

Allowances.—Nil.

Land in British territory.—Nil.

Settlements in British territory.—At Sinawari.

Seizure in reprisal.—Easy in winter.

Intestine feuds.– Several in the Jasrat Khel section (astir), and also one in the Aimal Khel section (astir.)

Teerah summer settlement.—In the extreme south-west corner of Teerah.

4. *Shekhan (descendants of a Shekh from Gardêz.)*

No. of Sections, &c.—Three sections, from 1,500 to 2,000 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah of Kohat.

Dependence on British territory.—To a slight extent; come down for labour in the winter.

Exports.—Nil.

Imports.—Salt, goor, and cotton.

Allowances.—Nil.

Land in British territory.—A few Jaribs in Shahu Khel.

Settlements in British territory—Two Banda Mardoo Khel and Shekhan (in Hangu.)

Seizure in reprisal.—Easy in winter.

Intestine feuds.—In the Rangur Khel and one or two others.

Teerah summer settlement.—South of the Mastura Toi, west of the Mani Khel.

III. ZAIMUSHT (ABOUT 5,000 MATCHLOCKS.)

No. of Sections, &c.—Two sections, from 4,500 to 5,000 matchlocks; Sunni sect; Samil faction. Disciples of Saiad Kasim Shah.

Dependence on British territory.—To a slight extent, but they are always open to attack, the approaches to their country being easy.

Two villages, of Admela and Doliagha, together pay Rs. 100 per annum nazarana to the British Government.

Exports.—Fruits, honey, beams, and planks.

Imports.—Salt, cotton, goor.

Allowances.—Nil.

Land in British territory.—The village estate of Torawari.

Seizure in reprisal.—Always easy.

Intestine feuds.—A great many private blood feuds, also Ahmad Shah *vs.* Bahadar Khel.

Teerah summer settlement.—Nil.

Remarks.—A well behaved, inoffensive tribe; they are evidently conscious of the weakness of their country physically.

IV. TOORIS OF KHURRAM (10,000 MATCHLOCKS.)

They were originally settlers in the valley and hamsayas (*i. e.*, clients or vassals) of the Bengashas to whom it belonged. In time they obtained the mastery and reduced the latter to the subordinate position. There are only now 3 purely Bangash villages. The Tooris migrated from Nilah about 1740 A. D. They are famous for their horsemanship in difficult places.

No. of Sections, &c.—Five sections. The Tooris number 5,000 and the Bangashas 5,500 fighting men. Shiah sect; Gar faction. Disciples of the Saiad of Teerah.

Dependence on British territory.—They are under the rule of the Amir of Kabul, of whose government the Tooris and other tribes form the Sirdari of Khoorum. They have a very bitter feud as Shia Gar with the Sunni Samil Waziris.

V. WAZIRIS (ABOUT 7,000 MATCHLOCKS.)

A. UTMANZAI BRANCH.

1. *Kabul Khel clan.*

No. of Sections, &c.—Three large sections (deserving each the name of clan) and one smaller ditto, *viz.*, Miami Saifalli Pipali and Bigdolgai. The Kohat Khel muster 3,500 matchlocks; Suni Sect; Samil faction. Disciples of the Mians of Mianji Khel in the Teree Khattak Ilaka. They have no land in the Kohat District except a small plot mortgaged to the Saifalli section, in Littammar. They are also not dependent on British territory for pasture in winter.

Exports.—Iron, the edible pine nut, and sheep.

Imports.—Salt (in large quantities), and cloth.

Allowances.—Nil.

Seizure in reprisal.—Easy in winter of the Miami and Pipali, not of the Saifalli.

Summer settlements.—In Shawal, Bermal, &c.

Intestine feuds.—Not distinctly known, a very bitter tribal one with the Tooris.

Remarks.—This tribe has behaved very well since December 1869, when it entered into a treaty with the British Government.

2. *Malikshahi.*

No. of Sections, &c.—Two, 400 matchlocks; Sunni sect; Samil faction. Disciples of the Mians of Mianji Khel (Khattaks.)

Dependence on British territory.—For salt only.

Exports and imports.—Nil.

Allowances.—Nil.

Seizure in reprisal.—Difficult.

Summer settlement.—In Shawal, &c.

B. AHMADZAI BRANCH.

Tazi Khel.

Muster 1,750 matchlocks; Sunni sect; Samil faction. Disciples of the Mians of Mianji Khel of the Teri Khattak Ilaka.

Dependence on British territory.—To a very great extent for pasture in the winter.

Exports and imports.—Same as Kabul Khel.

Land in British territory.—None in Kohat District.

Settlements in British territory.—Only as nomads in winter.

Seizure in reprisal.—Easy in winter.

Intestine feuds.—Not distinctly known.

Summer settlement.—West of the river Gomul, on the Dera Ismail Khan frontier.

2. *Khujjab Khel.*

Muster 1,200 matchlocks; Sunni Sect; Samil faction. Disciples of the Mians of Mianji Khel of the Teri Khattak Ilaka.

Dependence on British territory.—Almost entirely for pasture in winter in the Miranzai valley.

Exports and imports.—Same as Kabal Khel.

Sizure in reprisal.—Very easy in winter.

Summer settlement.—In the Wormah valley.

KOHÁT,
1st *January* 1873.

T. C. PLOWDEN,
O. D. C.

NOTE.—This report was received too late to be embodied in this work.

APPENDIX V.

The following statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 to 1870-71, is furnished by Captain Ommaney.

1	2		3		4		5		6	
YEAR.	PADDY.		COMMON RICE (HUSKED).		BEST RICE (HUSKED).		WHEAT.		BARLEY.	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1861-62 ...	0 30 4	0 32 8	0 17 4	0 12 8	0 8 4	0 7 8	0 24 8	0 26 0	1 10 0	1 9 0
1862-63 ...	0 35 8	0 38 4	0 16 8	0 13 0	0 8 8	0 8 8	0 27 12	0 28 0	1 18 0	1 20 0
1863-64 ...	0 27 15	0 30 0	0 17 13	0 13 3	0 9 4½	0 9 2	0 33 0	0 39 2	1 30 5	1 28 12
1864-65 ...	0 27 0	0 30 0	0 10 7	0 9 4	0 9 8	0 8 14	0 26 11	0 27 12	1 16 11	1 18 0
1865-66 ...	0 25 8	0 28 4	0 9 14	0 8 7	0 10 8	0 7 5	0 23 8	0 24 4	0 36 9	0 34 4
1866-67 ...	0 25 4	0 28 8	0 9 3	0 8 2	0 7 13	0 6 12½	0 24 7½	0 25 2	1 7 15	1 9 8
1867-68 ...	6 28 4	0 32 4	0 8 9½	0 7 12	6 7 3	0 6 1	0 17 6	0 18 1	0 26 6	0 28 4
1868-69 ...	0 27 12	0 30 8	0 7 0	0 6 6	0 6 8	0 6 0½	0 16 10	0 17 4	0 29 4½	0 30 8
1869-70 ...	0 28 8	0 31 0	0 8 6½	0 7 10	0 6 3½	0 6 1	0 16 12	0 17 6	0 37 12	1 1 0
1870-71 ...	0 26 12	0 29 4	0 7 6	0 6 12½	6 6 1	0 5 14	0 16 1	0 16 14	0 30 12	0 32 2
Average of 10 years	0 28 3½	0 31 ½	0 11 4	0 9 5	0 7 14	0 7 8	0 22 11	0 23 15½	1 4 14	1 5 3

NOTE.—The double columns under each article are intended to show the prices obtaining in two places in each district, as required by Rule 1.
Any articles not specified in this form are to be shown in the blank Columns 27 to 29.

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—continued.

0	7		8		9		10		11	
YEAR.	BAJRA.		JOWAR.		GRAM.		LENTILS (MASH).		COTTON, CLEANED.	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1861-62 ...	......	......	1 3 0	1 8 0	......	......	0 12 8	0 15 0	0 2 0	0 2 4
1862-63 ..	......	......	1 11 0	1 9 0	......	......	0 14 12	0 13 4	0 2 3	0 2 6
1863-64 ...	......	......	1 12 6	1 14 8	......	......	0 16 6	0 16 15	0 1 13	0 1 14
1864-65 ...	......	......	1 5 10	1 7 14	......	......	0 20 3	0 20 14	0 1 12½	3 1 12
1865-66 ...	.....	......	0 36 2	0 38 6	......	......	0 18 5	0 19 1	0 2 6½	0 2 7
1866-67 ...	......	......	0 34 6½	0 36 2	......	......	0 18 0	0 18 7	0 2 4	0 2 6
1867-68 ...	......	......	0 24 13	0 26 4	......	......	0 15 3	0 15 14	0 1 10½	0 1 12½
1868-69 ...	......	......	0 21 13	0 23 8	......	......	0 8 0½	0 8 5	0 2 6	0 2 6½
1869-70 ...	......	......	0 26 1½	0 27 2	......	......	0 9 0	0 9 4½	0 1 14	0 1 14½
1870-71 ...	......	......	0 24 10	0 25 6	......	......	0 10 13	0 11 1	0 1 15½	0 2 0
Average of 10 years	......	......	0 35 15½	0 37 10	......	......	0 14 5	0 14 3	0 2 1	0 2 10

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—(continued.)

0	12		13		14		15		16	
YEAR.	INDIGO, MANUFACTURED (MEDIUM QUALITY).		INDIGO (FRESH PLANT).		SUGAR CANE.		SUGAR (RAW).		SUGAR (REFINED).	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1861-62 ...	......	......	......	......	3 20 0	4 0 0	......	......	0 2 8	0 2 7
1862-63 ...	......	......	......	......	3 25 0	4 0 0	......	......	0 2 10	0 2 6
1863-64 ...	......	......	......	......	3 32 0	4 15 0	......	......	0 2 12	0 2 10
1864-65 ...	......	......	......	......	3 28 0	3 35 0	......	......	0 3 0	0 2 13
1865-66 ...	......	......	......	......	3 35 0	4 0 0	......	......	0 2 15	0 2 6
1866-67 ...	......	......	......	......	3 18 0	3 32 0	......	......	0 3 0½	0 2 14
1867-68 ...	......	......	......	......	3 38 0	4 12 0	......	......	0 2 7	0 2 5
1868-69 ...	......	......	......	......	3 34 0	4 25 0	......	......	0 2 6	0 2 3
1869-70 ...	......	......	......	......	4 10 0	4 32 0	......	......	9 2 5½	0 2 3½
1870-71 ...	......	......	......	......	4 15 0	4 38	......	......	0 2 8½	0 2 7½
Average of 10 years	......	......	......	......	3 33 8	4 0 14	......	......	0 2 10	0 2 7½

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—(continued.)

0	17		18		19		20		21	
YEAR.	SALT.		GHEE.		MILK.		TOBACCO.		FIREWOOD.	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1861-62 ...	......	......	0 2 7	0 2 4	0 20 8	0 20 0	0 16 4	0 15 0	4 0 0	5 8 0
1862-63 ...	......	......	0 2 3	0 2 1	0 20 6	0 20 3	0 15 8	0 15 0	3 38 0	5 0 0
1863-64 ...	......	......	0 2 2½	0 2 1	0 20 12	0 20 4	0 15 15	0 15 2	3 34 6	5 4 4
1864-65 ...	......	......	0 2 6½	0 2 7	0 29 12	0 20 4	0 15 4	0 15 0	3 36 6	5 5 0
1865-66 ...	......	......	0 2 2½	0 2 4	0 20 4	0 20 4	0 14 6	0 14 2	3 22 12	4 35 0
1866-67 ...	......	......	0 1 14½	0 2 1	0 18 4	0 17 8	0 15 4	0 14 8	3 4 0	4 10 0
1867-68 ...	......	......	0 1 13	0 1 14	0 16 8	0 17 8	0 15 0	0 14 12	3 1 0	4 12 4
1868-69 ...	......	......	0 1 11	0 1 12½	0 16 4	0 16 12	0 14 4	0 13 12	2 30 14	3 35 8
1869-70 ...	......	......	0 1 8	0 1 10	0 15 8	0 16 0	0 13 4	0 13 0	2 17 3	3 28 4
1870-71 ...	......	......	0 1 11	0 1 12½	0 14 4	0 14 2	0 12 12	0 12 8	2 30 15	3 35 4
Average of 10 years	......	......	0 1 15	0 2 0	0 18 5	0 18 3½	0 14 12½	0 14 4	3 0 2	4 21 2

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—(continued.)

0	22		23		24		25		26	
	VEGETABLES.						OIL SEEDS.			
YEAR.	Turnips.		Radishes.		Carrots.		Til.		Mustard (Sarson).	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1861-62 ...	6 20 0	3 30 0	3 20 0	2 0 0	8 20 0	4 25 0	......	......	0 5 12	0 4 8
1862-63 ...	6 25 0	3 20 0	3 16 0	1 20 0	7 35 0	3 10 0	......	......	0 5 0	0 4 12
1863-64 ...	5 30 0	2 5 0	3 9 0	1 12 0	7 12 0	2 20 0	......	......	0 5 3	0 4 14
1864-65 ...	5 10 0	2 20 0	3 14 0	1 18 0	5 27 0	2 15 0	......	......	0 4 13	0 4 7
1865-66 ...	4 30 0	2 4 0	3 10 0	1 14 0	5 15 0	2 10 0	......	......	0 4 10	0 4 7
1866-67 ...	3 3 0	2 20 0	3 5 0	1 10 0	5 7 0	2 12 0	......	......	0 4 13	0 4 12
1867-68 ...	3 10 0	2 14 0	3 5 0	1 10 0	4 17 0	2 15 0	......	......	0 5 1	0 4 14
1868-69 ...	3 0 0	2 10 0	3 5 0	1 12 0	4 15 0	2 8 0	......	......	0 5 4	0 4 15
1869-70 ...	2 30 0	2 0 0	3 9 0	1 16 0	3 35 0	2 12 0	......	......	0 4 14	0 4 9
1870-71 ...	2 10 0	1 30 0	2 30 0	1 12 0	4 25 0	2 20 0	......	......	0 4 4	0 4 2
Average of 10 years	4 15 8	1 31 11	3 8 5	1 16 1½	3 8 13	2 26 11	......	......	0 4 15	0 4 10

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—(continued).

0	27		28		29		30		31	
YEAR.	VEGETABLES.						SPIRITS 25 PER CENT. BELOW PROOF.		RAW MATERIAL (NAMING IT) FROM WHICH SPIRITS ARE MADE.	
	Egg-plant.								Raison.	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	Per gallon.	Per gallon.	M. S. C.	M. S. C.
1860-61 ...	1 15 0	0 38 0	3 25 0	4 0 0	1 12 0	0 35 0	6 0 0	6 0 0	0 12 0	0 10 0
1861-62 ...	1 12 0	0 35 0	3 32 0	3 35 0	1 22 0	0 38 0	6 0 0	6 0 0	0 14 0	0 10 0
1862-63 ...	1 10 0	0 36 0	3 28 0	2 38 0	1 14 0	0 37 0	6 0 0	6 0 0	0 14 8	0 10 0
1863-64 ...	1 8 0	0 32 0	2 35 0	2 32 0	1 10 0	0 35 0	6 0 0	6 0 0	0 13 0	0 9 0
1865-66 ...	1 5 0	0 32 0	3 18 0	3 10 0	1 8 0	0 37 0	6 0 0	6 0 0	0 14 0	0 9 8
1866-67 ...	1 4 0	0 32 0	3 15 0	3 13 0	1 12 0	0 35 0	6 0 0	6 0 0	0 13 4	0 9 2
1867-68 ...	0 38 0	0 30 0	2 28 0	2 35 0	1 10 0	0 32 0	6 0 0	6 0 0	0 13 12	0 9 4
1868-69 ...	0 35 0	0 28 0	2 28 0	2 29 0	0 38 0	0 30 0	6 0 0	6 0 0	0 14 4	0 8 12
1869-70 ...	0 52 0	0 25 0	3 11 0	3 14 0	0 36 0	0 28 0	6 0 0	6 0 0	9 13 0	0 8 2
1870-71 ...	0 30 0	0 25 0	3 18 0	3 25 0	0 34 0	0 26 0	6 0 0	6 0 0	0 13 8	0 8 8
Average of 10 years	1 2 14	0 33 5	3 11 13	3 11 1½	1 7 10	0 33 4	6 0 0	6 0 0	0 13 8	0 9 3½

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1860-61 *to* 1870-71,—(continued).

0	32		33		34		35		36	
	RAW MATERIAL (NAMING IT) FROM WHICH SPIRITS ARE MADE.						WAGES OF UNSKILLED LABOURERS.			
YEAR.	GOOR.						Sweeper per diem.		Water-carrier per diem.	
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.	Peshawar.	Nowshera.
	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1861-62 ...	0 8 8	0 7 4	......	......	......	......	0 2 3	0 2 3	0 2 3	0 2 0
1862-63 ...	0 8 6	0 7 0	......	......	......	......	0 2 3	0 2 3	0 2 3	0 2 0
1863-64 ...	0 7 3	0 5 15	......	......	......	......	0 2 6	0 2 0	0 2 6	0 2 0
1864-65 ...	0 7 14	0 7 3	......	......	......	......	0 2 6	0 2 6	0 2 6	0 2 0
1865-66 ...	0 7 8	0 7 4	......	......	......	......	0 2 9	0 2 6	0 3 0	0 2 6
1866-67 ...	0 7 7	0 6 15	......	......	......	......	0 3 0	0 2 6	0 3 0	0 2 6
1867-68 ...	0 6 6	0 5 14	......	......	......	......	0 3 0	0 2 8	0 3 6	0 3 0
1868-69 ...	0 5 11½	0 5 1	......	......	......	......	0 3 0	0 2 6	0 4 6	0 3 6
1869-70 ...	0 3 8	0 3 1	......	......	......	......	0 3 6	0 3 0	0 4 6	0 4 0
1870-71 ..	0 5 15	0 5 7	......	......	......	......	0 3 6	0 3 0	0 5 0	0 4 0
Average of 10 years	0 6 13	0 6 1½	......	......	......	......	0 3 10	0 2 6	0 3 3	0 2 9

Statement showing the Comparative Prices of Agricultural Produce and of Provisions in Peshawar District during the years 1861-62 *to* 1870-71,—(concluded).

0	37		38		39
	WAGES OF UNSKILLED LABOURERS.				
YEAR.	Beldar per diem.		Coolies per diem.		REMARKS.
	Peshawar.	Nowshera.	Peshawar.	Nowshera.	
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
1861-62 ...	0 3 0	0 3 0	0 2 0	0 2 0	
1862-63 ...	0 3 0	0 3 0	0 2 0	0 2 0	
1863-64 ...	0 3 3	0 3 0	0 2 3	0 2 0	
1864-65 ...	0 3 3	0 3 3	0 2 3	0 2 0	
1865-66 ...	0 3 6	0 3 6	0 2 6	0 2 3	
1866-67 ...	0 4 0	0 4 0	0 2 6	0 2 3	
1867-68 ...	0 4 6	0 4 0	0 2 9	0 2 3	
1868-69 ...	0 4 6	0 4 6	0 3 0	0 2 6	
1869-70 ...	0 5 0	0 4 6	0 3 0	0 2 6	
1870-71 ...	0 5 0	0 4 6	0 3 0	0 2 6	
Average of 10 years.	0 3 11	0 3 8	0 2 6	0 2 2½	

EX

The following is extracted from the Traffic Return

DIVISION A.		1		2	
RAW PRODUCTS.		DELHI.		UMRITSUR.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.
Bhoosa	... ...				
Drugs, Dyes, Chemicals ...	Bhung				
	Churus	...	...	...	...
	Opium				
	Post				
	Indigo	...	...	293	29,300
	Madder				
	Other dyes	...	...	923	9,502
	Sulphur				
	Saltpetre...				
	Other drugs, Chemicals and Utar	...	...	582	11,640
Flour	... ...				
Fibres	Cotton, *Rooi* (cleaned) ...	...	...	...	...
	Ditto, *Kupas* (uncleaned) ...				
	Wool, Sheep's	...	...	...	...
	Pushm, Cashmeree				
	Ditto, Bukharee	...	...	41	2,870
	Ditto, Cabulee				
	Wool, Ramporee				
	Wool, Kirmani				
	Camel's hair				
	Silk	...	...	415	3,10,050
	Sunn				
	Flax				
	Moonj, Kana Sirkee ...	425	1,275	5,367	15,921
	Other fibres				
Fruits, and Nuts	... ...	11,119	1,98,510	31,021	4,79,315
Furs and Feathers	... ...	...	...	2	1,200
Grains	Wheat				
	Barley				
	Rice	...	...	...	...
	Mukkee				
	Bajra				
	Kunganee				
	Jowar				
	Gram				
	Moth, Moong, Dal, &c. ...	...	...	...	...
Ghee	... ...	...	...	52	1,508
Gums and Resins	... ...				
Horn	... ...				
Hides	... ...	...	...	2	60
Lime	... ...				
Metals	Iron, Indian				
	Do., European	...	...	...	...
	Brass				
	Lead				
	Other Metals	...	...	...	...
Vegetable Oils	... ...				
Oil Seeds	... ...				
Salt	... ...	...	...	...	...
Saccharine Products ...	White Sugar	...	...	...	...
	Brown Sugar				
	Goor or Molasses	...	...	...	...
	Sugarcane				
	Honey				
	Sweetmeats				
Spices	... ...	...	...	359	10,055
Tea	... ...	...	..	...	...
Tobacco	... ...	...	...	116	1,392
Tallow	... ...				
Wax	... ...				
Wood	Large timber	...	...	...	...
	Small timber, (fuel, &c.) ...	...	...	900	338
	Bamboos...				
Other Products	... ...	...	...	40	120
	TOTAL ...	11,544	1,99,785	40,053	8,73,271

PORT.

of Peshawar for the year ending March 1872.

3		4		5		6		7		8		9	
SEALKOTE.		LAHORE.		GOOJRANWALLA.		RAWUL PINDEE.		JHELUM.		GOOJRAT.		BUNNOO.	
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	9	900	...	...	...	...	...	...
...	...	...	...	...	...	90	900	...	...	...	...	...	...
63	1,260	16	320	...	...	157	3,140	70	1,400	10	200	...	...
...	...	...	...	...	...	138	1,909	...	...	...	...	85	1,615
...	...	...	...	...	...	5	50	...	...	...	...	3	30
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
187	561	510	1,530	198	594	2,743	8,229	1,353	4,059	65	195	...	...
...	...	850	12,750	3,130	39,810	3,030	37,550	1,277	18,687	...	...	484	5,144
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	353	1,557
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	48	1,400
393	11,000	...	...	...	...	10	300	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	126	899	...	...	...	...	100	622
14	350	41	820	...	...	112	2,530	65	1,300	24	480	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	303	3,636	66	792	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	243	849	92	276	...	...	...	...
657	13,971	1,417	15,420	3,328	40,404	6,966	60,892	2,923	26,514	99	875	1,073	10,362

EX

The following is extracted from the Traffic Return of

DIVISION A.		10		11		12	
RAW PRODUCTS.		KOHAT.		HAZARA.		TOTAL.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Bhoosa	.. ..						
Drugs, Dyes, Chemical ...	Bhung						
	Churus	...	...	...	...	...	...
	Opium						
	Post						
	Indigo	10	1,000	...	...	312	3,120
	Madder						
	Other dyes	...	...	...	...	1,013	10,402
	Sulphur						
	Saltpetre						
	Other drugs, Chemical and Utar	42	840	35	700	975	19,500
Flour	.. ..						
Fibres	Cotton, *Rooi* (cleaned) ...	68	1,292	...	...	291	4,816
	Ditto, *Kupas* (uncleaned) ...						
	Wool, Sheep's	4	40	...	...	12	120
	Pushm, Cashmeree						
	Ditto, Bukharee	...	...	...	...	41	2,870
	Ditto, Cabulee						
	Wool, Ramporee						
	Wool, Kirmani						
	Camel's hair						
	Silk	...	...	...	...	415	310,050
	Sunn						
	Flax						
	Moonj, Kana Sirkee ...	...	...	373	1,119	11,161	33,489
	Other fibres						
Fruits, and Nuts	... .	...	...	1,349	21,105	52,260	812,871
Furs and Feathers	... ...	...	...	...	...	2	1,200
Grains	Wheat						
	Barley						
	Rice	373	2,375	...	...	726	3,926
	Mukkee						
	Bajra						
	Kunganee						
	Jowar						
	Gram						
	Moth, Moong, Dal, &c. ...	101	303	...	...	101	303
Ghee	... ...	13	277	...	...	113	3,185
Gums and Resins	... ...						
Horn	... ...						
Hides	... ...	4	120	...	...	409	12,280
Lime	... ...						
Metals	Iron, Indian						
	Do., European	4	28	...	...	4	28
	Brass						
	Lead						
	Other Metals	...	...	...	...	...	...
Vegetable Oils	... ...						
Oil Seeds	... ...						
Salt	... ...	...	...	...	...	...	...
Saccharine Products ...	White Sugar	12	228	...	...	12	228
	Brown Sugar						
	Goor or Molasses	229	1,740	45	335	500	3,596
	Sugarcane						
	Honey						
	Sweetmeats						
Spices	... ...	7	140	251	775	647	16,450
Tea	... ...	...	...	...	...	...	...
Tobacco	... ...	...	...	26	312	511	6,132
Tallow	... ...						
Wax	... ...						
Wood	Large timber	660	1,320	...	...	660	1,320
	Small timber, (fuel, &c.) ...	...	...	...	...	900	338
	Bamboos...						
Other Products	... ...	...	...	68	214	443	1,449
	TOTAL ...	1,527	9,703	1,921	24,550	71,508	12,75,147

PORT,—*contd.*

Peshawar for the year ending March 1872,—contd.

13		14		15		16		17		18		19	
OTHER COUNTRIES AND PROVINCES.												GRAND TOTAL.	
CALCUTTA.		CABUL.		BIJNOUR SWAT.		TEHRAH.		CASHMERE.		TOTAL.			
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
12	840	39	3,900	7	700	...	...	...	...	58	5,440	58	5,440
...	...	327	3,270	53	532	...	...	...	...	380	3,800	692	69,200
...	...	...	...	...	...	...	...	...	...	...	...	1,013	10,402
...	...	792	15,840	177	3,540	6	120	...	...	975	19,500	1,950	39,000
...	...	...	...	2,042	4,247	165	3,225	...	...	2,207	7,472	2,498	12,288
...	...	...	...	...	...	...	...	...	...	...	...	12	120
...	...	...	...	...	...	...	...	...	...	...	...	41	2,870
...	...	...	...	9	5,700	...	...	...	...	9	5,700	424	3,13,750
...	...	18	54	...	...	...	...	...	...	18	54	11,179	33,537
...	...	...	...	...	...	...	...	...	...	...	...	52,260	8,12,871
...	...	...	...	...	...	...	...	...	...	...	...	2	1,200
...	...	...	...	...	...	...	...	...	...	...	...	726	3,926
...	...	...	...	...	...	...	...	...	...	...	...	101	303
...	...	...	...	...	...	...	...	...	...	...	...	113	3,185
...	...	...	...	...	...	...	...	...	...	...	...	409	12,280
...	...	583	4,081	56	392	...	...	...	...	639	4,473	643	4,501
...	...	291	12,550	5	250	...	...	...	...	296	12,800	296	12,800
...	...	24,533	24,533	17,975	17,975	...	...	...	...	42,508	42,508	42,508	42,508
...	...	1,937	39,145	531	7,471	...	...	...	...	2,468	46,616	2,480	46,844
...	...	...	...	5	40	67	506	...	...	72	546	572	4,142
...	...	219	4,380	120	1,600	...	...	...	...	339	5,980	986	22,430
...	...	2,942	4,12,150	4	730	...	...	...	...	2,946	4,12,880	2,946	4,12,880
...	...	42	516	...	...	...	...	...	...	201	2,412	712	8,544
...	...	...	...	...	...	...	...	...	...	...	...	660	1,320
...	...	...	...	...	...	...	...	...	...	...	...	900	338
...	...	...	...	...	...	...	...	158	1,896	...	...	443	1,449
12	840	31,724	5,49,849	20,984	47,945	238	3,851	158	1,896	53,116	6,04,381	124,624	18,80,128

EX

The following is extracted from the Traffic Return

DIVISION B.		1		2		3		4		5	
MANUFACTURED ARTICLES.		UMRITSUR.		LAHORE.		RAWUL PINDEE.		KOHAT.		HAZARA.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Cotton Cloth ...	Indian	...	...	...	...	...	...	28	1,580	...	...
Ditto ...	European	...	...	...	...	...	...	98	14,790	...	...
Fibrous Manufactures, including Paper ...	... ...	...	...	...	...	...	...	...	...	...	...
Fancy Articles ...	Kalabutoon ... Kuri chob ... ... Other fancy ware ...	...	...	...	...	...	...	...	...	...	...
Glass Manufactures	... ...	...	...	...	...	...	...	...	...	...	...
Ivory Ditto ...	... ...										
Jewellery and Precious Stones ...	... ...										
Leather ...	Boots and Shoes, (not embroidered.) ... Saddlery	...	...	...	...	...	...	...	...	...	...
Liquor, including Wine, Beer, Spirits, &c. ...	Indian	...	...	20	80	...	...	...	...	...	...
	European										
Metal Manufactures	... ...	...	...	...	...	...	...	...	...	...	...
Machinery and Tools	... ...										
Pushmeena Goods	Cashmeeree ... Other Indian .. Shawls, Chogas and Chuddurs ...										
Pottery... ...	... ...										
Railway Materials...	... ...										
Specie and Bullion..	... ...										
Woolen Manufactures	... ...	7	350	6	300	...	...	...	...	5	250
Wooden Ditto ...	... ...										
	Pakputtun Ware ...										
	TOTAL ...	7	350	26	380	...	...	126	16,370	5	250
DIVISION C.											
ANIMALS (FOR SALE.)											
Horses	... ...	68	6,800	54	5,400	57	5,700	...	...	...	...
Ponies	... ...										
Mules	... ...										
Horned Cattle ...	... ...										
Sheep	... ...										
		68	6,800	54	5,400	57	5,700	...	...	...	...

NOTE 1.—For articles not entered in maunds, a

NOTE 2.—The same Form is to be used whether for Town, Bridge or River Traffic. For towns, separate returns to West"—"West to East," &c., as the case may be. The trade up and down the river need not be entered as it re- Traffic are therefore only required from Ferozepore and Mithunkote.

APPENDIX V.

PORT,—*contd.*

of Peshawur for the year ending March 1872.

6		7		8		9		10		11		12	
OTHER COUNTRIES AND PROVINCES.												GRAND TOTAL.	
TOTAL.		CABUL.		BIJNOUR.		TEHRAH.		CASHMERE.		TOTAL.			
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
28	1,580	259	14,410	94	5,020	3	180	...	...	356	19,610	384	21,190
90	14,790	3,136	4,68,240	530	75,880	...	...	...	...	3,666	5,44,120	3,764	5,58,910
...	...	44	1,500	5	190	...	...	...	...	49	1,690	49	1,690
...	...	34	1,700	22	1,100	...	...	...	...	56	2,800	56	2,800
...	...	24	1,200	15	750	...	...	...	...	39	1,950	39	1,950
...	...	52	3,785	31	2,259	...	...	...	...	83	6,044	83	6,044
20	80	...	...	...	...	...	...	...	...	...	...	20	80
...	...	183	12,370	30	1,800	...	...	...	...	213	14,170	213	14,170
18	900	...	...	...	...	...	...	...	...	...	...	18	900
164	17,350	3,732	5,03,285	727	86,999	3	180	...	...	4,462	5,90,384	4,626	6,07,734
179	17,900	...	...	...	...	...	...	25	2,500	25	2,500	204	20,400
179	17,900	...	...	...	...	...	...	25	2,500	25	2,500	204	20,400

separate abstract of totals should be given.
are required for "Import and Export." For Bridges, separate returns for the traffic each way, showing: "From East
appears in the Ferozepore and Mithunkote returns, only that crossing the river need be shown. Returns of River

IM

The following is extracted from the Traffic Return

DIVISION A.		1		2		3	
RAW PRODUCTS.		JULLUNDHUR.		UMRITSUR.		SEALKOTE.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Bhoosa	... ...						
Drugs, Dyes, Chemicals	Bhung						
	Churus	...	...	...	...	...	...
	Opium	...	...	...	...	...	...
	Post						
	Indigo	...	...	...	...	...	...
	Madder	...	...	...	...	...	...
	Other Dyes	...	...	43	346	...	...
	Sulphur	...	...	...	...	...	...
	Saltpetre						
	Other drugs, Chemicals and Utar	...	...	2,149	42,980	10	200
Flour	... ...						
Fibres	Cotton, *Rooi* (cleaned) ...						
	Do., *Kupas* (uncleaned)...						
	Wool, Sheep's	...	...	...	...	...	...
	Pushm, Cashmeree ...						
	Do. Bukharee ...	...	...	...	...	...	...
	Do. Cabulee ...						
	Wool, Rampooree ...						
	Do. Kirmani						
	Camel's hair			62	38,400	...	...
	Silk	...	...			139	2,090
	Sunn	...	...	...	...		
	Flax						
	Moonj, Kana Sirkee ...	...	...	...	...	...	...
	Other fibres	...	...	...	...	...	...
Fruits and Nuts ...	... ...	...	...	...	...	...	...
Furs and Feathers ...	... ...	...	...	...	...	...	...
Grains	Wheat	...	...	...	...	...	...
	Barley	...	...	...	...	...	...
	Rice	...	...	...	...	...	...
	Mukkee						
	Bajra						
	Kunganee						
	Jowar						
	Gram	...	...	...	...	...	...
	Moth, Moong, Dal, &c. ...	...	...	...	...	...	...
Ghee	... ...	...	...	...	...	...	...
Gums and Resins ...	... ...	...	...	11	220	...	...
Horn	... ...					444	13,320
Hides	... ...	...	...	...	...		
Lime	... ...						
Metals	Iron, Indian	...	...	...	...	...	...
	Do. European	...	...	326	2,282	...	...
	Brass	...	...	19	800	...	...
	Lead...			251	13,550		
	Other Metals	...	...	396	15,999	...	...
Vegetable Oils ...	... ...	...	...	...	...	...	...
Oil Seeds	... ...	...	...	...	...	...	...
Salt	... ..	...	...	...	...	...	...
Saccharine Products...	White Sugar	1,239	22,707	4,314	82,631	...	...
	Brown Sugar	...	...	713	5,704	...	...
	Goor or Molasses ...	...	..	55	385	...	...
	Sugarcane						
	Honey	...	...	...	...	...	...
	Sweetmeats						
Spices	... ...	...	...	470	5,595	...	...
Tea	... ...	...	...	3,306	6,02,870	...	...
Tobacco	... ...	...	...	...	...	...	...
Tallow	... ...	...	...	...	...	...	...
Wax	... ...						
Wood	Large timber	...	...	...	...	...	...
	Small timber, (fuel, &c.) ...	...	...	...	...	...	...
	Bamboos						
Other Products ...	... ...	...	...	...	...	...	...
	TOTAL ...	1,239	22,707	12,115	8,11,762	593	15,610

APPENDIX V.

PORT.

of Peshawar for the year ending 31st March 1872.

4		5		6		7		8		9		10	
RAWUL PINDEE.		JHELUM.		GOOJRAT.		SHAHPORE.		MOOLTAN.		BUNNOO.		KOHAT.	
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
6	2,470	...	...	...	...	11	9,540	...	...	...	...	...	...
...	...	...	...	...	...	6	3,600	...	...	...	...	...	...
...	...	...	...	...		...	...	1,164	1,16,400	...	...	...	...
...	...	...	...	...	...	...	...	...	...	31	403	...	...
...	...	...	...	...	...	...	...	...	...	...	...	65	780
...	..	...	...	...	...	...	...	...	...	...	...	...	...
276	5,520	24	480	...	...	...	...	...	...	1,634	32,620	217	4,340
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	2	1,400	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	..	...	...	...	...	...	...	...	...
24,164	1,01,831	...	...	...	...	...	...	...	...	...	...	...	...
5,091	15,273	...	...	...	...	...	...	...	...	...	...	...	...
...	..	...	...	...	...	...	...	...	...	...	...	...	...
795	37,676	...	...	70	280	...	...	...	...	122	488	...	...
3,828	11,484	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	..	...	...	...	...	...	...	9	180	...	...
11	330	...	...	...	...	...	...	...	...	...	...	61	1,830
...	...	...	...	...	...	...	...	...	...	...	...	...	...
158	1,106	...	...	...	...	...	...	...	...	115	808	25	175
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	41	2,050	...	...	...	...	...	...	3	150	...	...
122	2,074	...	...	...	...	...	...	...	...	...	...	...	...
1,384	5,954	...	...	...	...	...	...	...	...	..	...	281	1,184
...	...	...	...	...	...	...	...	...	...	...	...	77,216	77,216
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	147	2,940	163	3,260
...	...	...	...	...	...	..	...	...	...	...	...	378	4,536
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	..	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
42,135	1,83,720	65	2,530	70	280	17	13,140	1,166	1,17,800	2,061	37,589	78,406	93,321

APPENDIX V.

IM

The following is extracted from the Traffic Return

DIVISION A.		11		12		13	
RAW PRODUCTS.		HAZARA.		TOTAL.		CABUL.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Bhoosa	... ...						
Drugs, Dyes, Chemicals	Bhung...						
	Churus	...	...	17	12,010	...	...
	Opium...	...	...	6	3,600	...	...
	Post						
	Indigo	...	...	1,164	1,16,400	...	...
	Madder	...	...	31	403	44	572
	Other dyes	...	...	108	1,126	154	1,806
	Sulphur	...	...	...	...	6	60
	Saltpetre						
	Other drugs, Chemicals and Utar	103	2,060	4,413	88,200	502	11,840
Flour	... ...						
Fibres	Cotton, *Rooi* (cleaned) ...						
	Do., *Kupas* (uncleaned) ...						
	Wool, Sheep's	...	...	...	...	...	...
	Pushm, Cashmeree ...						
	Do. Bukharee ...	...	...	...	...	41	2,870
	Do. Cabulee						
	Wool, Rampooree						
	Wool, Kirmani						
	Camel's hair						
	Silk	...	...	64	39,800	1,071	7,92,700
	Sunn	...	...	139	2,090	...	...
	Flax						
	Moonj, Kana Sirkee ...	...	...	...	...	...	...
	Other fibres	...	...	...	...	...	...
Fruits and Nuts ...	... ...	...	...	...	...	50,571	7,13,349
Furs and Feathers ...	... ...	...	...	...	...	27	16,200
Grains	Wheat	9,049	32,133	33,213	1,33,964	...	...
	Barley	...	...	5,091	15,273	...	...
	Rice	...	...	...	...	...	...
	Mukkee						
	Bajra						
	Kunganee						
	Jowar						
	Gram..	4,198	16,812	11,485	55,258	5	25
	Moth, Moong, Dal, &c. ...	1,439	4,317	5,267	15,801	...	...
Ghee	... ...	1,712	38,270	1,712	38,270	...	...
Gums and Resins ...	... ...	...	...	20	400	...	...
Horn	... ...						
Hides	... ...	...	...	516	15,480	15	450
Lime	... ...						
Metals	Iron, Indian	...	...	...	...	...	...
	Do. European	...	...	624	4,371	...	...
	Brass	...	...	19	800	...	...
	Lead						
	Other Metals	...	...	295	15,750	...	...
Vegetable Oils ...	... ...	1,477	23,572	1,995	41,645	...	..
Oil Seeds	... ...	1,514	5,851	3,179	12,989	...	...
Salt	... ...	...	...	77,216	77,216	...	...
Saccharine Products...	White Sugar	...	...	5,553	1,05,338	...	...
	Brown Sugar	...	...	713	5,704	...	...
	Goor or Molasses... ...	...	...	55	385	...	...
	Sugarcane						
	Honey	...	...	...	...	...	...
	Sweetmeats						
Spices	... ...	162	4,020	942	15,815	84	1,810
Tea	... ...	...	...	3,306	6,02,870	...	...
Tobacco	... ...	...	...	378	4,536	3,111	37,332
Tallow	... ...	...	...	...	...	...	...
Wax	... ...						
Wood	Large timber	...	...	...	...	11,327	22,654
	Small timber, (fuel, &c.) ...	...	...	...	...	...	...
	Bamboos						
Other Products ...	... ...	...	...	...	...	424	1,272
	TOTAL	19,654	157,521	157,521	14,25,494	67,382	16.02,980

PORT,—contd.

of Peshawar for the year ending 31*st March* 1872.

14		15		16		17		18		19	
OTHER COUNTRIES AND PROVINCES.										GRAND TOTAL.	
BAJOOR.		TEHRA.		BUDITH SHAH.		CASHMERE.		TOTAL.			
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
...	...	...	...	...	...	...	...	...	...	17	12,010
...	...	...	...	...	...	...	...	...	...	6	3,600
...	...	...	...	...	...	...	...	...	...	1,164	1,16,400
...	...	...	...	...	...	...	...	44	572	75	975
129	1,300	...	...	480	4,800	...	...	763	7,916	871	9,043
...	...	...	...	...	...	...	...	6	60	6	60
20	400	154	3,080	31	620	50	1,200	757	17,140	5,171	1,05,340
6	60	...	...	...	...	...	...	6	60	6	60
...	...	...	...	...	...	...	...	41	2,870	41	2,870
...	...	...	...	...	...	...	...	1,071	7,92,700	1,135	8,32,500
...	...	...	...	...	...	...	...	...	...	139	2,090
2,185	6,555	7,787	20,352	...	...	...	...	9,972	26,907	9,972	26,907
466	2,298	7,539	22,612	...	...	...	...	8,005	24.910	8,005	24,910
1,673	25,240	2,243	34,716	...	...	7	105	54,494	7,73,456	54,494	7,73,450
...	...	...	...	...	...	...	...	27	16,200	27	16,200
6,596	23,482	...	...	...	...	...	...	6,596	33,482	39,809	1,57,446
3,318	7,954	...	...	...	...	...	...	3.318	7,954	8,409	23,227
11,544	69,218	1,445	7,129	...	...	...	...	12,999	76,347	12,999	76,347
...	...	...	...	...	...	...	...	5	25	11,490	55,283
2,263	6,729	...	...	...	...	...	...	2,263	6,729	7,530	22,530
3,954	1,15,341	...	...	...	...	111	3,330	4,065	1,18,671	5,777	1,56,941
...	...	...	...	...	...	...	...	...	...	20	400
...	...	16	480	...	...	...	...	31	930	547	16,410
79	395	...	...	...	...	...	...	79	395	79	395
...	...	...	...	...	...	...	...	...	...	624	4,371
...	...	...	...	...	...	...	...	...	...	19	800
...	...	...	...	...	...	...	...	...	...	295	15,750
1,877	30,737	...	...	...	...	...	...	1,877	30,737	3,872	72,382
211	844	...	...	...	...	...	...	211	844	3,390	13,833
...	...	...	...	...	...	...	...	...	...	77,216	77,216
...	...	...	...	...	...	...	...	...	...	5,553	1,05,338
...	...	...	...	...	...	...	...	...	...	713	5,704
...	...	...	...	...	...	...	...	...	...	55	385
123	2,252	...	...	...	...	2	32	125	2,284	125	2,284
171	6,420	106	2,670	226	4,520	1	20	588	15,440	1,530	31,255
...	...	...	...	...	...	...	...	...	...	3,306	6,02,870
...	...	...	...	...	...	...	...	3,111	37,332	3,489	41,868
...	...	...	...	...	...	55	994	55	994	55	994
...	...	570	1,020	...	...	...	...	11,837	23,674	11,837	23,674
...	...	2,571	49,784	...	...	...	...	122,571	49,784	1,22,571	49,784
...	...	33	96	...	...	...	...	457	1,368	457	1,368
34,615	2,99,235	142,404	1,41,939	737	9,940	226	5,681	245,364	20,59,775	402,685	3,485,269

APPENDIX V.

IM

The following is extracted from the Traffic Return

DIVISION B.		1		2		3		4	
MANUFACTURED ARTICLES.		DELHI.		JULLUNDHUR.		UMRITSUR.		SEALKOTE.	
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Cotton cloth ...	Indian	...	...	143	8,350	77	4,580	...	...
Ditto ...	European	...	...	...	...	6,043	9,14,070	...	...
Fibrous manufactures, including paper ...	... ...	...	...	...	...	10	300	67	2,010
Fancy articles ...	Kalabutoon ... ... Kuri chob ... ... Other fancy ware ...	3	150	...	...	63	3,150	...	...
Glass manufactures ...	... ...	12	600	...	...	23	1,150	...	...
Ivory do. ...	... ...								
Jewellery and precious stones	... ...								
Leather ...	Boots and shoes, (not embroidered) ... ... Saddlery	...	...	...	...	...	...	...	...
Liquor, including wine, beer, spirits, &c.	Indian								
	European								
Metal manufactures ...	... ...	3	150	...	...	5	360	...	...
Machinery and tools ...	... ...								
Pushmeena goods ...	Cashmeeree ... ... Other Indian ... ... Shawls, Chogas and Chuddurs	...	...	...	...	...	...	...	...
Pottery	... ...								
Railway materials ...	... ...								
Specie and Bullion ...	... ...								
Woolen manufactures...	... ...	...	...	...	...	...	...	...	...
Wooden do. ...	... ...								
	Pakputtun ware								
	TOTAL ...	18	900	143	8,350	6,221	9,23,560	67	2,010
DIVISION C.									
ANIMALS (FOR SALE.)									
Horses	... ...	...	...	...	...	...	...	...	...
Ponies	... ...								
Mules	... ...	...	...	...	...	...	...	...	...
Horned cattle ...	... ...	...	...	...	...	...	...	...	...
Sheep	... ...	...	...	...	...	...	...	...	...
			...	...	...	...	...	...	...

NOTE I.—For articles not entered in Maunds

PORT,—(contd.)

of Peshawar for the year ending March 1872.

5		6		7		8		9		10		11		12	
										OTHER COUNTRIES & PROVINCES					
LAHORE.		GOOJRAN-WALLA.		RAWUL PINDEE.		JHELUM.		TOTAL.		CABUL.		BAJOOR.		CASMERE.	
Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
...	...	60	3,600	90	4,840	311	17,460	681	38,830	...	...	...	...	...	...
...	...	...	...	...	...	...	...	6,043	9,14,070	...	...	...	...	...	...
15	450	...	...	...	...	...	...	92	2,760	...	...	...	...	15	450
68	3,400	...	...	...	...	...	...	134	6,700	...	...	...	...	...	...
42	2100	...	...	6	300	...	...	83	4,150	...	...	...	...	...	...
...	...	...	...	14	1,070	6	450	20	1,520	...	...	...	...	...	...
...	...	...	...	...	...	27	1,610	35	2,070	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	3	3,000	..	...	...	...
...	...	...	...	121	6,050	41	2,050	162	8,100	51	2,550	1	50	17	850
125	5,950	60	3,600	231	12,260	385	21,570	7,250	9,78,200	54	5,550	1	50	32	1,300
...	...	...	...	...	...	...	...	...	...	592	50,200	...	...	...	...
...	...	...	...	...	...	...	...	...	...	278	13,900	...	...	...	...
...	...	...	...	2,052	20,520	...	...	2,052	20,520	...	...	...	...	...	...
...	...	...	...	8,692	17,384	...	...	8,692	17,384	...	...	...	...	...	...
...	...	...	...	10,744	37,904	...	...	10,744	37,904	870	73,100	...	...	...	...

a separate abstract of totals should be given.

APPENDIX V.

IMPORT,—(concld.)

The following is extracted from the Traffic Return of Peshawar, &c.

DIVISION B.		13		14		15	
MANUFACTURED ARTICLES.		OTHER COUNTRIES & PROVS.				GRAND TOTAL.	
		KAJHAR.		TOTAL.			
Class.	Sub-Class.	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
Cotton cloth ...	Indian	...	...	...	...	681	38,830
Ditto ...	European	...	...	...	...	6,043	9,14,070
Fibrous manufactures, including paper ...	... ...	...	...	15	450	107	3,210
Fancy articles ...	Kalabutoon ... ... Kuri chob ... ... Other fancy ware ...	...	...	...	...	134	6,700
Glass manufactures ...	... ...	...	...	...	...	83	4,150
Ivory do. ...	... ...						
Jewellery and precious stones	... ...						
Leather ...	Boots and shoes, (not embroidered) ... ... Saddlery	...	...	...	...	20	1,520
Liquor, including wine, beer, spirits, &c.	Indian ... ... European						
Metal manufactures ...	... ...	...	...	...	...	35	2,070
Machinery and tools .	... ...						
Pushmeena goods ...	Cashmeeree ... ... Other Indian ... ... Shawls, Chogas and Chuddurs	...	...	3	3,000	3	3,000
Pottery	... ...						
Railway materials ...	... ...						
Specie and Bullion ...	... ...						
Woolen manufactures...	... ...	...	...	...	...	231	11,550
Wooden do. ...	... ...						
	Pakputtun Ware... ...	...	...	69	3,450	...	...
	TOTAL ...	...	...	87	6,900	7,337	9,85,100
DIVISION C.							
ANIMALS (FOR SALE.)							
Horses	... ...	...	...	592	59,200	592	59,200
Ponies	... ...						
Mules	... ...	...	...	278	13,900	278	13,900
Horned cattle ...	... ...	...	...	...	...	2,052	20,520
Sheep	... ...	17,209	34,414	17,207	34,414	25,899	51,798
		17,209	34,414	18,077	1,07,514	28,821	1,45,418

NOTE 2.—The same Form is to be used whether for Town, Bridge or River Traffic. For towns, separate returns are required for "Import and Export." For Bridges, separate returns for the traffic each way, showing: "From East to West"—"West to East," &c, as the case may be. The trade up and down the river need not be entered as it re-appears in the Ferozepore and Mithunkote returns, only that crossing the river need be shown. Returns of River Traffic are therefore only required from Ferozepore and Mithunkote.

GLOSSARY.

[*This glossary of terms is given, because officers on the frontier are so much in the habit of using in correspondence and conversation, words that it is often impossible to understand them without this knowledge.*]

A

Abi, irrigated.
Achoba, rain land.
Ajar, a flock of 200 sheep (Hazara).
Algad, a small stream.
Astanadar, a holy man (place holder).

B

Badal, retaliation.
Badi, devilry, escort.
Badraga, safe conduct, escort.
Baga Roh, a white hill, applied to near ranges.
Bakrai, a marriage portion.
Bālā, upper, high.
Band, land between hills, a 'dhoon.'
Band, a dam.
Bandah, a hamlet.
Bar, above, higher, upper.
Barani, rain land.
Bastī, a village.
Bela,
Brakha, a portion of land.
Būnga, ransom.
Burj, watch tower.

C

Chashma, a spring.
China, a spring.
Chirgha, a war cry.
Chirghawāl, fighting man.
Chok, a place of assembly.
Chur, a small defile (Baloch).
Clak, see Khlak.

D

Daftar, registered landed property.
Dana, a peak.
Dand, a tank.
Dara, a glen, defile.
Dhaka, a hill.
Dheri, a hillock, mound.

F

Fakir, a dependent, vassal.

G

Gadhi, a band of thieves.
Gakhai, a pass.
Galī, a pass.
Garhi, fortalice.
Ghāsha, a pass, narrow defile.
Gholam, a slave.
Ghwar, a hill.
Got, for Kot (Baloch).
Gūdar or Guzar, a ferry, ford, passage.
Gūndī, a faction.
Gūndī, a hillock.

Hamsaya, a dependent, vassal.
Hūjra, a place of assembly.

J

Jamaat, mosque.
Jhandra, a mill.
Jhok, a grass village.
Jirga, an assembly, deputation, council.
Jizia, poll-tax (from Hindūs).
Jugeh, a hut.

K

Kala, *Kilī*, a fort, village.
Kalān, larger.
Kālāpānī, perennial stream.
Kālā Roh, a black hill, applied to distant ranges.
Kalol, a family.
Kamr, a cliff.
Kanda, a ravine.
Kandao, a pass.
Kandi, a sub-division, quarter.
Karez, a subterranean canal.

Kari, a precipice.
Kata, a ravine.
Kats or Kach, cultivation on the bank of a stream.
Khabar, news.
Khangah, a saint's tomb.
Khan Khel, chief's tribe.
Kharif, autumn crop.
Khas, proper, chief.
Khel, a sub-division of a tribe, also a collection of tents.
Khlak, a hard man.
Khurd, small.
Khutna, an under-feature of a hill (Baloch).
Khwar, a stream.
Kiri, a camp of nomads.
Kisas, blood revenge.
Koh, a hill.
Kor or Khor, a section.
Kotal, a pass.
Koum, race.
Kī or Kūī, a well.
Kūmb or Kūnd, a spring (Baloch).
Kushta or Kūshtak, a spot where a man has been killed (Baloch).
Kuz, small.

L

Lak, a pass (Baloch).
Lalam or Lalmi, land (dependent on rain).
Land, a tank.
Lar, below, lower.
Lora, watercourse, ordinary dry.
Lun, salt.
Lwugī, hearth tax.

M

Mailmastai, hospitality.
Maira, a waste plain.
Mand, a natural reservoir.
Mang,
Mela, a hamlet established by one man.
Mian, title applied to descendants of holy men (not Pathans).
Mianu, a village.
Mojawar, attendants at a shrine.
Mokadam, headman of a section.
Monai, a tower.
Morīd, disciple.
Mowājib, pay, allowance, black mail.
Mūla, priest.
Mrai, male slave.

N

Naga, compensation for honor.
Nagūra, drum.
Nai, a stream (Baloch).
Naik, protector.
Nanawai, seeking protection.
Nang, shame.
Nang Pukhtana, honor of a Pathan.
Nar, ravine.
Narai, a pass.
Neigha, trespass money.
Nika, lesser.

P

Pachad, land irrigated by hill streams.
Pagā, allowance.
Paīn, lower.
Panjak, one-fifth share of plunder of Baloch chief.
Para, section of a tribe (Baloch.)
Pat, a desert plain.
Pati, an individual's share of land.
Phalī, a section of a tribe.
Phirkī, a section of a tribe.
Pīr, descendant of saintly Pathans.
Pitao, sunny (applied to sunny side of a hill.)
Pūsht, a plateau (Baloch).

R

Rabī, spring crop.
Razza, a stony plateau.

Sahra, a plain.
Sailāba, river inundations.
Sam, a plain.
Samah, a plain.
Sairai, "free gift" of land to priesthood.
Sangar, a breast-work.
Saugar, a sworn band.
Sarishta, "sitting on the head," used for a combination of tribes against one.
Sazai,
Shākh, a section of a tribe.
Sham, } water shed.
Shamōl, }
Shīnaz, inflated skin.
Sind, land irrigated by the Indus.
Sir, peak.
Smats, a cave.
Spīn, white.
Sūka, a peak.
Sūr, red.
Sūra, a well, generally in a dry watercourse.
Surnai, Pathan bag-pipe.
Sweri, shady.
Syad, descendants of Ali.

T

Talībūl ilm, seeker of wisdom, wandering religionist.
Tand, wet.
Tandoba, irrigated land.
Tangī, a defile, narrow.
Tapa, a division.
Tarkha, bitter.
Tarla, below, lower.
Thal, waste land at foot of the hills.
Thalū, tower (Baloch).
Takh, road between hills B.
Tor, black.
Toi, a stream.
Tūman, a tribe.

U

Uch, dry.
Uhda, a charm.
Ulūs, the gathering of a tribe.
Utla, upper.

V

Vad, a pass (Baloch).
Vada, larger.
Vel or bel, a valley (Baloch).
Vicholi, unirrigated.
Vir, lamentation.

W

Wam, cultivation.
Wah, canal.
Wari, hillock.
Wesh, periodical changing of lands.
Wimdza, female slave.
Wuzar, lamentation.

Y

Yāghī, rebellious, independent.

Z

Zai, a section of tribe.
Zam, a river.
Zao, a very difficult pass.
Ziarat, a shrine.

LIST OF AUTHORITIES.

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[2] „ printed but not published.
[3] Reports printed and published.
[4] „ in the vernacular.

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Ditto	...	[1] Account of operations in Kagan.
Ditto	...	[1] Note on the Ambela campaign.
Ditto	...	[3] On Aornos.
Ditto	...	[1] History of the Hindustani Fanatics.
Ditto	...	[1] Reports of the expedition against Hasanzais in 1852.
Abdul Majid	...	[4] Notes on the Afridis.
Ditto	...	[4] Tree of Afridis.
Adams	...	[1] Report of the assassination of Major
Adley	...	[3] Medical Report of 15th B. C. for 1870, by Surgeon Major W. H.
Adye	...	[3] Sitana, by Colonel
Agha Abbas	...	[3] Tour through parts of the Panjab and Afghanistan.
Ahmad Shere	...	[4] Notes on the Mohmands.
Ahmad Khan	...	[4] Notes on the Lunds.
Aitchison	...	[3] Treaties, Volume II.
Ajun Khan	...	[2] Correspondence regarding, 1872.
Akbar	...	[2] Report of journey of Shahzada Mahamad.
Aleemoola	...	[3] Account of parts of Kabal and Peshawar territory.
Allgood	...	[1] Narrative of the Sitana Expedition.
Ditto	...	[1] Notes on the proposed Expedition against the Hasan Khel in 1867.
Ditto	...	[1] Notes on the roads in the Peshawar Valley.
Ditto	...	[1] Report on General Dunsford's operations in the Lunkhor Valley, 1866.
Ditto	...	[1] Route from Charat to Janakhor.
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Atak	...	[3] Trade returns of, for the year ending March 1872.
Ditto	...	[1] Correspondence regarding the passage of the Indus at
Ditto	...	Various correspondence regarding
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Ditto	...	[4] Notes on the roads from British territory to the tribes beyond the border.
Ditto	...	On the tribes of the Kohat border.
Banu	..	[3] Census report of 1868.
Ditto	...	[3] Sanitary Reports of
Barron	...	[1] List of Latitudes, Longitudes and Elevations in Dera Ghazi Khan, by Captain

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Name.	Subject.
Barron	[1] Report on the Canals of the Dera Ghazi Khan District.
Basi Khel	[1] Correspondence regarding the complications, by Edwardes, James, &c.
Batanis	[1] Correspondence regarding location of—in the plains.
Beatson	[1] On the salubrity of Peshawar.
Becher	[1] Letter regarding stoppage of Indus in 1858, by Col. J. R.
Ditto	[3] Report of the mutinies in Hazara.
Ditto	[1] Notes on the Shinwaris.
Ditto	[1] Report on the Pali Khans.
Ditto	[1] Report on the Utman Khel Subdivision.
Ditto	[1] Report on the operations against Utman Khel in 1866.
Ditto	[1] Report on the Utman Khel Colony of Baizai.
Beckett	[1] Answers to questions by Deputy Commissioner, Peshawar, by Mr.
Ditto	[1] Memorandum on the trade of the tribes on the Yusafzai border.
Ditto	[1] Note on the means of coercing the tribes on the Yusafzai border.
Ditto	[1] Report on Baizai.
Ditto	[1] Report on the families of the Yusafzai Chiefs.
Behari Lal	[1] Gazetteer of the Peshawar District, by
Bell	[1] Diary of Route from Kasmor to Bhor in Phailawar plain and back by Banduwali, by Major W.—, Jacob's Rifles.
Bellew	[1] Account of the Afridis, by Dr. H. W.
Ditto	[2] Report on Miranzai.
Ditto	[1] Note on the Mulaguris.
Ditto	[3] Report on Yusafzai.
Ditto	[3] Report on the water-supply of Peshawar.
Ditto	[3] Sanitary Report on Peshawar.
Bennett	[3] Medical Report, 5th Punjab Cavalry, 1870, by Dr.
Billamore	[1] Report of campaign in the Mari and Bugti hills.
Bird	[1] Memo. on the Banu Frontier, by Captain
Boileau	[1] Report of attack on Bori in 1853.
Bradshaw	[1] Report of operations on the Lunkhor Border in 1849, under Colonel
Browne	[2] Report on the Charat Sanitarium in 1870, by General Sam.
Ditto	[3] Journal of the Defence of Kahan.
Bruce	[3] Notes on the Dera Ghazi District and its border tribes, by Mr. R.
Ditto	[1] Statistics of villages in the Dera Ghazi District.
Ditto	[3] Memo. on the Dera Ghazi Frontier, by Captain H.
Ditto	[1] Report of Expedition into the Shirani hills in 1851, by Captain F. F.
Ditto	[1] On the salubrity of Peshawar, by Dr.
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Ditto	[3] On the localities of coal near the Indus.
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Campbell	[1] Letters on the invasion of Swat by Sir Colin
Ditto	[1] Report of the operations against Ranizai.
Ditto	[1] Report against the Utman Khel.
Ditto	[1] Report on the Mohmand Border, 1851-52.
Carne	[1] Report on the Salt Mines of Kohat.
Carr	[1] Notes on the tribes, passes, villages and roads of the Dera Ishmael Khan District and Border.
Ditto	[1] Report on the Zao Route to Kandahar.
Ditto	[1] Report on Chaodwan to Kandahar.
Ditto	[1] Notes on the Mahsuds.
Ditto	[1] Notes on the Batanis.
Ditto	[1] Notes on the Shiranis.
Ditto	[1] Report of a visit to the Zao Pass.
Ditto	[1] Report of a visit to the Ghwalari Pass.
Ditto	Report of a visit to the Ustarana Villages.

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Ditto ...	[1] Answers regarding the Hasan Khel villages.
Ditto ...	[1] Memorandum on the attack of the Daolatzais.
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Ditto ...	[1] Letter on the Kohat Pass, ditto.
Ditto ...	[3] Despatches of the Mahsud Vaziri Expedition, 1860, ditto.
Ditto ...	[1] Despatch of the Rabia Khel Expedition, ditto.
Ditto ...	[1] Despatch of the Miranzai Expeditions, 1855-56, ditto.
Ditto ...	[1] Despatch of the Kuram Expedition in 1856, ditto.
Ditto ...	[2] Despatches of the Ambela Campaign, ditto.
Charat ...	[1] Various reports regarding the sanitarium of
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Ditto ...	[1] Report on Charat.
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Ditto ...	[1] Letter about the conduct of the Hasan Khel Afridis.
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Ditto ...	[1] Reports of the Bahadur Khel complications of 1851-52.
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Ditto ...	[3] Notes on the Yusafazi tribes of Afghanistan.
Correspondence ...	[2] Of the Ambela campaign by James, Taylor, Coxe, &c.
Ditto ...	[1] On Kohat Pass in 1854, by Edwardes, James.
Ditto ...	[1] Regarding the raid on Umrkot in September 1850.
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Ditto ...	[2] Regarding Ajun Khan in 1872.
Ditto ...	[2] Regarding the Harand raid in 1867.
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Ditto ...	[2] On the Sham plain.
Ditto ...	[3] Regarding the Peshawar Fair.
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Ditto ...	[1] Relating to Colonel Bradshaw's Expedition in 1849.
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Ditto ...	[1] Memorandum on an expedition to Pindiali Mohmand, ditto.
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LIST OF AUTHORITIES.

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Ditto ...	[3] Medical report of the 2nd Panjab Cavalry.
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Ditto ...	[1] Report on the canals of Dera Ishmail Khan.
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Drummond ...	[1] Report on Atak.
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Ditto ...	[1] Notes on Swat.
Ditto ...	[2] Notes on the Turis and Bangash.
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Ditto ...	[1] Report of the operations against Afridis of Bori.
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Ditto ...	[1] Report of the operations against Satana, 1858.
Ditto ...	[1] Report on the occupation of Peshawar.
Ditto ...	[1] Report on his first visit to Banu.
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Ditto ...	[1] Report on the Jawaki Afridis.
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LIST OF AUTHORITIES.

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Eld ...	[1] Reports of operations against the Aka Khel, by Major
Ditto ...	[1] Extracts from records of the Peshawar Division.
F. B. ...	[2] His journey.
Fakir Alah Bakhsh	[4] Account of the Taosa Shrine.
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Fazl Ali Khan ...	[4] Notes on the sections and strength of the Kasranis.
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Fryer ...	[1] List of tribal villages of Dera Ghazi, by Mr.
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Ditto ...	[1] Report on the Mirkalan route.
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Ghulam Haidar ...	[4] Notes on the Lunds of Sori.
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Graham ...	[1] Memorandum on the Mahsud negotiations, by Major S.
Ditto ...	[1] Report on Captain Grey's capture by Kaora Khan.
Green ...	[1] On the outposts of the Sind frontier.
Ditto ...	[1] Reports on the Bugtis and Maris.
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Grey ...	[2] Report of party No. 4, by Captain H.
Ditto ...	[2] Report on the Povindahs and their trade.
Ditto ...	[1] Report of a ride from Manji to Shekh Hydar.
Ditto ...	[1] Notes on the Ghwalari pass.
Ditto ...	[2] Report on his capture by Kaorch of Khan.
Ditto ...	[1] Report on Tank.
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Ditto ...	[1] Memorandum on the relations with the Maris and Bugtis.
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Ditto ...	[4] Account of the Esots.
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Harvey ...	[1] Report on the well at Sabzil-ka-Kot.
Hasan Bakhsh ...	[4] Account of the Din Panah Shrine.
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Ditto ...	[1] Report on the routes through the north-west Khatak country.
Ditto ...	[1] Statistics of villages in Hashtnagar.
Ditto ...	[1] Statistics of villages in Daudzai.
Ditto ...	[1] Statistics of villages in the Doaba division.
Ditto ...	[1] Ditto ditto Yusafzai ditto.

Name.	Subject.
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Ditto ...	[1] Letter on Miranzai, by Captain B.
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Ditto ...	[1] Ditto 2nd ditto ditto.
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Hodgson ...	[1] Report on the Shirani Expedition, by Brigadier
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Hyde ...	[1] Report on Charat, by Captain
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Imam Bakhsh ...	[4] Statistics of the villages of the Mazaris.
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Ditto ...	[2] Letter on the Bugti Frontier.
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Jalb Khan ...	[4] Notes on the Gorchanis.
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Ditto ...	[4] On the Harand division.
Jamal Khan ...	[4] Notes on the Lagaris.
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Ditto ...	[1] Note on Buner.
Ditto ...	[1] Notes on the Mohmands.
Ditto ...	[1] Letter on the occupation of Peshawar.
Ditto ...	[1] Observations on the management of the Peshawar valley.
Ditto ...	[1] On the route to Malkah.

LIST OF AUTHORITIES.

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Ditto ...	[1] Report on the inundation of the Indus.
Ditto ...	[1] Report on the Mohmands.
Ditto ...	[1] Report on the Mirkalan route.
Ditto ...	[1] Report on the Peshawar district.
Ditto ...	[1] Report on the Peshawar Frontier tribes.
Ditto ...	[1] Report on the Utman Khel villages.
Ditto ...	[1] Report on the conduct of the Bori Afridis.
Ditto ...	[1] Routes in the Mohmand country.
Ditto ...	[2] Settlement report of Peshawar.
Ditto ...	[2] Summary settlement of Hashtnagar.
Ditto ...	[1] Various letters on the Mohmands.
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Ditto ...	[1] Various reports on the operations against the Aka Khel Afridis.
Ditto ...	[1] Visit to Pindiali.
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Jamal Khan ...	[4] On the passes and hills of the Laghari country.
Johnstone ...	[3] Report on the survey of the Dera Ghazi district, by Capt.
Ditto ...	Report on the independent valleys north of Hazara.
Ditto ...	[1] Letter on the boundary of Banu.
Ditto ...	[1] Statistics of villages of the Banu, Laki and Isakhel.
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Jones ...	[1] Report on the operations at the Ublan pass in 1868, by Major Boileau
Keefer ...	Sanitary Report on the Doaba outposts, 1870, by Assistant Surgeon A. S. W. N.
Kennedy ...	[1] Memorandum on the Dera Ishmail frontier, by Colonel J. G.
Ditto ...	[2] Table of distances in the Banu frontier.
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Ditto ...	[1] Report of a visit to the Sham plain in 1868.
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Ditto ...	[1] Despatch of the attack on the Dawar, 1872.
Ditto	[1] Letter on the Umarzai Expedition.
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Lane ...	[1] Notes on the Dera Ghazi tribes.
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LIST OF AUTHORITIES.

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Ditto	...	[3] Description of the Khaibar Pass, by Major K.
Ditto	...	[1] List of Tribes on the North-Western Frontier.
Ditto	...	[3] On the system of fords on the Indus.
Ditto	...	[3] Report on Trade between Shikarpur to Herat.
Ditto	...	[3] Route from Dera Ghazi Khan to Kandahar through the Sakhi Sarwar Pass and Bozdar, with other routes.
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Lockwood	...	[4] Account of the Yusafzai tribes.
Ditto	...	[1] Account of the Buner.
Ditto		[1] Account of the Swat.
Ditto	...	[1] Account of the Panjkora.
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Loewenthal	...	[1] Account of Takht-i-bahi.
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Lovett	...	[1] Report on the Mirkalan Road.
Lumsden	...	[2] Account of tribes on the Pewar route, by Major H. B.
Ditto	...	[1] Gazetteer of Yusafzai, ditto.
Ditto	...	[1] Memo. on the attack of Bori, by Lieutenant P. S.
Ditto	...	[1] Memo. on the rivers of the Peshawar district.
Ditto	...	[1] Memo. on the tribes bordering the Kohat Pass, by H. B.
Ditto	...	[1] Note on the Amazais, by H. B.
Ditto	...	[1] Note on Buner, by H. B.
Ditto	...	[1] Note on Hashtnagar, by H. B.
Ditto	..	[1] Note on the Jaduns, by H. B.
Ditto	...	[1] Note on the Khudu Khel, by H. B.
Ditto	...	[1] Note on Lunkhor, by H. B.
Ditto	...	[1] Note on Swat, by H. B.
Ditto	...	[1] Notes on the Afghan field sports, by H. B.
Ditto	...	[1] Ditto on the Peshawar District, by H. B.
Ditto	...	[1] On the manners and customs of Pathans, by H. B.
Ditto	...	[1] Reconnoissance of the Basi Khel villages, by P. S.
Ditto	...	[1] Report on the Eastern Khataks, by H. B.
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Ditto	...	[1] Route from Dera Ishmail to Laki, by P. S.
Ditto	...	[1] Route from Isakhel to Dera Ismail, by P. S.
Ditto	...	[1] Route from Kohat to Banu, by P. S.
Ditto	...	[1] Route from Kohat to Ghazni, by P. S.
Ditto	...	[1] Route from Laki to Isakhel, by P. S.
Ditto	...	[1] Route from Laki to Banu, by P. S.
Ditto	...	[1] Route from Peshawar to Jalala.
Ditto	...	[1] Report on the Mirkalan Pass and Route.
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Ditto	...	[1] Genealogical tree of the Mahsuds.
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LIST OF AUTHORITIES.

Name.	Subject.
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Ditto ...	[1] Manglin Pass, ditto.
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Ditto ...	[1] Notes on the Afridis, ditto.
Ditto ...	[1] Notes on Buner, ditto.
Ditto ...	[1] Notes on Charat, ditto.
Ditto ...	[1] Notes on Mardan, ditto.
Ditto ...	[1] Notes on the Yusafzai district and border, ditto.
Ditto ...	[1] Notes on Agror, ditto.
Ditto ...	[3] Report on the Mohmands, by Major Geo.
Macnabb ...	[1] Memo. on the Peshawar border
Ditto ...	[1] Note on the Mulagori depredations.
Ditto ...	[1] Report on the depredations by the Shinwaris in the Peshawar district, 1866.
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Mackenzie ...	Note on the well at Sabzil-ka-kot.
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Ditto ...	[1] Letters on the invasion of Swat.
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Ditto ...	[1] Memo. on the punishment of the Jawaki Afridis.
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Ditto ...	[1] On the Dera Ghazi Tribes.
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Ditto ...	[1] Remarks on the tribes inhabiting the country to the west of the Indus dependent on Dera Ghazi Khan.
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Ditto ...	[1] Genealogical tree of the Vaziris.
Ditto ...	[1] Ditto of the Batanis.
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Ditto ...	[1] Notes on the Vaziris.
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Mahamad Amin ...	[4] Notes on the Bangash.
Ditto ...	[4] Notes on the Orakzai.
Ditto ...	[4] Notes on the Zaimukht.
Mahamad Gul Babar	[4] Notes on the Draband frontier.
Ditto ...	[4] Notes on the Babar tribe.
Ditto ...	[4] Notes on the Marhel tribe.
Mahamad Hyat ...	[4] Hyat Afghani.
Ditto ...	[4] Notes on the Utmanzais.
Ditto ...	[2] Tour to the Kabal Khel country.
Ditto ...	[2] Routes into Dawar.
Mahamad Khan ...	[4] Notes on the Lagaris.
Mahamad Khel ...	[2] Correspondence regarding the
Mahsud ...	[1] Correspondence regarding expedition against —, in 1860.
Maris ...	[1] Correspondence regarding the management of the
Malcolmson ...	[1] Notes on the climate of Peshawar.
Mansfield ...	[1] Minute on Peshawar, by Sir W.
Masson ...	[3] Journey from Tank to Peshawar, by C.
Ditto ...	[3] Memorandum on Marwat and Banu.
Ditto ...	[3] Notice of the countries west of the Indus.
Ditto ...	[3] On the passage of the Khaibar.
Masu Khan ...	[4] Notes on the Nutkanis.

LIST OF AUTHORITIES.

Name.	Subject.
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Merewether ...	[2] Various reports regarding the Sind Frontier, by Sir W.
Miller ...	[1] Notes on the Totai valley, by Lieutenant
Ditto ...	[1] Route from Peshawar to Kohat by the Jawaki pass, by Lieutenant H. N.
Minchin ...	[3] Memorandum on the Biloch tribes of the Dera Ghazi district, by Major C.
Ditto ...	[1] On the Batanai passes.
Ditto ...	[1] Letter on the Bugtis.
Ditto ...	Report on the location of the Bugtis.
Mir Alam ...	[4] Notes on the Mian Khels.
Miran Khan ...	[4] On the Drishak tribe.
Mirza .	[3] Journey from Peshawar to Badakhshan.
Mohan Lal ...	[3] Extracts from journal of a tour in Dera Ghazi Khan district in 1836.
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Ditto ...	[1] Memorandum on Lunkhor.
Ditto ...	[1] Note on the Zakha Khel.
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Ditto ...	[1] Report on the Peshawar frontier.
Murree ...	[3] Notes on the topography of
Napier ...	[1] Despatch of the operations in the Kohat pass, by Sir C.
Ditto ...	[3] Administration of Sind, by Sir William
Ditto ...	[3] Conquest of Sind, ditto.
Ditto ...	[3] Life of Sir Charles Napier, ditto.
Ditto ...	[2] Minute on the military occupation of the Panjab, by Sir Charles.
Ditto ...	[1] Despatch of the Traki Campaign.
Ditto ...	Minute on Atak.
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Narain Das ...	[4] On the trade of Mithankot and Roghan.
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Ditto ...	[1] Report of the Expedition against the Kasranis.
Ditto ...	[1] Report of the Expedition against the Umarzai.
Ditto ...	[1] Report on the Kasrani raid on Dera Fateh Khan, by Major J.
Norman ...	[1] Report on the Karoti Povindahs, by Lieutenant C. B.
Ditto ...	[2] Minute on the Ambela pass operations, by Colonel H. W.
Ditto ...	[1] Notes on the Batanis, by Lieutenant C. B.

LIST OF AUTHORITIES.

Name.	Subject.
Norman ...	[1] Notes on the Ghwalari Route, by Lieutenant C. B.
Ditto ...	[1] Notes on the Jadrans, ditto.
Ditto ...	[1] Notes on the Povindah tribes, ditto.
Ditto ...	[1] Notes on the Vaziris, ditto.
Ditto ...	[1] On Isa Khel, ditto.
Ditto ...	[1] On Kalabagh, ditto.
Ditto ...	[1] On the Kundis, ditto.
Ditto ...	[1] On the Banu District, ditto.
Ditto ...	[1] On the passes on the Banu border, ditto.
Ditto ...	[1] Report on the Dawar Valley, ditto.
Ditto ...	[1] Report on Laki, ditto.
Ditto ...	Report on the Larzan and Nugram Pass, ditto.
Ditto ...	[1] Report on the hill Maidani, ditto.
Ditto ...	[1] Report on a correct route from Banu to Kalabagh, ditto.
Ditto ...	[1] Report on the Nasars, ditto.
Ditto ...	[1] Report on Niazis, ditto.
Note ...	On the North-West Frontier Trade, ditto.
O' Donel ...	[3] Sanitary Report, 19th Punjab Infantry, for 1870, by Surgeon F. H.
Ommaney ...	[1] Note on the Zakha Khel.
Ditto ...	[1] Notes on Hazara.
Ditto ...	[1] Notes on independent tribes of the Peshawar District.
Ditto ...	[1] Reports of the affairs of Agror.
Ditto ...	[1] Report on the Utman Khel villages.
Ditto ...	[1] Report on the Zarwani pass.
Ditto ...	[1] Report of the assassination of Lieutenant Ommaney, 1865.
Ditto ...	[1] Statistical Returns of the Peshawar District.
Ditto ...	[3] Commentary on the Conquest of Sind.
Paget ...	[1] General memorandum on the passes on the Asni frontier.
Ditto ...	[1] Letter describing visit to the Sham plain.
Ditto ...	[1] Letter descriptive of the Harand raid in 1867.
Ditto ...	[1] Note on the Chat, Phailawar, Bohr and Sham plains.
Ditto ...	[1] On the occupation of Sham plain.
Ditto ...	[1] Report on the passes of the Asni border.
Ditto ...	[1] Route from Kasmor to Sham and from Sham to Banduwali.
Ditto ...	[1] Route from Rajanpur to Dera Bugti.
Ditto ...	[1] Routes from Asni to Kahan and Dera.
Ditto ...	[1] Memorandum regarding the tribes within and without the Asni district.
Ditto ...	[1] Sketch map of the Asni frontier and Mari and Bugti hills.
Palmer ...	[3] Medical report, 5th Bengal Cavalry, Naoshahr, 1870, by Assistant Surgeon D. P.
Panjab ...	[3] Census report of, for 1868.
Ditto ...	[3] Reports of the Administration of the, from 1849 to 1869.
Ditto ...	[3] Road report for 1853-54.
Papers ...	[2] Regarding the pass responsibility of the North-Western Frontier tribes.
Pathans ...	[1] Return of, serving in the Bombay Army.
Ditto ...	[1] Return of, serving in the Madras Army.
Ditto ...	[1] Return of, serving in the Bengal Army.
Ditto ...	[1] Return of, serving in the Panjab Army.
Paton ...	[1] Report on Atak, by Lieutenant J. S.
Pearse ...	[1] Report of the attack of the Vaziris on Sarani, in 1849.
Peshawar ...	[1] Census reports of
Ditto ...	[3] Papers regarding the insalubrity of

Name.	Subject.
Peshawar ...	[3] Report on the potable waters of
Ditto ...	[1] Returns of mines.
Ditto ...	[1] Trade returns of, for the year ending March 1872.
Ditto ...	[1] Traffic returns of
Phayre ...	[1] Various reports regarding the affairs of the Maris and Bugtis, by Colonel R.
Pindiali Mohmands	[1] Correspondence regarding the
Pioneer ...	[3] Report of the murder of Major Macdonald.
Pir Bakhsh Bozdar	[4] Information regarding the Bozdars.
Ditto ...	[4] Notes on the Bozdar tribe and frontier.
Plowden ...	[1] Notes on the tribes on the Kohat frontier, by Capt. T.
Ditto ...	[1] Report on the services of Khoja Mahamad Khatak, ditto.
Ditto ...	[1] Notes on the villages of the Kohat district, ditto.
Ditto ...	[1] Report on the salt mines of Kohat, ditto.
Ditto ...	[1] Report on the manufactory of rifles at Kohat, by Mr. Walter
Pollock ...	[1] Memorandum on Ek Bhai, by Lieutenant F. R.
Ditto ...	[3] Notes on the Khataks, ditto.
Ditto ...	[1] Notes on the Khaibar Pass, ditto.
Ditto ...	[1] Notes on the principal passes of Dera Ghazi Khan, ditto.
Ditto ...	[1] Report on Miranzai in 1849, ditto.
Ditto ...	[1] Report on the Kohat salt mines, ditto.
Ditto ...	[3] Report on the district of Dera Ghazi Khan, ditto.
Ditto ...	[3] Notes on the Khataks of Tiri and Khwara, ditto.
Ditto ...	[1] Report on the Bozdar expedition, ditto.
Ditto ...	[1] Report of the operations on the Black Mountain, ditto.
Postans ...	[3] Report on Upper Sind.
Powell ...	Panjab products, by Mr. Baden
Ditto ...	Punjab manufactures, ditto.
Power ...	[3] Medical Report, 3rd Punjab Cavalry, Rajanpur, 1870, by Assistant Surgeon K.
Prendergast ...	[1] Notes on the Dera Ghazi frontier, by Major
Priestly ...	[1] Memorandum on the Gadun aggressions in 1870, by Mr.
Prinsep ...	[3] Notes on the passes into Hindustan from west and north-west.
Purdon ...	[3] On the insalubrity of Peshawar.
Ditto ...	[3] On the Panjab Rivers.
Raid Reports ...	[1] Of the Derajat.
Rajanpur ...	[1] Records of Assistant Commissioner's Office.
Ditto ...	[1] Records of Station Staff Office.
Raverty ...	[3] Account of the Lower Derajat.
Ditto ..	[3] Account of Upper and Lower Swat.
Ditto ...	[4] An account of Upper Kashkar and Chitral or Lower Kashkar, together with the independent Afghan State of Panj Kora, including Talash.
Ditto ...	[3] Diary of march from Rori to Peshawar.
Ditto ...	[3] Visit to Sakhi Sarwar.
Report ...	[2] Of Captain Grey's party No. 4.
Ditto ...	[1] On the Baizai villages.
Ditto ...	[1] On the Jani Khel Post.
Ditto ...	[1] On the Peshawar border.
Ditto ...	[1] On the Peshawar district.
Ditto ...	[1] On the Peshawar frontier tribes.
Ditto ...	[1] On the Sangarh pass.
Ditto ...	[1] On the Sakhi Sarwar pass.
Reports ...	[3] Of the Medical Department.
Ditto ...	[1] Sanitary Commissioner, Panjab, 1869.
Ribbentrop ...	[2] Report on the forests on the Hazara frontier.

Name.		Subject.
Roberts	...	[1] Memorandum on the military positions of Topi and Darband, by Major F. S.
Ditto	...	Memorandum on the road to Darband.
Ditto	...	Route Book of the Bengal Presidency, by Major F. S.
Rolls	...	Of Mahsud expedition.
Rose	...	[1] Letter on the occupation of Peshawar, by Sir H.
Ross	...	[1] Letter on the Mithankot border of 24th October 1850, by Major D.
Ditto	...	[1] Report on Charat, by Dr.
Ditto	...	[1] Notes on Rajanpur, by Dr. G.
Ditto	...	[1] Report on the Routes in the south-east Khatak country, by Captain A. G.
Ditto	...	[1] Notes on the Tiri Khataks, ditto.
Ditto	...	[1] Notes on the Barak „ ditto.
Ditto	...	[1] Notes on the Bangi Khel, ditto.
Ditto	...	[1] Notes on the Saghri „ ditto.
Rothney	...	[1] Reports of operations on the Agror frontier, 1868-69-70, by Colonel.
Routes	...	[1] In the Mohmand country.
Ditto	...	[1] Lehri to Kahan.
Ditto	...	[1] From Poolagee to Kahan.
Sandeman	...	[1] Various letters regarding Maris and Bugtis, by Captain R. G.
Ditto	...	[1] Information regarding Mazarani Maris, ditto.
Ditto	...	[1] Reports on the means of coercion of the tribes of the Dera Ghazi district, ditto.
Ditto	...	[1] Letter on the canals of the Dera Ghazi Khan district, ditto.
Sandilands	...	Memorandum on the ferry at Atak.
Sanitary	...	[1] Report of Banu.
Sapper	...	[3] Journey from Peshawar to Badakshan, by Montgomery's
Sarfaraz Khan	...	[4] Tree of Afridis.
Scarlett	...	[3] On the rearing of silk-worms in the Peshawar valley.
Scott	...	[1] Notes to accompany rough sketch of North-Western Frontier from Mackeson to Abazai.
Short	...	[1] Memorandum on the Baizai division, by Captain
Ditto	...	[1] On the villages of the Bazdara valley, by Captain
Sham plain scheme		[2] Containing opinions of Graham, Green, Kennedy, Paget, Bruce Mereweather, Phayre, MacGregor.
Secretary	...	[2] Panjab Government, report on the Ambela Expedition.
Sind Horse	...	[2] Historical Records of the
Sikandar Khan	...	[4] Notes on the Kosas.
Ditto	...	[4] List of Kosa villages, sections, strength.
Ditto	...	[4] Notes on certain Baloch customs.
Ditto	...	[4] Notes on the Kosas.
Sim	...	[1] Returns of the Posts and Forts in Kohat and Banu, by Captain R. E.
Skeen	...	[1] Report on Abbottabad, by Dr.
Statement	...	[1] Of cost of maintenance of posts and roads in Rajanpur, Dera Ghazi borders.
Ditto	...	[2] Of Shahzada Mahamad Akbar, survivor of Grey's parties Nos. 1 and 2.
Stephen	...	[3] Medical Report, 3rd S. I., Ghazi, 1870, by Asst. Surgn. A.
Ditto	...	[3] Sanitary Report on Dera Ghazi Khan.
Stewart	...	[3] Report on Atak, by Assistant Surgeon
Ditto	...	[3] Memorandum on the Peshawar valley.
Ditto	...	[3] Notes on the Flora of Vaziristan.
Ditto	...	[1] Report of the diversion against Akhor in 1869, by Brigadier General D. M.

LIST OF AUTHORITIES.

Name.		Subject.
Summers	...	[1] Report on water of Charat, by Dr.
Sykes	...	[1] On the Dera Ghazi Frontier.
Tables	...	[3] Of heights in Sind and the Panjab to May 1862.
Tank	...	[4] Notes on the Mahsud Vaziris, by the Nawab of
Taylor	...	[3] Diary of siege of Laki.
Ditto	...	[1] Letter on an Expedition to Tira, by Colonel Reynell
Ditto	...	[2] Letter recommending operations against Hindustanis in 1863, ditto.
Ditto	...	[2] Letter reporting operations at Ambela to 19th November and appendices, ditto.
Ditto	...	[2] Memorandum on the Dera Ismail Khan district, ditto.
Ditto	...	[1] Notes on the Kohat Pass, ditto.
Ditto	...	[1] On the defence of the Derajat, ditto.
Ditto	...	[2] Memorandum on an expedition against the Jaduns, ditto.
Ditto	...	[2] Memorandum regarding the concentration of the Peshawar Cantonment, by Colonel A.
Ditto	...	[2] Replies to queries regarding country round Mahaban. Colonel Reynell.
Ditto	...	[1] Report of attacks of Vaziri on Banu in 1851, ditto.
Ditto	...	[1] Reports on Bahadur Khel and Nari Salt Mines, ditto.
Ditto	...	[1] Reports on Banu Frontier, ditto.
Ditto	...	[1] Report on the raid on Latamar in 1851, ditto.
Ditto	...	[1] Report on the Vaziris of the Banu frontier, ditto.
Ditto	...	[2] On the routes to Malka, ditto.
Ditto	...	[2] Replies to queries as to the topography near Malka, ditto.
Tegchand		[4] Statistics of the Sangarh Division.
Temple	...	[1] Remarks of Sir John Lawrence on the Kandahar Mission.
Ditto	...	[3] Report on the tribes on the North-Western Frontier, by Mr. R.
Thomson	...	[3] Medical report, 1st Panjab Cavalry, Banu, 1870, by Assistant Surgeon G.
Thorburn	...	[1] Gazeteer of the Banu district.
Ditto	...	[1] Report on the boundary between the Sagri and Bangi Khels.
Tremenheere	...	[1] Minute on Atak, by Colonel
Tucker	...	[1] Diary of a tour in Baloch hills on the Dera Ghazi Khan border, by Mr.
Ditto	...	[1] Narrative of a visit to Teera, by Captain
Ditto	...	[1] Reasons for occupying the Mulaghar mountain.
Turner	...	[1] Letter on the proposed enclosure at Peshawar, by Sir Wm.
Ditto	...	[1] Notes on the Peshawar valley, by Lieutenant M.
Ditto	...	[1] Report on the Totai valley, ditto.
Ditto	...	[1] Report on the Utman Khel, ditto.
Ditto	...	[1] Visit to Janakhor, ditto.
Unwin	...	[1] Notes on the Akazais, by Capt.
Ditto	...	[1] Notes on the Chagharzais, ditto.
Ditto	...	[1] Notes on the Deshi, ditto.
Ditto	...	[1] Notes on the Hasanzais, ditto.
Ditto	...	[1] Notes on the Pariari Syads, ditto.
Urmston	...	[3] Notes on the Banu district, by Major H. R.
Ditto	...	[1] Report of the affray in the Vaziri Thal in 1864, ditto.
VanCortlandt	...	[1] Report on the tribes of the Dera Ghazi Khan frontier.
Vaughan	...	[1] Account of the operations against Narinji, by Col. J.L.
Ditto	...	[1] Note on the attack of the Kohat Kotal, ditto.

LIST OF AUTHORITIES.

Name.		Subject.
Vaughan	...	[1] Notes on Panjtar and the Khudu Khel country, by Col. J. L.
Ditto	...	[1] Report on the attack of Shekh Jana, ditto.
Vivian	...	[1] Memorandum on Dera frontier, by Captain A.
Wace	...	[1] Notes on the settlement of the Hazara district.
Ditto	...	[1] Notes on the tribes of the Hazara district.
Ditto	...	[1] Report on the Gakhars.
Ditto	...	[2] Report on the management of Agror.
Ditto	...	[1] Report on Kagan.
Ditto	...	[1] Statistics of Haripur division.
Ditto	...	[1] Statistics of the Mansera division.
Wade	...	[1] Despatches of operations in the Khaibar, by Sir Claude
Walker	...	[3] On the highland region adjacent to the North-West Frontier.
Ditto	...	[3] Survey of the Northern Trans Indus frontier.
Ditto	...	[3] Table of heights in Sind, Panjab, etc.
Waterfield	...	[1] Report on the census of Peshawar for 1868.
Ditto	...	[1] Report on the Salarzai complication of 1868-69.
Watson	...	[1] Report on the Mahoi pass, by Lieutenant J.
Wilde	...	[1] General report on the Dera Ghazi frontier, by Captain A.
Ditto	...	[1] Letter on the defence of the Peshawar valley, by General Sir A.
Ditto	...	[1] Report on passes and routes of the Ghazi district.
Ditto	...	[1] Letter on the Yusafzai frontier, by General Sir A.
Ditto	...	[2] Memorandum on the campaign against the Hindustanis, 1863, ditto.
Ditto	...	[1] Report on the Sangarh pass, ditto.
Ditto	...	[1] Report on the Sakhi Sarwar pass, ditto.
Ditto	...	[1] Return of posts on the Dera Ghazi frontier, ditto.
Ditto	...	[3] Report of the operations on the Black Mountain in 1868, ditto.
Wood	...	[3] Medical report, 2nd Sind Infantry, Banu, 1870, by Assistant Surgeon H.
Ditto	..	[3] Route from Harand to Dera Bugti, by Captain J. N.
Ditto	...	[1] Report on the Baloch tribes of the Dera Ghazi border, by Mr.
Young, B. E.	...	[1] Report of the capture of Harand Fort in 1848, by Lieutenant R.

INDEX.

VOLUME I.

B

INDEX.

INDEX.

INDEX.

D

INDEX.

E

INDEX.

I

VOLUME II.

J

K

INDEX.

INDEX.

L

M

VOLUME III.

T.

W

Y

Z

INDEX.